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1873-74

THE REMEMBRANCER.

EDITED BY

THE REV. WILLIAM LUSH,

VICAR OF STIXWOLD, LINCOLNSHIRE.

"I have culled a garland of flowers, and the only thing that I can call my own is the string that binds them."—MONTESQUIEU.

ELEVENTH SERIES.

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PREFACE.

Bishop Hall remarks of the crane, that when she is to fly against a high wind she doth balance herself with stones in her bill, that she may cut the air with more steadiness; and so he maintains that a sound knowledge in religious things is the only safeguard against being carried about with every wind of doctrine.

Well may we say with the Psalmist, "Such knowledge is too wonderful and excellent for me; I cannot attain unto it." And yet, Reader, there are those who are privileged to be so instructed. For is it not written, "Whom shall He teach knowledge, and whom shall He make to understand doctrine? Those that are weaned from the milk and drawn from the breasts." Those that do but *superficially* taste of divine knowledge find but little sweetness in it, whereas if they dived into the sea they would find fresh water near to the bottom. Good metals and minerals are not found close under the skin of the earth, but below in the bowels of it. No good miner casts away his mattock because he finds a veign of tough clay, or a shelf of stone, but still delveth lower, and passing through many changes of soil, at last comes to his rich treasure. And what is the Christian's rich treasure? "This is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." That a little of this knowledge may be gleaned by God's blessing from the perusal of the following pages, is the earnest desire and prayer of

THE EDITOR.

Stixwold, Horncastle, Lincolnshire,
December 1st, 1873.

Justifying Righteousness.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, FEBRARUY THE 7TH, 1866, BY THE LATE REV. WILLIAM PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.*"—Romans iv. 3.

This, like many Scriptures, when not compared with others, is very apt to give us a wrong impression. I am certain it has given many a wrong impression. Indeed, it is well known to have given rise to a great heresy, viz.—that *mere belief in a promise of God is put to the believer's account as righteousness.* Now tell me is not the impression on superficial readers' minds, when reading the history of Abraham, this, viz.—that *because he believed God's promise that he should have a son in his old age, he was accounted righteous?* or *that his faith or belief in this matter was regarded by God as an equivalent for righteousness?* Is not this the general impression? But, I ask, *how could this be?* How could belief in the most improbable thing in the world, irrespective of Christ, justify any man? How could belief of any kind be accepted by God *in lieu or instead of, or as an equivalent for righteousness? It is wholly impossible!* for we are taught all through the Scriptures that it is belief in *Christ* that justifies, *not* belief in God's promises; and further, that nothing we can do, or are enabled to do, can ever make us righteous, or be accounted as an equivalent for righteousness. Christ alone is our righteousness, *not* our belief in Him. It is belief in *Him* that justifies, *not* our belief in God irrespective of Him. Any other creed upsets the atonement, makes nothing of covenant blood, and puts man in a false position; for it teaches that he may be justified, or regarded as righteous, in consideration of something he can do—an idea so monstrous as to excite the virtuous indignation of all truly converted people!

Now I want to make this plain to you, and as it will be somewhat difficult, I shall want your close attention.

1. I would draw your attention to those passages that speak of Abraham's faith, and inform of men's opinions about them.
2. I would lead you to the true meaning of my text and its parallels.
3. Make a few practical remarks.

I. *The passages that allude to Abraham's faith* are—

i. Rom. iv. 3—"*Abraham believed God, and it was counted unto him for righteousness.*"

ii. Rom. iv. 9—"*Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.*"

iii. Rom. iv. 17—22—"*(As it is written, I have made thee a father of*

many nations), before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness."

iv. Gal. iii. 6—"*Even as Abraham believed God, and it was accounted to him for righteousness.*"

Now, as I have been observing, these passages uncompared with others, seem very strongly to insinuate that it was belief in God's promise that he was to have a son in his old age that justified Abraham, or that this belief of his was of so meritorious a character in the sight of God as to induce God to put it to Abraham's account as equivalent to righteousness. Hear what some commentators say:—

1. A celebrated doctor of divinity (Macknight) has ventured to put the following comment in print, viz.—"In judging Abraham," says he, "God will place on one side of the account his *duties*, and on the other, his *performances*. On the side of his performances He will place his *faith*, and will value it as equal to a complete performance of his duties, and reward him as if he were a righteous person!" O what an awful idea! How contradictory to the great doctrine of the atonement! How disparaging to Christ! How hopeless the case of those who adopt it! If the man had said—In judging Abraham, God will put on the one side his *duties*, and on the other side his *performances*, but these being all defective and worthless, God casts them away, and places *Christ's merits* instead of them—he would have been right and scriptural; but to place anything that a fallen creature can do *in the stead* of righteousness is shocking in the extreme.

Yet, I again ask, is not this doctor's idea the common one amongst professing Christians?

2. Another interpretation of the passage is this, viz.—That Abraham's faith was regarded by God, as Phineas's zeal was—*i. e.*, as a right action, and as such secured the approbation of God. But this meaning would not be consistent with the apostle's argument here and elsewhere, which manifestly alludes to something more than an approved-of action—namely, the justification of believers' souls.

3. A third interpretation is that Abraham's faith was laid to his account as though it were complete obedience—it was taken for righteousness. But this too is contradictory to the apostle's doctrine, which sets at nought all works or merit on the part of man in the matter of justification. Now *faith* is as much a work as prayer, repentance, almsgiving, self-denial, or any other act of obedience to God, and consequently, if Abraham were justified by his faith as a work, the apostle contradicts himself.

All these attempts at expounding our text and its parallels utterly fail to give the true meaning. You must all see this—*Faith* never can

be *righteousness;* for they are two distinct things—"*Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference,*" Rom. iii. 22. Here righteousness is supposed to be one thing, and faith another. Righteousness is what we want in order to justification. Faith is but the means through which we receive this righteousness.

II. Let us now look at *the true meaning of the text.*

A learned and a gracious man interprets the "*it*" of our text as alluding to Abraham's *seed*, which is *Christ*, and says that it was this seed that was counted to Abraham for righteousness; but this, though plausible and ingenious, I do not think is the correct solution. No. The "*it*" evidently alludes to Abraham's belief; but *belief in what?* Surely not his belief that he was to have Isaac! for how could his belief in Isaac justify or save him? No; but *belief in the Gospel.* "*And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed,*" Gal. iii. 8. "*Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ,*" Gal. iii. 16. Hence it is clear that the belief or faith by which Abraham was justified, or counted righteous, was belief in his own seed as his Saviour—*i. e.*, his belief that through himself and Isaac the seed of the woman promised in Eden was to come.

Christ Himself tells us that Abraham rejoiced to see His day—"*Your father Abraham rejoiced to see My day: and he saw it, and was glad,*" Jno. vii. 56. But what was there for Abraham to rejoice in? Why, seeing Christ, his seed, as his Redeemer, Covenant Head, his Saviour, his Lord and his God! O what a mystery! What faith required to believe it! What faith to *see* it developed and unfolded through a vista of 2000 years!

Yes, here is the true interpretation. Abraham knew he was a lost sinner—he has told us so himself in calling himself but "*dust and ashes!*" "Dust" in reference to his wretched flesh, and "ashes" as indicative of his merited doom—everlasting burning. And Paul in the context of our text ratifies all this—for the man to whom God will not impute *sin* is the same as he to whom righteousness is imputed. In short, the way in which Abraham interpreted God's promises, shows clearly that he looked beneath *the letter* of the word. God's promise to Abraham included three things, viz.—1. That the promised seed of the woman should descend from him. 2. That all nations should be blessed in him. 3. And that as a pledge of all this, he and his seed should inherit the land of Canaan. But how did Abraham interpret this last part of the promise? Not literally, for Canaan was to him a strange country—"*By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise,*" Heb. xi. 9; but spiritually. He regarded Canaan but as an emblem of the heavenly country, of which alone he could have an everlasting possession. This was that "*world*" of which Abraham, as the representative of his spiritual posterity, was the constituted "*heir*"—"*For the promise, that he should be the heir of the world,*

was not to Abraham, or to his seed, through the law, but through the righteousness of faith," Rom. iv. 13.

We have now got at *Abraham's belief.* It was not a mere belief in the *letter* of God's word that he was to have a son in his old age, or that he was to inherit an earthly possession. His belief went far deeper and far higher than these things. It was *this* belief that was counted to him for righteousness.

But we now come to another difficulty. What is the meaning of this true faith being counted to Abraham *for* righteousness? Does it mean that his belief was put to his account by God as an *equivalent* for righteousness? Impossible! for then Abraham would either have been saved by works (faith as we have seen being as much a work as prayer or repentance), or he would have been saved *without* righteousness, or with a *sham* righteousness! But none are saved who are not really righteous. Believers are "*the righteousness of God in Christ.*" We have Christ's righteousness actually imputed to us, yea put *upon* us—"*Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference,*" Rom. iii. 22. Otherwise we should be in heaven as Pharisees are upon earth—"*whited sepulchres.*" There can be no such thing as a fictitious righteousness among the saints. They will be as righteous as Christ Himself, because they are in union with Him. So that nothing in the world can ever be put to the account of believers, or *as an equivalent for true righteousness.*

What then is the meaning of Rom. iv. 3?—"*For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*" To this there are two answers, viz.—1. Abraham's faith was counted to him *unto* righteousness—*i. e., his faith was the recipient of that righteousness by which we are justified.* The sentence is *elliptical,* and signifies *unto the receiving of righteousness. His faith was reckoned to him as the recipient of righteousness,* Haldane i. 309.

2. The other explanation is something similar. The word rendered "*for,*" here should have been "*unto,*" as in many other places; and the word rendered "*righteousness,*" might have been rendered "*justification,*" as it is in many other places. So then the verse would read—Abraham believed God, and his belief or faith was counted, or reckoned, or imputed to him for justification—*i. e.,* that he might be justified, or in order that he might be treated as righteous. In short, his faith was not the *ground* of his justification, but the *means* only. Abraham's faith was imputed to him in order to his being introduced into the number and blessings of the righteous, Hodge p. 98.

III. Let us now make a few practical remarks.

I humbly trust I have been permitted to throw some light upon this oft-abused passage. It is impossible to calculate the errors and heresies and delusions that spring from scripture misunderstood, The pride of men induces them to suppose that scripture has its meaning upon its face, and that consequently anybody with common intellect can unerringly preach the word. No greater mistake was ever made. No more fruitful source of delusion was ever invented by Satan. The Scriptures are a sealed book to the masses of both learned and un-

learned men. To the wayfaring man, though a fool, when he has got the proper clue, they are easy of comprehension; but to the most erudite, without the Holy Spirit, they are unfathomable mysteries! Brethren, let it be your and my practice to take our Bibles, and lay them before the Lord, asking for His guidance and tuition; and whilst we glory in the precious doctrine of justification by faith only, let us never forget that it is not by faith *abstractedly considered* that we are justified, but by *faith in the Lord's Person, and in the Lord's work.* It is *His righteousness, and His alone,* that can make us righteous in God's sight, and not our faith. Faith at most may be compared to the hand that lays hold of Christ, but as it is itself a gift of God, we can never lay claim to any credit for laying hold of Christ with it. It is merely the *means* furnished by God for putting us in possession of Christ's righteousness, and though strong in Abraham in comparison to us, did not contribute one jot or tittle to that righteousness in which he stands perfect before God.

PASSING AWAY.

The fairest earthly scene must fade,
The sweetest flower decay;
The dearest tie that kindred made
Will shortly pass away.

The morning dew drops do not stay
When the warm sunbeams rise;
But long before the bright noon-day,
Their sparkling beauty dies.

The lovely spring-time hastens on,
And summer takes its place;
And soon the seasons, one by one,
Have run their yearly race.

The friends we love ere long will rest
Within the silent grave;
The treasures that we prize the best,
No mortal soul can save.

But O! there is a purer shore
Of everlasting peace,
Where sorrow will be known no more,
And life's rough storms shall cease.

O raise our hearts' best thoughts above,
Where perfect joys abide;
To that blest land of changeless love,
Dear Saviour, be our Guide.

ANECDOTE OF HAVELOCK.—At an annual meeting of the Peninsular and Oriental Steam Navigation Company, the chairman told an anecdote connected with the loss of one of our ships. The Erin was lost in the Chinese seas. On board that ship a passenger in private clothes was Colonel Havelock. When the vessel struck, between twelve and one o'clock in the morning, half a gale of wind was blowing. Colonel Havelock sprung upon the deck, and, seeing some confusion, said in that sharp military tone that always commands attention—"Men, be steady, and all may be saved; but if we have inattention all may be lost. Obey your orders, and think of nothing else." They did so, and behaved in the most excellent manner. Next day all the lives on board were saved, together with the specie and the mails. On the shore, immediately afterwards, Colonel Havelock mustered the men, and said—"Now, men, let us return thanks to Almighty God for His great mercy He has vouchsafed to us." They all knelt down, and he uttered a prayer of thanksgiving, and, as his informant (the chairman), who was one of the officers of the ship, told him, the Colonel rose up and walked away.

NOTES ON THE BOOK OF RUTH.

By F. G.

(Continued from page 44.)

Chapter Fourth.

Verse 1. "*Then went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.*" Seasons there are in the believer's experience when the soul is kept as it were in suspense, waiting to see what the Lord will do; but the result will always prove the fact that "The Lord hath been *mindful* of us; He will bless us." He is of one mind, who can turn him? and what His soul desireth that He doeth, Job xxiii. 13. Thus Boaz was pursuing the plan of putting to the test the nearer kinsman, when he went up to the gate—the gate of a city being in Israel the place of counsel, and where judgment was administered. Thus at the gate of Hebron Abraham had audience of the sons of Heth, when he negociated the purchase of a burying-place; and it was specially in accordance with divine command that this question, so intimately concerning the widow of Mahlon, must be settled there. It would, of course, be known all over the city what transpired there, in a far more public manner than could issue from a secret council chamber. "And, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here." Can we help being reminded of that intimate knowledge of the actions and movements of all men displayed by our Elder Brother, when He could distinctly foretell at a given time to His disciples, "Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water, Luke xxii. 10; or the same knowledge of Peter's lodging and whereabouts by which Cornelius was directed exactly where to find him, Acts x. 6; or further, that Saul of Tarsus was not only located in the street that is called straight, but, "Behold, he prayeth?" It is a thought that should bring unspeakable comfort to the child of God, that this intimate acquaintance not only with his ways, but those of all with whom he may have any transactions, is so perfect, that when desiring a meeting, and it arises, the inquiry presents itself, "How is it thou hast found it so quickly, my son?" The sweet response of the soul, thus acknowledging divine and over-ruling providence in the smallest matters, may confidently be, "Because the Lord my God brought it to me," Gen. xxvii. 20. So Boaz quickly meets the object of his pursuit. So every one waiting on the Lord, saying, "What wilt Thou have me to do?" may find in what appears the casual meeting an opportunity for the word in season to soothe, to comfort, to guide the perplexed; or in the inadvertant hindrance to going from the house, a reason revealed, in the call of some needy one, whom He who fed Elijah by ravens would have relieved. "Whoso is wise will observe these things," and so seek for cause to rejoice, like Zebulon, in going out, and Issachar in the tent—"Doing all to the glory of God." We may observe in the

salutation, "Ho, such a one," that when the Lord designs to have special dealings with any, the address is not, "Ho, every one," as at other times; not a general proclamation, but a personal call. Thus "He calleth His own sheep by name, and leadeth them out," Jno. x. 3. Just so the message of the young man sent by Elisha to Jehu—"I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, Unto *thee*, O captain," 2 Kings ix. 5. Well were it for hearers of the word if their resolve were oftener that of David—"I will hear what God the Lord will speak," Ps. lxxxv. 8; or Habakkuk —"I will stand upon my watch to see what He will say unto me," chap. ii. 1. Lifting up the petition, "Thou that dwellest in the garden, the companions hearken to Thy voice; *cause* me to hear it," Song viii. 13.

Verse 2. "*And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.*" Deut. xxv. 7. This was the appointed way—"Go up unto the elders." The very term implies men of stability, experience, and maturity to judge wisely.

Verse 3 and 4. "*And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.*" Special was the law relating to inheritance in Israel. "The land shall not be sold for ever, for the land is Mine," Lev. xxv. 23. Therefore, "if thy brother be waxen poor"—obliged to sell away some of his possessions, it was to his nearest kin he must look for a purchaser. Thus Hanameel, the son of Shallum, the uncle of Jeremiah, came to him to buy his field in Anathoth, saying, "the right of redemption is thine to buy it, for the right of inheritance is thine," Jer. xxxii. 7. There was no contingency of the land coming into strange hands, as with us by the auctioneer's hammer. It must remain in the tribe and in the family, because it was typical of that inalienable inheritance which could only be redeemed by "the Brother born for adversity;" and being "redeemed," can never be lost, but is "reserved for them who are kept by the power of God through faith unto salvation," 1 Pet. i. 4, 5. Moreover the sale and purchase must be a public matter—"I thought to advertise thee, saying, Buy it before the inhabitants," &c. "If thou wilt redeem it, redeem it." God's law kept in view our insolvency in Adam, our lost condition, and our lost inheritance; and forcibly to show man his inability, especially declares, "*If he be able*, he may redeem it himself," Lev. xxv. 49. But this was quite impossible in Mahlon's case (as in every one of ours) for he was "*dead;*" therefore the next provision is, "Any that is nigh of kin to him may redeem it," ver. 49. So Boaz appeals to the nearest kin as to his willingness, "for there is none to redeem it beside thee, and I am after thee." To the works of the law we naturally look first to enable us to regain the lost inheritance. So the Lord oftimes hath much controversy with His people, as He had with His servant Job,

when He put the inquiries to him in the 38th, 39th, and 40th chapters, to convince him of creature nothingness, and reveals His purpose, ver. 14—"Then will I also confess unto thee that thine own right hand can save thee." To the same effect is His appeal in Ezekiel xviii, where the whole tenor of the chapter shows the wicked man is called upon to do what naturally every man is certain he *can*, and when spiritually taught he finds he *cannot*, namely, "Save his soul alive." So the Lord bids the sinner exert his boasted *free-will*, and "*make* you a new heart and a new spirit"—"therefore *turn* yourselves and *live ye*." To precisely the same purpose we must ascribe our blessed Lord's way of dealing with the young man who came to Him full of self-righteousness—"*If thou wilt* enter into life, keep the commandments," Matt. xix. 17; and if thou wilt be perfect (that is evidently by *good deeds)*, "sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow Me." Precisely like the appeal here—"*If thou wilt* redeem it, redeem it." It is only when having tried this way to enter into life—to earn the inheritance by good works—that the enlightened sinner turns to his God with, "Redeem Thou my right, for I cannot." Then comes the cry, "Lord, save, or I perish." Create in me a clean heart, O God, and renew a right spirit within me." But in the first stage of experience the hope is raised of doing what is necessary, just as the kinsman replied, "I will redeem it." Yea, so he may, if he can meet all the requirements, satisfy every claim, and pay the creditor in full. Does not this readiness on the kinsman's part to undertake redemption, bring to mind the reply of the children of Israel when they first heard the requirements of God's law at the foot of Sinai—"All that the Lord hath said will we do, and be obedient," Ex. xxiv. 7. It is only on a fuller acquaintance with the undertaking that a sense of inability comes in. The first answer is, "I will;" the more mature knowledge issues in the confession, "I cannot."

Verse 5. "*Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.*" It was one matter to redeem and purchase the land, it was another to take with it the hand of Ruth the Moabitess and redeem her; but the day, the same blessed day of redemption, is the day of the Lord's espousals, the day of the gladness of His heart. A sweet thought, that both transactions took place in one day, for when He redeemed His people, He espoused the church. "Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish," Eph. v. 25—27. "To raise up the name of the dead upon his inheritance." Posterity was one of those things so much desired amongst the Jews, that their names might be preserved in their genealogy, that there might be a seed to inherit the land, and it might be "the seed" promised to bruise the serpent's head; and wonderfully indeed was this humble, God-fearing descendant of "righteous Lot" to perpetuate the name of the dead.

POLL PEG.

(Concluded from page 35.)

"Being told that a stranger was come to visit her, she said,—'Now I'm glad of it—I love to tell what Christ has done for me. Old age, sickness, poverty, signify nothing to me. Though I'm poor in this world, I'm rich. That glorious place which I have seen is my home—nothing troubles me now; but before this change came I had a comical fiery temper. I wish my poor old man did but know what I enjoy; but when I talk to him about Jesus, it only makes him curse, and I can't bear to hear him; I must pray for him, and not let him know. My son too grieves me very much—he takes no notice of what I say to him. When I see them going on in such ways it makes me humble, to think what their end will be if the Lord does not change their hearts.'

"Being asked if she should like to have her picture taken, she said, —'O yes; when I am gone you will remember the poor old woman, and think how happy she is, and what a glorious place she is gone to. What should I have done all this long illness without Jesus Christ? He is always with me, and that makes the time short. In the morning I praise Him, and the night comes again directly. I often don't sleep more than half-an-hour in a night, but He puts such pleasant thoughts into my mind. I hear the cock crow, and see it begin to get light, and still He is with me. I think the time must be drawing very near when my Lord will take me to Himself. I feel very weak, but not in low spirits. What signify the pains of the body? They are but a shadow. My heart and soul are gone up the hill; I shall soon sing hallelujah to my Father in heaven. I hope we shall meet above. May the Lord reward you for your kindness to me.'

"'I have been very ill, but my comforts are great. Last night I thought I was with my blessed Saviour. When I awoke I felt a strong desire to receive the sacrament; it was as if my Lord had put it in my mind, and told me to do it in remembrance of Him, and that His dear blood was shed for me. He is my whole salvation—I did not see that till lately. O how happy have I been since I knew my Saviour. I have never hungered or thirsted after anything else; He has comforted and supported me, and sent me abundance. All I receive comes from Him; meat, drink, friends—He sends all.'

"'How much happier is my portion than theirs who are hankering after the riches and pleasures of the world; they will all fade away and leave them, and be no better than a bit of dirt; but mine will go with me. Death will be nothing to me but losing my breath—and then what glory! O that happy hour! Then I shall sing hallelujah to God and the Lamb for ever. I pray my God to come quickly. I now begin to think my time long; but I am by no means discontented, only I long to be with Christ in heaven; but He has fixed the time, and that time is best.

"'I have had a great many people come to see me lately—I love to have them come that I may talk to them. My Lord teaches me what

to say. What poor ignorant creatures we are without Him. Some people came to talk me down last evening, but they confessed at last I was right. They began with talking about the hard times, and said that many would be starved to death. I told them that was poor faith —did not God manage everything? They almost put me in a passion. I don't mean to say I was out of temper, but I talked loud. They had just been to the meeting, and I thought they knew everything.'

"'I had a long holding last night with my husband's sister, who is ill, but she is very awkward; she said she wanted something to eat and drink, and good support for her body; as to her soul, it must be with that as it happened, for she was no *schollard*. But what a poor excuse will that be—it is not *schollardship* that will bring people to heaven. I am no *schollard*, but the Lord has fixed His knowledge of salvation deep in my heart. It is not what I have learnt out of books, but what He has taught me by His blessed Spirit. I tell all that come to see me what the Lord has done for me; and if it be His will, it may be the means of making them seek too.'

"'I had a person come to talk to me one day who told me some fine tales about going to heaven when he dies. He thought I was a poor ignorant creature, but I was soon too deep for him. I told him it was not sufficient for him to come with his fine stories to me, and then go somewhere else and talk all manner of nonsense, and tell all sorts of lies. They who love their Saviour will strive to be like Him; and He did not lie, nor steal, nor talk foolishly. He did not like it; and when they rough me I always talk well, and my Lord teaches me what to say. I see now in people of the world what I little thought of once—how they fight against the people of God. Many that I used to think loved me, and seemed to be my friends, now fight against me for nothing else but because I love Jesus Christ. They call me a mad hypocrite, and all sorts of names, but I don't mind it; it makes me feel so cheerful, my heart quite dances to think I am counted worthy to suffer shame and reproach for Christ's sake. What did He suffer for my sake, even for such a sinner as I have been? I cannot love and praise Him enough.'

"'I am very bad to-day, but it rejoices my heart to see those who love my blessed Lord, and talk to me about Him—it seems to revive me. But I am never alone, my Lord is always with me, night and day. If they were to throw my carcase into the midst of a great wood I should not fear, my soul is safe; and what signifies what becomes of my bones? Betty has had so little work of late, and everything is so dear, that it seems to make her quite cast down; but I tell her it is wrong, for the Lord will take care of us. We had no bread to-day, but we had potatoes; and I always return Him thanks whether it is little or much.'

"Being asked if she was not alarmed at the high winds that had lately been, she said—'I fear nothing, my Lord won't let me fear. I lay hearkening to it, and I felt my bed shake; but I knew it was His handy works, and He was with me.'

"'I had a man come to quarrel with me last week for not being dead. He said you have been talking about dying for this year and

a-half, and you are not dead yet—I think you never will die. I said to him, No, I never shall die—my soul will leave my carcase when my Lord's time is come. You silly, ignorant man, do you think *I* can fix the time myself when I am to go out of the world? No; my Lord fixed the time for me to come into the world, and He has fixed the time when I shall go out of it.'

"'I tell Betty not to weep for me when I am gone, but to rejoice that her poor mother, once so wretched, is now so happy. It cuts me to the heart, and makes tears fly out of my eyes, to think of my poor old man. Oh that my Lord would melt that hard stony heart of his before it is too late. I think now my time will be very short. I am quite willing to go, or I am willing to wait my Lord's appointed time.'

"On the Saturday previous to her death she called Betty and the children to her, and said—'I shall not be so long with you as you may think; my time now will be very short. You don't know that you have a day or an hour to live. The thief upon the cross was saved at the last hour; but you don't know that you shall be saved at the last hour.'

"On the Sunday she was taken in a fit. When she recovered she was quite sensible, and called all the family round her, and said—'Don't weep for me, I'm going to rest. Be sure you always attend church unless you are ill.' When they returned from church in the evening, she enquired for friends who had been in the habit of visiting her. On the Monday she said to a person—'You may try to serve the Lord, and be as good as you can, but you can do nothing till He gives it you. I was a poor, dark, ignorant creature till my Lord brought me into the way of light.' The day before her death she said to Betty —'Be sure you keep the narrow road. It *is* a narrow road, but it is a safe one. There are a great many enemies on both sides of it. Think what a number I have had, but I thank my Lord I have escaped from them all.'

"Being asked to have something to eat, she said—'No, my wench, I want nothing; my Lord supports me.' She often repeated the Lord's prayer, and 'Unto God's gracious mercy and goodness we commit thee. The Lord bless thee, and keep thee; The Lord make His face to shine upon thee; the Lord give thee peace now and evermore.' And those two hymns, 'Come, ye sinners, poor and wretched,' and, 'Jesus, my all, to heaven is gone,' which she desired to have sung at her funeral.

"A few hours before she died, she said—'I see my blessed Saviour; He stands there, waiting for me.' She appeared to talk a great deal, but in such a low tone that she could not be understood. Just before her departure she was asked to take a little wine and water. She said, 'Yes;' and immediately after turned round, and, as they supposed, was gone in a doze, till they brought a light, and found that she had departed.'

The tidings of a Redeemer are most blessed and welcome news to those that are sensible of their own poverty, and see salvation to be of grace.—*Sanderson.*

OUTLINES OF A SERMON
BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"*If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.*"—John xiv. 15, 16.

We have here, I. A hint given—"If ye love Me, keep My commandments." All gospel obedience springs from love; and where there is love, obedience will follow. The saved soul will be glad of every opportunity of manifesting its love to Christ. If you are called by grace, see to it that you are using every occasion given you of showing your love to Jesus by your obedience to Him. What does the poor sinner need but this, to have Christ manifested to his soul, and then he willingly walks in the ways of God. II. We have the promise of the Spirit given. Christ was now about to be taken from the disciples. They had enjoyed the privilege of seeing Him, and of having constant intercourse with Him; but now He was about to leave them, and so He promises to send them another Comforter. The Lord will never leave His people destitute. The apostle knew this by experience, therefore he says, "My God shall supply all your need." Yes, friends, all *your* need, as well as those to whom Paul wrote; your need spiritual, your need temporal—for time and for eternity. The Lord has the heart of a Father towards thee if thou art His child, and He will provide for thee, and see to all thy wants. If He have taught thee to cry, "Abba, Father," then surely all other things shall be added to thee. Remark here, the Lord Jesus promises to send the Spirit to comfort His disciples, but to none others. None but God's people shall have God's Spirit; but they shall, because God hath determined their salvation from all eternity—Christ being the way of life, and the Spirit the teacher and testifier to all and in all God's people; for "they shall all be taught of God." The Lord says He will send a Comforter—a blessed thing for you and me if He has fulfilled the promise to us. When a soul becomes sensible of sin by the Spirit's teaching, it feels its lost and ruined condition. Some talk of partial depravity, inherent grace, and remains of goodness; but a convinced soul becomes sensible of its *total* depravity. Many talk of partial depravity, and though they may confess man is far gone from God, yet will they not agree to the fact of the total depravity of man, and his complete alienation from God; and why? Because they have never been brought into the stripping room; they have never been taught "to abhor their own clothes," as Job was; they have never seen themselves in their true character, as wretched and ruined before God; hence they have never felt their need of Jesus as a Saviour, or of the Spirit as a Comforter. They fancy themselves rich and increased with goods, and have need of nothing; and if conscience does ever alarm, a few forms or a few prayers they think will satisfy God. But what knowest *thou* of God's Spirit as a Comforter of the soul? Do you know Christ as your hiding place? I trust some of you do know these

things, and therefore have something to fall back upon under your trials and troubles, for such you *must* have. Are you expecting to have a smooth nest and a soft pillow? Ah, you will be undeceived one day. Tribulation is the church's portion, and you must expect your share. Said our dear Lord, "If any man will come after Me, let him deny himself, and take up his cross *daily* and follow Me." Remember that word *daily*. You must have a daily cross, and then you will find your *daily* need of a Comforter, a Refuge, a Friend. The Lord said to Israel of old—"I led thee these forty years in the wilderness to humble thee." Thus the Lord is leading you now, believers, to bring you to live by faith upon Jesus—to keep you at the foot of the cross—to make you feel your daily need of that "fountain opened for sin and uncleanness"—to experience the blessedness of a full, free, present, and eternal salvation—to make you owe all to free grace and electing love, so that even the top stone shall be brought forth with shoutings of "grace, grace unto it," Zech. iv. 7. You must be made to feel your depraved nature to the last, so that God may have all the glory of your salvation. But how does the Spirit comfort? By testifying of Christ, see John xv. 26. What does a poor convinced sinner want but this? What do believers want under their deadness, coldness, and fainting fits, but to have Christ testified of to their souls, and then they revive as the corn, and grow as the vine. The poor believer sometimes thinks he shall be left to perish; but when the Spirit testifies of Christ—sets forth His blood, His righteousness, His love—then he sees there is security, he shall not perish. The devil is mighty, but he is not Almighty; and as the Father's drawing love leads to Christ, so all that come to Him shall be saved. What is your dependence for security? Is it in yourself, your feelings, your obedience, your love? No; if taught by the Spirit, your dependence is upon Him who loved you, and delighted in you from before all worlds, Eph. i. 4, and says to you now, having called you by grace, "Fear not, thou worm Jacob," Isa. xli. 14. "I will leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord." But some of you have no taste for these precious truths—they are hateful to you. Oh, how hapless is your state, and how hopeless if you die thus! You will be lost for ever; for "except a man be born again he shall not see the kingdom of God." We may set these things before you from year's end to year's end, but unless the Lord say to you, as He did to dead Lazarus, "*Come forth*," they will not reach your heart, or influence your life. But others here have been brought to know Christ. Then the Spirit has testified of Him to your souls. You know something of the nature and evil of sin, and of the application of His blood, which He says He shed for *many* for the remission of sin. The term "*world*" is often employed in the New Testament as signifying Jew and Gentile. The rending of the vail of the temple proved that the way into the Holy of holies was no longer confined to the Jew, but was open to the Gentiles, as we read in Rev. xiv. 3, also vii. 9. But, further, our text says this Spirit shall *abide* with the children of God—not always to their sensible apprehension—"But the anointing which ye have received of Him abideth in you, and ye need not that any man

teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him," 1 John ii. 27. The anointing here spoken of is the same thing, for the Spirit's influence shall not only continue, but increase. They shall see more of the way, and shall behold more of His glory. There is a growth in knowledge, 2 Pet. iii. 18. In proportion as our apprehension of Christ, so will be our enjoyment of Him, and liberty in the gospel; and as we see His image we will reflect it, for it will influence our affections and our obedience. Now, what use are you making of Christ? Are you living upon Him as the branch upon the tree, as the limb upon the body? The Lord hath said, "Because I live, ye shall live also." Jesus engaged from everlasting to undertake the salvation of His people. All those whom the Father loved and delighted in, in due time must be born again—new born in grace—brought to feel what poor, lost, ruined sinners they are—that without Christ they must eternally perish. Thus they are led by the Spirit of God, even as Israel was of old, to the door of the temple, to see the bleeding sacrifice stretched upon the altar; not taking any part in it (that was the work of the priest), but only looking on and receiving all the benefits of that shed blood: and so believers realize now. You feel you can do nothing to save yourselves, and the Spirit has brought you to "look unto Jesus"—to see Him by faith—see all your sins laid upon Him, cast into the depths of the sea, and crossed out of God's book by the blood of Jesus; so that when He said, "It is finished," He finished your salvation, and wrought out an everlasting righteousness for you. Do not these precious truths revive your heart and comfort your soul, poor trembling believer? I know, if you are a taught child of God, they do. The Lord says, "Comfort ye, comfort ye My people;" and how can we do it? By setting forth Christ; by declaring what God has done, and will do, for His people; the Spirit testifying to the truth, and sealing it home upon the hearts of God's redeemed people.

LEVITICUS.

There is no book in the compass of that inspired volume which the Holy Ghost has given us, that contains more of the very words of God than Leviticus. It is God that is the direct speaker in almost every part. His gracious words are recorded in the form wherein they were uttered. This consideration cannot fail to send us to the study of it with singular interest and attention. It has been called "Leviticus." Its typical institutions in all their variety were committed to the care of the tribe of Levi, or to the priests who were of that tribe.

The Greek translators of the Pentateuch devised that name. The Talmud for similar reasons calls it "the law of the priests." But Jewish writers in general are content with a simpler title. They take the first words of the book as the name, calling it "*Vayikra*"—*q. d.*, the book that begins with the words, "And the Lord called."

This carries within itself the Divine origin. As an internal proof of

its author being Divine, some have alleged that the prophecy contained in chapter 26, is the fulfilment of that which is spread before the eyes of all the earth. But if, in addition to this, we find every chapter throughout presenting views of doctrine and practice that exactly dovetail into unfigurative statements of the New Testament, surely we shall then acknowledge that it bears the impress of the Divine mind from beginning to end.

The gospel of the grace of God, with all that follow in its train, may be found in Leviticus. This is the glorious attraction of the book to every reader who feels himself a sinner. The New Testament has about forty references to its various ordinances. The rites detailed in Leviticus were typical; and every type was designed and intended by God to bear resemblance to some spiritual truth. The likeness between type and antitype is never accidental. The very excellency of these rites consists in their being chosen by God for the end of shadowing forth "Good things to come," Heb. x. 1. It is not a mere accidental resemblance to the Lord's body and blood, that the bread and wine obtains in the Lord's Supper; but, on the contrary, a likeness that made the symbols suitable to be selected for that end; so it is in the case of every Levitical type. Much of our satisfaction and edification in tracing the correspondence between type and antitype will depend on the firmness with which we hold this principle.

[We recommend our Readers who would study this book intelligently to consult Bonar on Leviticus, and Thoughts on parts of Leviticus, by B. W. Newton.]

AFTER-KNOWLEDGE.

Poor Christian, take courage, though now for a season
Thy prospects seem dark, and thy spirit cast down;
Nor anxiously seek to discover the reason;
To Him that rules all things thy trials are known.

"The wise man" says, "Sorrow is better than laughter;"
The face it makes sad, but the heart it improves;
"Thou knowest not now, but thou shalt know hereafter,"
Why thus He chastises the child that He loves.

He "like a refiner of silver" is sitting;
He sees all thy sorrow and feels all thy pain;
No more He'll permit than His wisdom sees fitting,
Thy dross to remove and to purge every stain.

It is thine to adore! and in humble submission,
By faith, to rely on the promise divine:
"Thy will, Lord, be done!" is thy daily petition,
Till thou in the image of Jesus shalt shine.

If now thou art passing through "great tribulation,"
His "grace is sufficient" thy soul to sustain:
The *why* and the *wherefore* of this dispensation
"The Light of Eternity" soon shall explain.

J. SCHOFIELD.

A GLIMMER IN THE DISTANCE.

A traveller, anxious to obtain information as regards the progress of missionary work in Stamboul, had an introduction to the Rev Mr. Kelly, of the Church Missionary Society. He was engaged at a translation of the Bible into Turkish with an Armenian convert, his scripture reader. I asked him as to the nature of his work there, and his replies were most candid.

There are no direct attempts at conversion or proselytism, it would not be permitted by the Turkish government. There are, however, efforts made to gain personal intercourse with the Turks at their cafés and eating-houses—efforts to create thought, and thence lead them to the gospel; but the success and the impression made on the vast body of Moslems is very small.

That God has His election of grace among the Moslems I firmly believe. The following anecdote, told me by Mr. Kelly, for instance:—I asked him, Do you meet any Mahomedan conscious that he is a sinner, needing an atonement before God, sensible of his own weakness, and craving help and light. If we do meet such an one, he replied, our work is more than half done. A case of the kind you speak of occurred here lately. A Persian tradesman had a son who from his earliest youth was anxious to know God; and desiring this, attached himself to a Moslem teacher, or *mollah*, to perfect himself in his religion, and to attain a nearer communion with the eternal God. All that he learned failed to satisfy the craving of his soul, so he went to Calcutta, to receive, if possible, the highest of Moslem instruction. Here he was taken up or attracted by a Roman Catholic priest, and sent to the Propaganda at Rome; but the picture worship of Rome was abhorrent and revolting to the righteous judgment which the Mahomedans have formed upon the abominations of worshipping Almighty God through images or pictures, and he abandoned Rome. Back to Ispahan wandered the poor lost sheep. Here he heard of the English teacher in Constantinople. He came, he heard, he wondered. He said, when Christ was set before him as his sin-bearer and substitute, as His wisdom, righteousness, sanctification, and redemption,—"That is just what I want—what I have sought for so long! Now I have found it." That same Jesus who had found Andrew and Nathaniel, had revealed Himself to the Persian *mollah*, and he gloried in the cross of Christ. After some time this came to the ears of the Persian authorities in Constantinople, and as they in common with other nationalities had the power of life and death over the subjects of the country they represented, they determined to exercise their right, and arrested the *mollah* on the ground of his being a convert to Christianity. He was arrested with five others, and every pressure short of torture was brought to bear upon them, and at last it was decided to send them to Persia. This meant for these poor followers of Jesus Christ torture and death, or perhaps apostacy; and yet He who supported Stephen, and Peter, and Latimer in their agonies, would assuredly have holden them by His right hand. Mr. Kelly brought

all the energies of the English ambassador to bear upon the case with no avail, and at last he determined to seek a personal interview with the Russian ambassador. Late at night (for the emergency was pressing) he called at the Russian embassy, but the ambassador was dressing for a legation ball, and he could not see him. Anxious for the prisoner, and knowing that the next day he was to leave Constantinople for Persia, he enlisted the sympathies of one of the attendants of the Russian ambassador, who offered to present him with a statement of the case in writing. Mr. Kelly was prepared for this, and sent up a sketch of the whole story. Word was shortly sent him that the Russian envoy would do his best; and that night the English and Russian ambassadors put the case so strongly before the Persian ambassador, that the poor *mollah* and his companions were free men next day. As Mr. Kelly was telling me this and other interesting anecdotes, an Armenian convert entered the room, with whom I had some conversation. On the whole I may say there is an effort being made with cases of individual conversion. A few Turks here and there are being reached, but the impression on the great mass of the people is very small.

EXPOSITION.—2 Cor. v. 18—20.

Saint Paul says, God was in Christ reconciling the world unto Himself, yea that He hath reconciled us unto Himself by Jesus Christ. After which he adds—"We pray you in Christ's stead, be ye reconciled to God," 2 Cor. v. 18—20. But if reconciliation took place when the Godhead was in the manhood of Christ crucified, if the church of Corinth was already pardoned and justified, why doth he now beseech any, much less why doth he entreat believers to be reconciled to God? Can they at the same time be reconciled and unreconciled? Is not this a contradiction?

There is no contradiction, but much beauty and more comfort in the passage. Although reconciliation, pardon, and justification be one and only one complete act, yet in scripture it bears a kind of threefold aspect. First, from all eternity, as the elect were chosen in Christ from before the foundation of the world. Secondly, when Christ hung upon the cross, and cried, "It is finished." Thirdly, when the pardon and reconciliation which Christ hath obtained, are applied to the believing sinner's heart and conscience by the Holy Ghost. It is in this latter sense that those who already have reconciliation are prayed to be reconciled. And in the same sense it is that our Lord teaches those to whom He has forgiven all trespasses, to pray, "forgive us our trespasses as we forgive them that trespass against us;" so that a believer is always reconciled, yea always perfectly reconciled, and not less so at one time than another, as he may be apt to suppose, when his corruptions show their ugly gigantic heads; yet he stands in need of great applications of the blood of sprinkling to comfort his conscience, and to draw out his heart in a way of love and holy obedience.

Hill.

Jehovah Reasoning with the Sinner.

NOTES OF AN UNPUBLISHED SERMON BY THE LATE REV. WATTS WILKINSON, B.A.

"Come now, and let us reason together, saith the Lord: though your s be as scarlet, they shall be as white as snow; though they be red like crims they shall be as wool."—Isaiah i. 18.

This portion, we apprehend, has been precious to many. The c descension of Jehovah is such that He does *reason* with those whom might justly *condemn*. In the verse preceding our text there is exhortation to repentance, and then it is said, "Come now, and let reason together, saith the Lord." But unto whom are these wo addressed? We would say, to every broken-hearted, Christ-trusti sinner; to every one that knows how to value the Saviour. But fi we would ask, Who is the Person here speaking? It is the Sec Person in Jehovah, that condescended to become incarnate for l beloved people. So that this is the language of the Saviour to ev broken-hearted sinner. When a sinner is convinced of his guilt a misery as a sinner, this is the Saviour's language to that sinne "Come now, and let us reason together, saith the Lord: though y sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool." There are three things we v refer to, and then we will add a little by way of improvement. A first, That every sinner unto whom the Lord has purposes of coven love and mercy shall be convinced of sin. So that *many* shall be c vinced of sin, for that Jehovah has purposes of covenant love a mercy to many is certain, for "He will bring many sons and daught to glory." Now every one of these, on obtaining years of discreti shall be convinced of sin; this is the first lesson which the Lord w teach them, for when "He the Spirit of truth is come, He shall c vince of sin;" He shall not merely bring a man to a confession that is a sinner, that this is a sinful world, and so forth; but the Spirit w come home to a man and say, as Nathan did to David, "Thou art t man"—*thou* art full of wounds and bruises and putrifying sores—*t* art altogether sinful, there is no health in thee, thou art the man t art exposed to the dreadful wrath of Almighty God. We trust we addressing those whose experience will witness to the truth of th things, that they are sinners in the sight of God; and should th words be heard by any unconvinced sinner who is walking on in t love of sin, we pray that this may be the season when he shall brought to cry out, like the Philippian jailer, "What must I do to saved?" Depend on this, that no one who is not convinced of sin, h is putting off these things, will ever prize the cleansing here spoken And secondly, Thou who art convinced of sin, and that Jehovah h said, "The soul that sinneth it shall die," dost thou not stand in ne of great comfort? Well then this scripture affords full and sufficie ground of consolation—"Come now, and let us reason together, sai

the Lord: though thy sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Art thou alarmed under a sense of thy sins? "Come now, and let us reason together, saith the Lord." Does He say, Come and let us reason on the nature and consequence of sin, let us reason on thy state and condition as a sinner? Oh, no; instead of this He will pour in oil and wine. He says, Come now, and let us reason about that nature and property of My precious blood, let us reason on that fountain which is opened for sin and for uncleanness, let us reason on that cup of wrath which I drank to the very bottom. You will find in this a strong ground of hope, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool:" that is, you shall be as free from sin and the curse as if you never had any sin at all, as free as Adam was when he came out of the hands of his Maker, or as any angel now before the throne of God; for "thou art all fair, my love, there is no spot in thee." And then come thou, and let us reason together as to the covenant which was entered into by My Father in eternity past. But then, perhaps, some broken-hearted soul will say—How can you prove that *my* iniquity is pardoned? In the first place, we will prove in the plainest manner that a new heart is the gift of God, and that He has no gifts but covenant gifts; but first we would say unto you, Jesus has become the Surety of His people, He has cast all their sins into the depths of the sea, the Lord will be merciful to their unrighteousness, and their sins and their iniquities will He remember no more. Every broken-hearted sinner is a redeemed sinner, and interested in the everlasting covenant of the great Jehovah, and one of the stipulations of that covenant is, "I will take away the heart of stone, and give you a heart of flesh;" another stipulation in this covenant is that the Son of Jehovah's love should bear the sins of many, and we find that Jehovah has laid on Him the iniquity of us all—"for the transgression of My people was He stricken;" and our blessed Lord Himself said, "I lay down My life for the sheep." If thy heart is truly contrite, thy sins are truly and freely forgiven. But by way of improvement we will observe—this rich and sweet portion of the Holy Scriptures is very encouraging to poor sinners—that God will condescend to reason on those things which are of the greatest importance. Oh what would a newly awakened sinner do without this and similar portions? and what would many old and grey-headed Christians do without them? What a merciful forbearance is here displayed, there is no limit drawn—"Though your sin be as scarlet" (this is addressed to deep-dyed sinners), yet the door is open to whosoever will to come. Perhaps you have been sinning against a religious education, against light and knowledge, against the fervent prayers of pious parents; well, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Come unto Me, all ye that travail and are heavy laden, and I will give you rest"—the very rest which is here described. O that you may be enabled to take Jehovah at His word! How great is the malice of Satan, for he is always endeavouring to draw you away from God; he is cast out of His presence

himself, and with a true hellish spirit is endeavouring to drag
from Jesus; sometimes he will draw you into the pleasures of
world, and sometimes to Sinai's mount. Now it is vain for a ne
awakened sinner to go into the world to rid him of his burden. I h
known some who have endeavoured to draw their thoughts from th
things in this way, but it would not do; some have endeavoure
fulfil the law, to be more moral, to be more holy, but it would not
How greatly mistaken are those who think to cleanse themselves;
blood of Jesus Christ alone cleanses from all sin; and "though y
sins be as scarlet, they shall be as white as snow; though they be
like crimson, they shall be as wool." The dear Lord said—"Fath
I will that they also whom Thou hast given Me be with Me whe
am, that they may behold my glory." We pray the Lord, if it be
will, while we are thus attempting to set forth this subject, some
may he awakened to a concern for his soul; and if there be such
one we would say, Son or daughter, be of good cheer, thy sins
forgiven thee; for "though your sins be as scarlet, they shall b
white as snow; though they be red like crimson, they shall be
wool." If these things be dear to you, O think how dearly they w
bought by the blessed Jesus! When, believer, you were first convi
of sin, and were trembling under a sight and sense of your wretc
filthy state and condition, you were experiencing, though in a
trifling degree. what must have been the feelings of the dear Redee
when He bore the sins of many. O "was there any sorrow like
His sorrow which was done unto Him, wherewith the Lord affli
Him in the day of His fierce anger. These views ought to refresh
encourage you. Why art thou fearful, O thou of little faith? Th
is no peace for poor sinners away from the cross; therefore if you p
Christ seek to get nearer to Him. Is it not a highly gratifying
sideration that many have been brought from time to time to J
ever since the days of Abel, who knew what it was to look to Je
See the whole company of prophets and holy men of old, who
enabled to look through the types and shadows to the blessed Savi
then on all the holy apostles, not to mention the noble army of mart
who rested simply and entirely on the blood of a crucified Jesus
template what an innumerable multitude have been brought to gl
and as in the days of Elijah, when he thought there was not a
believer in the land (and he was as likely to know as any one),
had reserved to Himself seven thousand who had not bowed the l
to the image of Baal; so there are in this city many who are seel
the way of salvation, though unknown to all around them. If
could at this instant look into every house, and every room and co
of this great city, we should see such iniquity being practised and
trived as would make our blood run cold; but we should also
thousands of our fellow-sinners fleeing to Jesus and putting their s
into His hands. These are the salt of the earth; and this we are
of, that unto every one that hath shall be given, and from him
hath not shall be taken away even that which he seemeth to h
Are you, believer, sighing under some sore temptation? Well, im
St. Paul. We find him fleeing to the Lord, and beseeching Hi

remove the thorn from him. And what was the answer of God to him? My grace is sufficient for thee, My strength shall be made perfect in thy weakness. If men will not come to Jesus there is an awful passage recorded in this prophecy against them. "There is no peace, saith my God, to the wicked." We have been speaking to those who have been convinced of sin, and feel their need of a Saviour; this portion has nothing to do with the hard-hearted unconvinced sinner, but to the humble and broken hearted—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool." If we should be addressing any unconcerned sinner, may it please the Lord to send His Spirit to incline you to look to that love and mercy which is boundless and everlasting.

THE PRESENCE OF CHRIST IN AFFLICTION.

Through the long and lonely night,
Amidst languor, pain, and fear,
The darkness is turned to light,
My Saviour! if Thou art near!
And I feel I can patiently suffer still,
And my only prayer is to do Thy will.

But if left to nature's sway,
How wearisome prove the hours!
How vain is it then to essay
Philosophy's boasted powers!
My Saviour! no voice less efficient than Thine
Can teach the poor sufferer not to repine.

But e'en when the mind is worn
With the pressure of long disease,
And the feeble frame is torn
With anguish no medicine can cure,
If Thy presence be granted, the soul is blest—
She flies to Thy bosom and there finds rest.

And then her one desire
Is to be conformed to Thee,
And to pass through the furnace of fire,
That her dross consumed my be;
For if with them there as of old Thou wert, [unhurt.
Thy children can pass through the flames

And oh! when the heart is taught
That in love all Thy dealings are sent;
That Thy tenderness changes not,
As is provëd by each event:
Though the tear of distress unbidden may flow, [with woe,
Submission and thankfulness mingle

For the sense of Thy pardoning love
Is shed o'er the soul like balm,
And she looks to the realms above,
And she feels a heavenly calm:
She knows that her treasure is laid up in store, [no more.
And that soon, very soon, she will suffer

True repentance has a double aspect; it looks upon things past with a *weeping* eye, and on the future with a *watchful* eye.

NUMBERS XXIV. 5, 6.—It is well known that the original word is used in the sacred writings to denote either a delightful perfume, Prov. vii. 17, or that aromatic plant which produces it, Cant. iv. 14. For which reason I think it very justifiable to render the expression "trees of exquisite fragrance," and am persuaded it will be far more intelligible to the generality of readers than "trees of lign-aloes."—*Hervey.*

JOSEPH DELIVERED.

A true child of God, who has a single eye for his Lord's glory, must take and leave a blessing behind him wherever he goes; for there is a savour of Christ about him which cannot fail to diffuse its power among those with whom he comes into contact. It was so with Joseph in the house of Potiphar, who saw and acknowledged that "the Lord made all that he did to prosper in his hands," and the house of the Egyptian captain was blest for the sake of the Hebrew servant. "I have learned by experience that the Lord hath blessed me for thy sake," said Laban to Jacob. Again, in the prison, though Joseph was laid in irons, and his feet hurt with fetters, Ps. cv. 18, yet the great grace manifested in him subdued the heart of the keeper of the prison, so that he gave everything into his care and keeping; for "when a man's ways please the Lord, He maketh even his enemies to be at peace with him." But it was nothing in Joseph that effected this—it is well to trace all our springs to their proper source—it was because poor Joseph had good companionship in that Egyptian prison; his Heavenly Father had come to comfort him for the loss of his earthly father. Everything that Joseph did prospered, and why? Because the Lord was with him, a blessing rested upon all that he undertook. Yet the discipline went hand in hand with the blessing. we read that "the word of the Lord *tried* him (Ps. cv.)—exercised his soul—shook him as it were in the sieve of trial—shook out the dross from the gold, till there came forth "a vessel meet for the Master's use." There are those who tell us that when once we are accepted in Christ, nothing but a smooth path lies before us—a sea of glass—a bed of roses—we are to dwell in the mount—up in the heavenly places, and have nothing more to do with discipline, and soul-exercise, and heart-work; but did the Lord Jesus ever promise this? Did He not prepare us for the daily cross—the tribulation—the *much* tribulation? Ah! the word of the Lord will try us again and again; we must be put into its crucible, its sieve, until our dross, our worldliness, is shaken out of us; and perhaps the sifting time will only cease when the resting time comes.

Nearly thirteen years Joseph was in prison—a long period certainly, but not a year, a month, a week, a day, an hour, a moment too long. His demeanour there greatly commends itself to us. Favoured as he was by the keeper of the prison, he might have easily apprized his father in Canaan of all that had befallen him, for the distance between them was not so very great. His heart must have gone forth towards that father in gushing tenderness, but Joseph took no step without Divine direction; like a good soldier, he waited the word of command from his Captain; but it came at last. He did not open the door himself, but it was opened for him; and then, in *God's time*, the "King sent and loosed him, even the Ruler of the people, and let him go free," Ps. cv. A wonderful change the Lord suddenly wrought for him! The prison-clothes exchanged for royal apparel—a vesture more choice than his coat of many colours put upon him. Was not this the hour, we should have asked, for the exalted Joseph to make

known to his father all his glory? No, there was no opening yet for that; and Joseph's language seemed to be, from the day he entered the prison to the day he left it, and then onward through those succeeding fourteen years of plenty and of famine, "*My soul, wait thou only upon God, for my expectation is from Him.*" Did he wait in vain, or was his expectation cut off? When his ten brethren stood before him, and he said, "*I am Joseph,*" and when at last the dear old father exclaimed, "*Now let me die since I have seen thy face, because thou art yet alive,*" did not Joseph then realize that his father's God—the God of Abraham, Isaac, and Jacob—was *his* God, his covenant God? Had He not been to him in the pit Jehovah Rophi? and in the house of Potiphar Jehovah Tsidkenu? in the prison Jehovah Shammah? and in the midst of his glory in Egypt, Jehovah Nissi? By all these gracious titles the Lord had revealed Himself to Joseph, and his father's after blessing had already been realized by him; for "his hands were made strong by the hands of the mighty God of Jacob." Oh, truly, from the moment when he was let down into the pit, to the moment when he said, "*I die*"—the long period of 87 years—the Lord *had* blest him, with "*blessings of heaven above, blessings of the deep that lieth under; they were on the head of Joseph, and on the crown of the head of him who was separate from his brethren.*"

As believers, we are in an enemy's country, and may have foes even in our own household. "Fear and the pit and the snare" may be upon us; but He who delivered Joseph will deliver us, He who strengthened him will strengthen us; for our covenant God and Father in Christ Jesus was the God of Joseph, and HE will be "our guide even unto death."

COWPER ON POPERY.

Hast thou admitted, with a blind, fond trust,
The LIE that burn'd thy fathers' bones to dust?
That first adjudg'd them heretics, then sent
Their souls to heaven, and cursed them as they went.
The LIE that Scripture strips of its disguise,
And execrates above all other lies;
The LIE that claps a lock on mercy's plan,
And gives the key to yon infirm old man,
Who once ensconced in apostolic chair,
Is deified, and sits omniscient there;
The LIE that knows no kindred, owns no friend,
But him that makes its progress his chief end;
That, having spilt much blood, makes that a boast,
And canonizes him that sheds the most.
Away with CHARITY THAT SOOTHES A LIE,
And thrusts the TRUTH with scorn and anger by!
Shame on the candour, and the gracious smile,
Bestow'd on them that light the martyrs' pile;
While insolent disdain, in frowns express'd,
Attends the tenets that endured that test!
Grant them the rights of men, and, while they cease
To vex the peace of others, grant them peace;
But trusting bigots, whose false zeal has made
TREACHERY THEIR DUTY, thou art self-betray'd.

THE HOLY SPIRIT.

The Holy Spirit alone can make us feel the things which are easy to be understood, and prevent us wresting those which are hard. Never then should the Bible be opened except with prayer for the teaching of this Spirit. You will read without profit as long as you read without prayer. It is only in the degree that the Spirit, which indited a text, takes it from the page and breathes it into the heart, that we can comprehend its meaning, be touched by its beauty, stirred by its remonstrance, or animated by its promise. We shall never, then, master scriptural difficulties by the methods which prove successful in grappling with philosophical. Why is it that the poor peasant, whose understanding is weak and undisciplined, has clear insight into the meaning of verses, and finds in them irresistible power and inexhaustible comfort, whilst the very same passages are given up as mysteries, or overlooked as unimportant by the high and lettered champion of a scholastic theology? It were idle to deny that our rustic divines will oftentimes travel with a far firmer and more dominant step than our collegiate into the depths of a scriptural statement; and that you might obtain from some of the patriarchs of our valleys, whose chief instruction has been their own communing with the Almighty, such explanations of "things hard to be understood" as would put to shame the commentaries of our most learned expositors. And of this phenomenon the solution would be hopeless, if there were not a broad instituted difference between human and sacred literature: "the kingdom of heaven" being "like unto treasure hid in a field;" and the finding this treasure depending not at all on the power of the intellect brought to the search, but on the heartiness and the earnestness with which the Psalmist's prayer is used, "open thou mine eyes, that I may behold wondrous things out of Thy law." If you open a scientific book, or study an abstruse and metaphysical work, let reason gird herself boldly for the task: the province belongs fairly to her jurisdiction; and she may cling to her own energies without laying herself open to the charge, that, according to the characteristic which Joel gives of the last times, the weak is vaunting itself the strong. But if you open the Bible and sit down to the investigation of scriptural truth, you are in a district which lies far beyond the just limits of the empire of reason: there is need of an apparatus wholly distinct from that which sufficed for your formed inquiry: and if you think to comprehend revelation, except so far as the Author shall act interpreter, you are, most emphatically, the weak pronouncing yourselves the strong, and the Bible shall be to you a closed book, and you shall break not the seals which God Himself hath placed on the volume. O, they are seals which melt away like a snow-wreath, before the breathings of the Spirit; but not all the fire of human genius shall ever prevail to dissolve or loosen them.

The hypocrite always expresses more than he feels; but the true penitent always feels more than he is capable of expressing.—*Clarke.*

Christ, the Only True Refuge for the Weary and Heavy Laden.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, JULY THE 8TH, 1866, BY THE LATE REV. WILLIAM PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED:]

"*Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.*"—Matt. xi. 28—30.

How familiar are these words to us all, and yet how precious and inexhaustible in their comforting properties! They are the encouraging accents of a loving and a powerful Saviour to poor sinners ready to halt and faint by reason of their burdens, ready to sink down in despair by reason of their guilt! Comparing them with those in Isaiah xlv. 22, they bring out a beautiful and substantial proof of Christ's divinity. *There* Jehovah Himself speaks—"Look unto *Me*, and be ye saved all the ends of the earth!" *Here* Christ Jesus speaks—"Come unto *Me*, all ye that labour and are heavy laden, and *I* will give you rest." Surely that Being must be divine who would dare take this language into His mouth!

I wonder did poor John the Baptist get to hear of this address of Christ's! If he did, all doubt (if there were any) must have been dispelled from his mind. You know, as he lay in his gloomy dungeon, he sent two of his disciples to ask Jesus a question—"*Now when John had heard in the prison the works of Christ, he sent two of his disciples. And said unto Him, Art thou He that should come, or do we look for another?*" It is supposed by many that poor John's faith began to fail him; and well it might when we consider the trying circumstances under which he was placed. But here would be an answer to silence all doubt and misgiving—"*Come unto Me, all ye that labour and are heavy laden, and I will give you rest.*" If John's ear got to hear of this, assuredly he would say to himself—"There is no doubt about this being the Messiah; no other Being would dare assume the language of Jehovah!"

But not to go deeper into this question, let us, in the name of our dear Lord, see what comfort and instruction there may be extracted from this precious text.

1. *There are the parties invited,*
2. *There are Christ's instructions,*
3. *There is Christ's promise—*

all to be dilated upon; and may the Spirit of Christ be with us while we meditate on this subject.

I. *The parties invited.* The passage I have quoted from Isaiah is

often brought forward to prove the universality of scripture invitations —"*Look unto Me, all the ends of the earth.*" Is not that universal, unlimited? ask our free-willing, indiscriminating friends. But to this we answer—the context of the passage proves that it is *Spiritual* Israel that is addressed, which body is composed of Jews and Gentiles; besides Isaiah elsewhere particularly describes the parties that are invited by God to come to Him—viz., "Every one that *thirsteth*"—"Every one that *hath no money*"—*i. e.*, the Spiritual poor. And here in our text there can be no question as to the parties—they are *they who* LABOUR *and are* HEAVY LADEN. But does this allude to body or to soul? To the *soul*, doubtless; for the rest that Christ promises is to the *soul*. But what makes people labour in their souls? A sense of sin as sin—a sense of God's wrath on account of sin—a sense of the yoke and burden of the law, which was added because of sin. Here are terrible burdens!

Now I insist upon it that none else are invited by Christ or by God to come to Him. Indeed, I am certain that none but such *will* come to Him. Why should a man come to me to help him if he could do without my aid? Why should a man cry to me for assistance if the burden on his back were to him as light as a feather? Surely the thing would never be done! So exactly is it with those who have never felt the burden of sin upon their souls. *They* are not invited to come to Christ. Indeed, they *will* not come unto Him, for they do not want Him!

O how many professors have I known, and do I know, who are totally unconscious of the burden of sin! *They* will never come to Christ! Why should they? We might as well expect a healthy man to come to the doctor, or a learned man to come to school, as an unconvinced sinner to come to Christ.

But some of *you*, dear hearers, know what the burden and weight of sin is. Now to *you*, whoever you are, Christ is speaking this moment —"*Come unto Me.*" Poor sinner, fear not! *Your* sins are many. They are more in number than the hairs of *your* head. You have been adding sin to sin all the days of your lives. Haply this very morning you have to complain of hardness of heart, of coldness in your affections, of wanderings of thought, of ingratitude for past mercies. O what an accumulated weight of sin is there upon you! But, thank God, you are conscious of it, you feel it, you groan under it! Christ, I tell you, is speaking to YOU—"*Come unto Me, all ye that labour and are heavy laden, and I will give you rest.*"

Objection. But are there not some here who have already come to Christ, and must not He have releived them of their burden, why then invite them again to come?

I answer, Christ is indeed as good as His word to all who come to Him; but even *the relieved* have to come to Him again and again, because sin keeps making fresh burdens. Do not you remember Peter's advice on this head—"*To whom coming as unto a living stone, ye, as lively stones, are built up a spiritual house,*" 1 Pet. ii. 4, 5. This is addressed to the saints—to the living children of God Indeed our own experience convinces us that we have continual need to come to

Christ; for we are ever contracting fresh guilt, and wherever there is guilt, there is a burden that none but Christ can remove.

It is a decided thing, then, that the parties invited to Christ are they who really labour and are heavy laden under a sense of sin as sin.

II. *Now let us ponder upon the Lord's instructions.*

We shall do well to observe that Christ gives no instructions to follow out, *before* we come to Him. Some poor timid or untaught sinners fancy they must *do* something *before* they dare come to Christ—they must get rid of some of their sin—they must reform—they must turn over a new leaf—they must pass a certain time in a sort of *quarantine* before they approach Christ. Miserable delusion! Such people dishonour Christ. There *is* a something necessary and indispensable, I repeat, before any man comes to Christ; but that something is only A SENSE OF NEED.

> "*All the fitness He requireth,*
> *Is to feel your need of Him.*"

as the hymn has it. But let us look into Christ's instructions—"*Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.*" What can this yoke or burden be but *the offence* that is inseparable from a confession of Christ? The offence of the cross? The weight of contempt and hatred that every true follower of the Lord is called upon to bear? But let this—though hard, I grant, to bear—let this be compared with the yoke and burden of *sin*, and what is it? Nothing! Lighter than a feather!

I well remember saying—"I would to God I were a horse or a dog, a being without a soul," for my sin pressed sorely upon me; but now I would work like a horse, or be treated as a dog, and think nothing of it, because my sins are forgiven me! It is thus the yoke and burden of Christ feel light and easy.

But look again into the instructions—"*Learn of Me, for I am meek and lowly of heart.*" What does this mean? Does Christ mean that if we imitate His meekness and lowliness of heart we shall find rest for our souls? I think not. For even supposing we *could* be meek and lowly as Christ (which even with grace we *cannot* be) this would not give rest to our souls, for all could not atone for a single sin! It could not take away the burden of sin. But the instruction, "*Learn of Me,*" I take to allude to Christ's TEACHING, and the parenthesis, "*For I am meek and lowly in heart,*" alludes to *Christ's condescension in teaching sinners.* And then the words will read thus—*Learn from* ME, *for I am meek and lowly enough to be your Instructor, and ye shall find rest for your souls.* The rest for souls, then, depends upon learning from Christ, or being taught of God.

And now listen to the instruction of Christ, and see how it is calculated to bring rest to the soul—

1. "Let not your hearts be troubled; ye believe in God, believe also in Me," John xiv. 1.

2. "I am the Door; by Me, if any man enter in, he shall be saved," John x. 9.

3. "This is the Father's will: that of all that He hath given Me I should lose none," John vi. 39.

4. "A bruised reed will he not break, and the smoking flax will He not quench," Matt. xii. 20.

5. "I lay my life down for the sheep—and I give unto them eternal life, and they shall never perish," John x. 27, 28.

6. "The Son of Man came to seek and to save them that are lost," Luke xix. 10.

7. "Fear not, little flock—it is your Father's good pleasure to give you the kingdom," Luke xii. 32.

8. "The Spirit of truth shall guide you into all truth," Jno. xvi. 32.

O my hearers! what is so calculated to give rest to the souls of poor sinners as teaching like this! Well might the dear Lord say, "*Learn of Me;*" for who teaches like Him? We may well break forth with the apostle and say—"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for them that love Him!" Who *could* have conceived such ravishing intelligence as this—The whole thing done, complete, finished for poor sin-laden, hell-deserving sinners!

III. In conclusion, let us take a glance at *the promise of Christ* in our text.

An inexperienced reader of our text might jump to the conclusion that when once a sinner came to Christ, and learnt of Him, his subsequent life was to be one of uninterrupted bodily and mental rest. This would be a mistake. In the school of experience we learn that it is not *rest from the assaults of sin and Satan* that Christ means. It is not *rest from the annoyances incidental to avocations or employments.* It is not *rest from afflictions or chastenings* that Christ means. No. This cannot be, for the children of God are specially exposed to these troubles; but it is *rest* from the dread of God's wrath—*rest* from the pangs of an accusing conscience—*rest* from the noise of Sinai's thunders—*rest* from the task of making bricks without straw, or working our way to heaven without the power to advance one inch—*rest* from the harassing work of striving to save our souls. This is the *rest* that Christ promises in our text; and O, what sweet *rest* is this! The poor dove, when sent forth from the ark upon its appointed errand, was utterly wearied in its task to find rest for its feet, and was compelled to come back to its owner. So is the soul of the child of God suffered to weary itself in the ways of sin, carnal inventions, and human stratagems, till it is *compelled* to take refuge in the bosom of Him who redeemed it, and to comply with the invitation—"Come unto Me, all ye that labour and are heavy laden, and ye shall find rest eternal!"

Mr. Newton was a great observer of Providence, even in little things. "It may seem of small consequence," said he one day to a friend, "whether in returning from hence you go up Cateaton-street or down the Old Jewry; yet, in going one way or the other, you may meet a person capable of serving you; and this circumstance may have an effect on all your future life."

EBED-MELECH.

"*Can the Ethiopian change his skin?*" No; but grace can reach the Ethiopian's heart—that heart which by nature was no worse than yours, Christian reader, or mine, before the same grace was implanted according to covenant promise—"A new heart will I give you, and a new spirit will I put within you."

Upon Ebed-melech this grace once descended, and he is a very remarkable instance of its power and efficacy, as his character comes forth like a gleam of sunshine through black clouds, raised up as he was for the deliverance from misery and death of one of God's greatest prophets, by whom that very question had been raised—"*Can the Ethiopian change his skin?*" chap. xiii. 23. They were troublous times in which this Gentile lived, and how he came to cast in his lot with the people of God is not recorded, neither the manner or means by which he was brought to turn from idols (Jupiter Ammon was the idol of his country) "to serve the living and true God." Ethiopia (or region of burnt faces) is the same country as *Cush*, the Hebrew word, and from these mountainous regions of idolatry Ebed-melech came to serve in the palace of one of the worst kings of Judah (his name signifies *servant of the king*, so given, it is supposed, when he became a proselyte), a light in that idolatrous palace, Gentile as he was; the bold, uncompromising champion of a persecuted and despised prophet, for he enters into the presence of the king to plead the cause of Jeremiah in the dungeon, where his own people had cast him. What made him thus bold? Was it the tender bond of love that drew him to Jeremiah, whose words might have brought to him the sweet message of gospel-grace in the promise of the Branch—Jehovah Tsidkenu, chap. xxiii. 6—until the prophet's own language had become his own, "Thy words were found and I did eat them, and Thy word was unto me the joy and the rejoicing of my heart," chap. xv. 18. They had the same God, the same faith, the same hope; and so Ebed-melech goes out of the palace into the gate of Benjamin, where the kings sat to hear the causes brought to them, and he tells Zedekiah of the misery of his prophet, ready to die with hunger in that wretched, dark, filthy dungeon; and God inclines the hard heart of the king to listen to the intercession not of a Jew, but of a Gentile, and thirty men are commissioned to accompany him to the miserable cabin, too deep and obnoxious for them to enter, so they let down cords and soft clothing, while Ebed-melech speaks tenderly to Jeremiah. His words must have sounded sweetly in the prophet's ears, after the bitter taunts he had received from king and people. So he is delivered "out of the horrible pit and the miry clay" in a manner least expected. In the court of the prison, we read, the prophet remained until Jerusalem was taken, chap. xxxviii. 28; but while he was there a word from the Lord came to him—very sweet it must have been—and it was this: "Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel, Behold I will bring My words upon the city for evil, and not for good; and they shall be accomplished in that day before thee. But I will

deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord," chap. xxxix. 16—18. Here we see the character of the God of Israel, and the character of His Gentile servant. The Lord will accomplish His own word, whether men will receive it or not. Evil was determined upon the city, and evil came. Ebed-melech was to see it, but *he* was to be delivered; and the promise came with the sovereign authority of a "thus saith the Lord." The poor Ethiopian was afraid of the Chaldean army—he had no fear when he went boldly to Zedekiah to petition for Jeremiah, but his heart failed him here. And is he reproved for it? Oh, no! He was dealing with one "who is touched with the feeling of our infirmities," and "who giveth, upbraiding not." "*I will surely deliver thee, because thou hast put thy trust in Me.*" And the blessed promise is closed by another "*thus saith the Lord.*" So we see his faith and trust are noted, and his fears passed over.

May we not learn a lesson from this little history, and a sweet one, if applied by the Spirit? That no trial can overtake a child of God of too severe a character for the Lord to deliver him out of it—no danger too impending for the Divine arm to avert—no pit of suffering too deep for the bands and cords of love to raise him up, and set his feet upon a rock. Help may come when least expected, and from a source the most unlikely to our finite view. "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."

C.

STRONG FAITH.

Call it not faith to trust in God
When ample is your store,
And when to barns already fill'd
The Lord is adding more.

Call it not faith to give your tenth
While yet nine-tenths remain,
And while your offering to the Lord
Is felt not from your gain.

'Tis when the fig-tree blossoms not,
Nor fruit is in the vine,
The labour of the olive fails,
Nor corn is there or wine.

'Tis when the flock fails from the field,
Nor herd is in the stall,
To trust in God then, that is faith!
The strongest faith of all.

JOHN MACDONALD.

Truly, my friend, your cross is just the same with my own. I am not able to walk a step witout a crutch. The wood of it comes from Calvary. My crutch is Christ, and a blessed crutch He is. O let me lean my whole weight on Thee whilst I am walking through the wilderness.—*Berridge.*

NOTES ON THE BOOK OF RUTH.

By F. G.

(Continued from page 56.)

CHAPTER FOURTH.

Verse 6. "*And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.*" He confesses now his inability—"I cannot redeem it," and shows the truth of the precept—"Trust not in man, in whom there is no help," Ps. cxlvi. 3, and turns to Boaz; just as "the law is our schoolmaster to bring us to Christ, that we might be justified by faith," Gal. iii. 24. Thus he confesses, "I cannot, lest I mar mine own inheritance." No works of supererogation here. No, indeed; for if any of the sons of fallen Adam come to redeem his brother by the deeds of the law, he will find that all his efforts must be directed to keeping every precept for himself, or he will have to admit, "They made me keeper of the vineyards, but mine own vineyard have I not kept." Nay, his own righteousness falls so far short as a covering, that it is narrower than a man can wrap himself in, Isa. xxviii. 20; how much less should it extend to cover the handmaid Ruth, as she craved—"Spread thy skirt over me." No; the Holy One of Israel hath declared, "Their webs shall not become garments, neither shall they cover themselves with their works," Isa. lix. 6. O blessed consideration! How does the contrast heighten the value of that righteousness which is *unto all and upon all* them that believe, Rom. iii. 22. How does the helplessness of the creature and creature-doings set forth as a foil the excellence and perfection of the Creator-Redeemer and His salvation!

Verse 7. "*Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour; and this was a testimony in Israel.*" "Though it be but a man's covenant, if it be *confirmed*, no man disannulleth, or addeth thereto," Gal. iii. 15. Therefore there was in olden time this method of confirming the transaction—the plucking off the shoe. This was evidently a sign of servitude, obedience, and reverence. So Moses was directed to put off his shoe in God's presence, Ex. iii. 5. So the prophet Isaiah walked barefoot in token of captivity and slavery, Isa. xxii. 3, 4. Therefore by this act the nearest kinsman denoted his inferiority—that he was "of the bondwoman, born after the flesh." With his shoe loosed he could not walk in firmness and confidence. Not being "shod with the preparation of the gospel of peace," Eph. vi. 15; nor his shoes iron and brass—fitted to overcome and withstand any obstacle in the way; nor "beautiful with shoes," like the Prince's daughter; his feet not "beautiful upon the mountains as one that bringeth good tidings of good, publishing salvation," for he had declared, "I cannot redeem." So the law by those sacrifices, which they offered year by year continually, could not make the comers thereunto perfect.

Verse 8. "*Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.*" "He taketh away the first that He may establish the second," Heb. x. 9. "For what the law could not do, in that it was *weak through the flesh*, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Rom. viii. 3, 4. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved," Acts iv. 12. "And by Him all that believe are justified from all things, from which we could not be justified by the law of Moses," Acts xiii. 39. "Therefore by the deeds of the law there shall no flesh be justified in His sight," Rom. iii. 20. If this nearest kinsman could have redeemed her and her inheritance, Ruth had no need to look to Boaz; so "if righteousness came by the law, then Christ died in vain," Gal. iii. 21. But the law represented by this near kinsman in effect points to Christ—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have eternal life," John iii. 14, 15. "Look unto Me, and be ye saved, all the ends of the earth," Isa. xlv. 22. "So he drew off his shoe." He would not henceforth walk in an even way. When the Lord shall lay judgment to the line, and righteousness to the plummet, there should be no parallel here: no true conformity to the standard. God commanded the nearest kinsman to espouse the widow, to redeem the brother's inheritance; but he speaks of marring his own—he cannot ally himself with the humble child of God, he will *mar* his pleasure in the world. He cannot take the hand of Ruth, and enjoy the "*portion in this life*," which his heart is set upon, therefore he is willing rather to suffer disgrace, confessing he deserves it, for he drew off his shoe. Henceforth he is open to contumely and shame among God's people. His name shall be called in Israel the house of him that hath his shoe loosed, Deut. xxv. 10. Surely Israel after the flesh may well bear the name; from following after the law of righteousness, they have not attained to the law of righteousness, Rom. ix. 31. They will not be espoused to that church which the Lord hath called as a woman forsaken and grieved in spirit, Isa. lv. 6. To them were committed the oracles of God, but their feet are not shod with the gospel of peace.

The law was given us, not that we should seek justification by the observance of it, but finding it impossible to be justified by fulfilling it we should thereby be driven to Christ's righteousness, who hath both fulfilled it in Himself, and satisfied for our transgressing of it; and therefore saith the apostle, "The law was a schoolmaster to bring us unto Christ, that we might be justified by faith." To this end it was promulged, that seeing the strictness of its precepts, the rigour of its threatenings, and withal being convinced of our impotence to fulfil its commands, we might be urged by its terrors to fly to Christ, and find that righteousness in Him which may answer all the demands of the law.—*Hopkins.*

TOPLADY'S LAST MOMENTS ON EARTH.

The dying hours of this servant of the Most High God were indeed grand and impressive above measure. While in conversation with a Christian gentleman, not long before his dissolution, he frequently disclaimed with abhorrence the least dependence on his own righteousness as any cause of his own justification before God, saying that he rejoiced only in the free, complete, and eternal salvation of God's elect by Jesus Christ, through the sanctification of the Holy Spirit. His friend's account of the intercourse and conversation is the following:—A remarkable jealousy was apparent in his conduct, for fear of receiving any part of that honour which is due to Christ alone. He desired to be nothing that Jesus might be all and in all. His feelings were so tender on this subject, that I once undesignedly put him almost in an agony, by remarking the great loss which the church of Christ would sustain by his death at this particular juncture. The utmost distress was immediately visible in his countenance, and he exclaimed to this purpose—"What, by my death? No, not by my death; Jesus Christ is able, and will by His own instruments defend His own truth; and with regard to the little I have been enabled to do in this way, not unto me, but unto His own name, and that only, be the glory." Conversing on the subject of election, he said, "God's everlasting love to His chosen people—His eternal, particular, most free, and immutable choice of them in Christ Jesus—was without the least respect to any work or works of righteousness wrought, or to be, or ever should be wrought, in them or by them; for God's election does not depend upon our sanctification, but our sanctification depends upon God's election and appointment of us to everlasting life."

At another time he was so affected with a sense of God's everlasting love to his soul, that he could not refrain bursting into tears. The more impaired his bodily strength was, the more vigorous, lively, and rejoicing his mind seemed to be. From the whole tenor of his conversation during our interviews, he appeared not merely placid and serene, but he evidently possessed the fullest assurance and the most triumphant faith. He repeatedly told me he had not had the least shadow of a doubt for nearly two years past. It is no wonder therefore that he so earnestly longed to be dissolved, and to be with Christ. His soul seemed to be constantly panting heavenward—his desires increased the nearer his dissolution approached.

A few days preceding his death I found him sitting up in his own chair, and scarcely able to move or speak. I addressed him very softly, and asked him if his consolations continued to abound as they had hitherto. He quickly replied, "O, my dear sir, it is impossible to describe how good God is to me, since I have been sitting in this chair this afternoon, glory be to His name! I have enjoyed such a season, such sweet communion with God, and such delightful manifestations of His presence with, and love to my soul, that no word or language can express it. I have had peace and joy unutterable, and I have no fear but that God's consolation and support will continue." But he immo-

diately recollected himself, and added—"What have I said? God may, to be sure, as a Sovereign, hide His face and smile from me. However, I hope He will not; and if He should, still I will trust in Him. I know I am safe and secure, for His love and covenant are everlasting."

To a friend who, in conversation with him on the subject of his principles, had asked him whether any doubt remained on his mind as to the truth of them, he answered—"Doubt, sir, doubt! Pray use not that word when speaking of me. I cannot endure the term; at least while God continues to shine upon my soul in the gracious manner He does now. Not," added he, "but that I am sensible that while in the body, if left of Him, I am capable, through the power of temptation, of calling in question every truth of the gospel. But that is so far from being the case, that the comforts and manifestations are so abundant as to render my state and condition the most desirable in the world. I would not exchange my condition with any one upon earth. And with respect to my principles, those blessed truths which I have been enabled in my poor measure to maintain, appear to me more than ever most gloriously indubitable. My own existence is not to my apprehension a greater certainty."

A friend calling upon him a day or two before his death, he said, with hands clasped, and eyes lifted up and starting with tears of the most evident joy—"Oh, my dear sir, I cannot tell you the comforts I feel in my soul; they are past expression. The consolations of God to such an unworthy wretch are so abundant, that He leaves me nothing to pray for but a continuance of them. I enjoy a heaven already in my soul. My prayers are all converted into praise. Nevertheless, I do not forget that I am still in the body, and liable to all these distressing fears which are incident to human nature when under temptation, and without any sensible divine support. But as long as the presence of God continues with me in the degree I now enjoy it, I cannot but think that such a desponding frame is impossible!" All this he spoke with an emphasis the most ardent that can be conceived. Speaking to another friend upon the subject of his "Dying Avowal," he expressed himself thus—"Those great and glorious truths which the Lord in rich mercy has given me to believe, and which He has enabled me (though very feebly) to stand forth in the defence of, are not as those who believe not or oppose them say, dry doctrines on mere speculative points. No, but being brought into practical and heartfelt experience, they are the very joy and support of my soul; and the consolations flowing from them carry me far above the things of time and sense." He added, "So far as I know my own heart, I have no desire but to be entirely passive, to live, to die, to be, to suffer whatever is God's blessed will concerning me; being perfectly satisfied that as He ever has, so He ever will do that which is best concerning me, and that He deals out in number, weight, and measure whatever will conduce most to His own glory, and to the good of His people.

Another of his friends naming likewise the report that was spread abroad of his recanting his principles, he said with vehemence and emotion—"Was that said of me, that I recanted my former principles!

God forbid that I should be so vile an apostate." Then with great apparent humility he added, "And yet that apostate I should soon be if I were left to myself."

All his conversation, as he approached nearer to his death, seemed more happy and heavenly. "O," he said, "how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight. O that I had wings like a dove, then would I flee away to the realms of bliss, and be at peace for ever." Being asked if he always enjoyed such manifestations, he answered—"I cannot say there are no intermissions, for if there were not my consolations would be more than I could possibly bear; but when they abate they leave such an abiding sense of God's goodness, and of the certainty of my being fixed on the eternal rock, Christ Jesus, that my soul is still filled with peace and joy."

For many days together he cried out, "O what a day of sunshine this has been to me! I have not words to express it; it is unutterable how good God is; almost without interruption His presence has been with me." And then repeating several passages of scripture, he added, "What a great thing it is to rejoice in death." He was happy in declaring that Rom. viii. 33, and six following verses, were the joy and comfort of his soul. When he drew near his end, he said, waking from a slumber, "O what delights! Who can fathom the joys of the third heaven?" A little before his departure he was blessing and praising God for continuing to him his understanding in clearness; "but" (he said in rapture) "for what is most of all—His abiding presence, and the shining of His love upon my soul. The sky is clear. There is no cloud. Come, Lord Jesus, come quickly!"

Within the hour of his death he called some of his friends, and his faithful servant, and asked them if they were willing to give him up. Upon their answering yes, since it pleased the Lord to be so gracious to him, he replied, "O what a blessing it is you are made willing to give me up into the hands of my dear Redeemer; it will not be long before God takes me, for no mortal could live (bursting while he spoke into tears of joy) after the glories which God has manifested to my soul." Soon after this he breathed his last breath, and found, as Milton finely expresses it—

"A death-like sleep
A gentle wafting to immortal life"—

on Tuesday, August 11th, 1778, in the 38th year of his age.

Christ as our Surety paid our debt, underwent the curse due to our sins, and bare them all in His own body on the tree, became subject to the law for us, and representatively in our stead fulfilled all the righteousness the law required, active and passive. For sin being once committed, there must be a double act to justification, the suffering of the curse and the fulfilling of righteousness anew. The one a satisfaction for the injury we have done to God as our Judge, the other, the performance of a service which we owe unto Him as our Maker.—*Reynolds.*

APPEARANCES.

Said a friend to her neighbour, "When you next buy calico, buy the unbleached; it wears twice as long, and is much cheaper." The woman thought for a moment and then replied, "*But how would it look on the line?*" All the advantages in the article vanished evidently before the more important point, what her neighbours would think of the unbleached calico!

How would it look on the line? contains the history of the lives of many in the present day, who, eager to be equal with their neighbours, or to exceed them, bring down debt and difficulties upon their own head. To dress as well as the neighbours, live as they live, do as they do, regardless of the difference that may exist in circumstances, is the ruling evil of the day, and the source of fatal mischief to many a family.* The prudent proverb, "Cut your coat according to your cloth, is little practised now; and the one great thought, which leads to many sorrowful results, is briefly expressed in these few words, "But how would it look on the line?" It requires courage to live according to the means, despite the opinion of neighbours—and few have the courage to meet this difficulty—hence the ever-recurring miseries of broken fortunes, dishonesty, and disgrace. To do as neighbours and friends do, and, if possible, go a step beyond, is now the aim and result of labour, whether they belong to the class of employer or employed. "As with the servant, so with his master; as with the maid, so with the mistress; as with the buyer, so with the seller." "How will it look on the line?" has its root in pride; and to be equal with, or get before a neighbour, has made many a house desolate, by having recourse to unlawful means to supply expenses which honest industry alone could not supply. Many of both sex have to trace their downfall and ruin to this fatal source.

But this question may have a little word for the people of God. There are things valued by the world, and presented to the believer, that may be advantageous, and in the world's esteem harmless; but God has a line to put those things on (if we may so say)—a line in sight of the church, and in sight of the world—and it is well with the people of God when the heart is made honest, so that the conduct is brought into the court of conscience, and the question put, "How will it look on the line?" Is this right before the Lord? Is this a good example for the church? Will an all-seeing God approve of this?

* "At Ringley, the other day, the Bishop of Manchester said that he remembered how he was brought up by a careful mother thirty-five years ago. He could see the way in which people in his rank of life were being brought up now, and he could see that they were having ten times as much indulgence as he had had. Whether upon dress or food, or what we ate or drank, or upon amusements, he ventured to say that people were spending ten times as much now as they were spending on such objects fifty years ago; and he very much doubted whether the mass of them were not living, he would not say beyond their incomes, but at a higher rate than was justified by their incomes; and therefore he would earnestly impress upon working men that for their own sakes, for their own real comfort and happiness, they had better practise a little self-denial."—*Rock.*

Said Job, "Who can say, I have made my heart clean; I am pure from mine iniquity?" None but Pharisees will say so. God's humbled people will confess, "In many things we offend all." The religion that does not lie in a broken and contrite heart—is an empty profession, "the root rottenness, the blossom dust;" hence when God's saints are brought to book in their consoience by the Spirit of God, they fall under rebuke, confess their sin, and cry for pardon. Therefore who can stand before this homely question, "How will it look on the line?" Profession in the present day is easy work; to get up a little religious talk, to associate in works of benevolence with a few professors of religion, avoid open sin and some kinds of public amusement, make up altogether an excellent christian in general estimation; but what becomes of the Bible description of a true believer—"Except a man be born again he cannot see the kingdom of God;" "If any man be in Christ he is a new creature?" Now this is God's line, and when this divine nature is implanted in the soul, there will be various results brought about upon the will, the affections, the conduct of the whole man—not to the ejection of the old nature, which is left as long as life lasts in the believer—but grace dropped into the soul will prove its reality and divine origin, by walking, not after the flesh, but after the spirit; not by seeking to please men, but to glorify God; to walk carefully, because of enemies within and without; and to aim to adorn the doctrines of God our Saviour. Hence the use of the question, "How will it look on the line?"

But, in another view, there is a gigantic evil all are subjects of, and it is this—to eye our neighbour's line rather than our own, to sit in judgment upon their failures, watch for their halting, and pride ourselves upon the better look of our line. But every step in divine teaching leaves this track *a humble spirit*. Nothing but this will make religion a personal matter; and nothing short of this will take our eyes off from others, and bring us to stand with bare feet and a broken heart before a holy God. This proves the presence of the Spirit of God in the soul—this makes Christ, His blood, His righteousnes, precious—this makes the pardon of sin necessary—this makes us stand alone before "God, who maketh the heart soft."

But some are to be found who are ready to say, "Now, I don't care a straw for my neighbours, neither do I trouble myself about what other people think of me, and I make what use I please of my line." This may be very brave and appear honest, but it is not God's language; His injunction to ancient Israel we have in these words, "In all things that I have said unto you be circumspect;" and the apostle repeats this, "See that ye walk circumspectly, not as fools, but as wise." Our Lord told His disciples that they were to let their light shine before men, to this end, that "they might glorify their Father in heaven;" and so far from an apostle being indifferent to the opinion of others, he enjoined the church of Thessalonica to "abstain from all appearance of evil," and to "give no offence, neither to the Jews, nor to the Gentiles, nor to the church of God." The saints are set for the defence of the gospel; and if the truths they profess and avow offend the world, it is grace in the believer that enables him to bear reproach for Christ's

sake; and, as Dr. Hawker was wont to say, "I bind such reproach on my brow as a diadem." But carelessness as to the opinion of others upon conduct and practice is another matter. Here the gospel stands forth in the power of love with distinct injunctions to mark out the path of the believer, and teach him how to walk so as to please God and glorify Him. Says the Spirit by the apostle—"Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another."

These few hints may suggest many useful thoughts to the humble upon the homely question—"*But how would it look on the line?*

DEATH—WHAT IS IT?

In itself death is the punishment of sin and the curse of the law, and it is such to the wicked and unbelieving. But by the work of Christ it is to His people no more a punishment of sin, but the destruction of sin. To the believer it is deprived of its sting, and is therefore harmless, although its appearance may be terrific. It is like the phantom walking on the sea which approached to the terrified disciples, but it was Jesus Christ, their Lord and Saviour. If unknown evils which may happen at death be apprehended, the believer remembers that the very hairs of his head are all numbered. Jesus who is with him he knows will not abandon him. He will not permit him to be tempted above what he is able to bear, for "precious in the sight of the Lord is the death of His saints." The nature then of death is changed to believers by Jesus Christ, so that "the day of their death is better than the day of their birth." Death to them is no more a curse, but a blessing, which puts an end to their sins and troubles causing them to pass to perfect holiness and happiness, and from being absent from the Lord, to carry them into His presence in Paradise. From being strangers on the earth, it introduces them into their heavenly inheritance. From their wanderings and agitations here, it brings them into the haven of everlasting rest. If the children of Israel, when they arrived at the river Jordan, were dismayed at the overflowing of its waters, had they not reason to rejoice when they beheld on the other side that fertile land they were about to enter to enjoy its fruits? But, above all, had they not cause of encouragement when they saw that the ark of the covenant was in the midst of Jordan? Death is the passage of Jordan by which believers enter the heavenly Canaan. In order that its waves may not overwhelm them in passing, Jesus Christ arrests them, since He is in His people, and consequently with them. This was David's support—"Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me." When the devouring lion roars around His people ready to destroy them, Jesus Himself is still nearer to defend them and He commands His angels to encamp around them, whose charge it is to bear their spirits to the Paradise of God. HALDANE.

OUTLINE OF A SERMON BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"*Again the word of the Lord came unto me.*"—Ezek. xvi. 1, 6.

We have presented to us here in a figure that which was spoken originally to the Jews as a nation, but spoken mystically to God's spiritual Israel; and if you have any part or lot in this spiritual Israel, you have to do with this chapter. Under the figure of the Jew nationally, the Lord speaks as to His doings and dealings with His mystical people, His chosen in all ages; for they are spiritually, as the Jews were nationally, an elect people, "a chosen generation," "sanctified by God the Father, preserved in Christ Jesus, and called." So when they come to the calling they can trace the election, for never would they have been called unless they were chosen; and when called, they see they have to do with this wonderful history, and learn to make a spiritual use of it. Now let us examine a little into it. "Again the word of the Lord came unto me." O that the word of the Lord may come unto us again. It was said of the Thessalonian church, "Ye received it not as the word of man, but as the word of God that worketh effectually." Therefore believers know something of this effectual working; and this discovers the believers among you, who have received the word as from God, not from man, because it works effectually. If believers, then are ye heirs, and heirs because children; and as children and heirs ye shall come to the inheritance—"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." What! is it all prepared, and shall they not have it? Surely they shall. There is no provision made for the devil, and for fallen angels; but for the Lord's family there is, and unto it they shall come. But see the message—"Son of man, cause Jerusalem to know her abominations." Are the chosen people of God to know their abominations? and are they to have abominations to know? Ah, perhaps some of you need this sight—require to have your abominations set home upon your heart—your vile nature shown up; and those of you who have, are ready to say, "O what grace has been extended to me, a poor, vile brand of hell; surely God had mercy because He would have mercy, and no other reason." Now we have grace here set forth under the dealings of the Lord with Jerusalem, in her parentage, birth, preservation, ingratitnde, rebellion, and final recovery. You will find the sum and substance of this in the 16th chapter of Ezekiel; but we shall take the parentage first—"Thy father an Amorite, thy mother an Hittite." What could be worse on both sides? Now you see this is spoken of Jerusalem either as a city or as to its inhabitants, and the language is more applicable to it as a city; because if the father and mother refer to the inhabitants, then neither Abraham nor Sarah, the parents of the Jews, were Amorites or Hittites, but from Ur, of the Chaldees, so this does not suit; but they were alike in this particular—they were both idolators—thence the whole Jewish nation sprung from two idolators, which shows the sove-

reignty of divine grace. What were these idolators better than all the other idolators that they were surrounded by? Ah, say you, this comes home to me. What was I better than others that surrounded me? Why had God mercy upon me? Why did He call me alone? Why did He pick me up as a stone in the path and leave others? Are you called by grace? Then were you picked out from others. What signifies a man calling himself a Christian, if he have not been called by grace? He has never been really *Christ*-ened—which is the same as anointed—till he is called by grace to see and know Jesus. But this seems more appropriate to *the city* of Jerusalem, because it was literally true, as you know, that the city was built by the original possessors of Canaan, and so on both sides was founded in idolatry and sin.

II. Come to her birth, ver 4, 5. Here we see man in his nature. Under the title of Jerusalem, God describes His people as born under the enemy's power—sunk in sin, going astray, and showing our evil nature by our evil practices. How blessed for such of you who, looking back upon what you were by nature, can trace your call by grace, and having had repentance unto life given you, feel you owe it all to God. You cannot plead merit or obedience. No; the Lord will make use of the law to show His redeemed their transgressions, and make them ashamed of their sins, and so make and keep them lowly and contrite in heart. But look again at the description of God's people given under the figure of this destitute cast out infant—loathesome, disgusting, filthy, helpless. This describes you, a mass of sin, corruption, pollution—yea, total depravity. Not partial, but total ruin; and in proportion to your views of self, so will your Phariseeism be pulled down, and you will loathe yourself. But now we come to her preservation. And will the Lord take such under his care? Yes, they are just suited to Him; the Saviour and the sinner are well matched; He was called Jesus, "for He should save His people from their sins." O what a mercy to know your need of Him, and to feel your loathesomeness. They who know most their need, have the most need of Christ; and those who know most of themselves, cling closest to Christ. But look at the time when this care is manifested—"God commended His love to us, in that while we were yet sinners Christ died for us." There is the chief commendation. Then to what can this love be ascribed? To electing, discriminating, sovereign grace—nothing else; and all the family must be taught to know it experimentally—to live upon Christ, and see Him as the Golden Line that runs through God's word. Christ all and in all is the creed of the Bible, and the creed of God's saints. But, say you, how could He love such sinners? Because God gave the church to Jesus—chosen in Christ before the foundation of the world—holy and pure as she stood before the fall; and when set before the Son, He loved her, and took her for His own for ever. Then came the devil and deceived and betrayed this fair one, but this did not alter His purpose—this could not quench His love. "When thou wast in thy blood I said unto thee, Live." Guilty, polluted, sinful as she was, He loved her still; aye, in the very midst of it all, He said unto her, "*Live.*" How sudden the change—how gracious the manifestation! "The wind bloweth where it listeth," and the Lord dealeth thus in

sudden discoveries to His people—in manifestations, influences, operations. He delights to deal thus, and come in at a time when things appear worst. "O Israel, thou hast destroyed thyself"—what can be worse than this?—"but in Me is thine help." "I will allure her into the wilderness, there I will speak comfortably unto her." I will bring them into Babylon, "there shall they be delivered." But, furthermore, He will revive His work—"or ever I was aware, my soul made me as the chariots of Aminadib." He does not begin a work to lay it aside. No, but He will perfect it to His own day. When did the Lord manifest Himself to you? When you were in your blood. When you were dead in sin—when all your hopes were gone—when all your cups were emptied—when hell yawned to receive you. If ever He revealed Himself it was then—not so much to your apprehension, perhaps, but if not in degree, it was after this manner—He said unto thee, no matter when, where, or how, "LIVE!" when thou hadst not a spark of spiritual life. Did He show you He was your life—did He give you eternal life—and think you He will give you up now? But the battle is not yours, but the Lord's; therefore may you cast your all into His hands, and make your worst extremity a sweet opportunity of coming to Him again and again. O He lifts up those that are cast down—He helps the helpless; and it is under these states we want Him—we need Him—we learn to make use of Him. Says the Lord, "Call upon Me in the time of trouble;" and does it end there? No; "I will deliver thee, and thou shalt glorify Me." The Lord does not regard you according to your sins, blessed be His dear name, though He will have you be tender of sin, and cultivate holiness. And what will effect this? Just what we have here—"When I passed by thee and said unto thee, Live." Did you ever know such a time? There is no love can come from you except love be first shown to you. "We love Him because He first loved us;" and all the drawings, revivals, and outgoings of heart after Him, arise from a fresh manifestation of His love to us and in us. The life given must be maintained by Him, who says, "Whoever liveth and believeth in Me shall never die."

I want His fountain every day, His intercession every moment; and would not give a groat for the broadest fig-leaves or the brightest human rags to cover me. A robe I must have, of one whole piece, broad as the law, spotless as the light, and richer than an angel ever wore—the robe of Jesus.—*Berridge.*

The celebrated author of the Pilgrim's Progress experienced several remarkable providential deliverances. Once he fell into the river Ouse, and at another time into an arm of the sea, and narrowly escaped being drowned. But the most singular instance of his preservation occurred when he was about seventeen years of age. At that time he became a soldier, and at the siege of Leicester, in 1645, being drawn out to stand sentinel, another soldier in the same company desired to take his place; he consented, and his companion was shot in the head by a musket-ball, and killed.

ALL SCRIPTURE GOD-INSPIRED.

The inspiration of certain parts of the scriptures is frequently denied on the supposition that the apostles themselves "*sometimes candidly admit that they are not speaking by inspiration.*" This objection proceeds on a mistaken view of the meaning of the passage on which it is founded—*e. g.*, in answer to the question about marriage, Paul says, 1 Cor. vii. 6, "I speak this by permission, and not of commandment." The obvious meaning is that what the apostle here said was in the way of permission, not of commandment. "I speak this," says he, "as a permission, and not as a commandment;" as without this the apostle might have been understood as enjoining marriage as an indispensable duty. In the 2nd Epistle to the same church, viii. 8, the apostle expresses himself to the same purpose in a passage which no one misunderstands. Again, at the 10th verse—"Unto the married I command, yet not I, but the Lord." This commandment had been delivered by the Lord Jesus Christ Himself. The apostle therefore had no new commandment to deliver to them, or no commandment from himself only, but one which the Lord had given. "To the rest speak I, not the Lord." There was no former commandment given by the Lord to which he might here refer them; on this point therefore he now delivers to them the will of God. So far indeed was this commandment from having been given before, that it was the repeal of an old one, by which, under the Jewish dispensation, the people were commanded to put away their wives, if heathens. Can it then be supposed that the apostle is speaking from himself, and not under the dictation of the Holy Ghost, when he is declaring the abrogation of a part of the law of God? Again—"Now concerning virgins I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful." Here no commandment had formerly been given to which Paul could refer those to whom he wrote But now he gave his judgment as one that had obtained mercy of the Lord to be faithful in the discharge of that ministry which he had received, to deliver the whole counsel of God to man—"I think also that I have the Spirit of God." In this, as in many other passages, the word translated, "I think," does not mean doubting, but the most positive certainty. See John v. 39; Acts xxvi. 9; 1 Cor. iv. 9; Luke xvii. 9. If Paul meant it to be understood that he was not certain whether he was inspired or not, it would contradict all he has positively affirmed in the same Epistle on the subject of his inspiration, both before the expression in question and afterwards, when he says, xiv. 37: "If any man think himself to be a prophet, or spiritual, let him acknowledge that *the things which I write unto you are the commandments of the Lord.*" Again—"That which I speak, I speak it not after the Lord, but as it were foolishly, in the confidence of boasting," 2 Cor. xi. 17. In this passage Paul does not refer to the authority, but to the example of the Lord. "I speak not according to the example or manner of the Lord, but after the manner of fools"—a manner which, as he tells the Corinthians in the next chapter, they had compelled him to adopt.

JOHN CALVIN AND HIS TEACHING.

"*Open thy mouth for the dumb,*" says scripture. Is he not *dumb*—he whose mortal frame has lain in the dust upwards of three hundred years? Calvin has been represented as a hard man, devoid of natural affection. Yet rarely has husband or father uttered more affecting cries than those he uttered at the death of his wife and of his children.* He has been represented as a gloomy, unsociable man, who certainly would not, like Jesus "have been present at the marriage feast at Cana," and yet he wrote to a friend in 1548, on the occasion of a marriage—"As for the wedding, I hope we shall have a good one. There must be company invited, though not a crowd."† He has been represented as narrow-minded, bigoted, sectarian; and yet all his life was spent in attempts to draw the Christians and churches of the Protestant world closer together. Still it is not the less true, we are told, that he opposed and combatted all who entertained opinions different from his. Replying to the Queen of Bavaria, who had reproached him on this head, he said: "A dog barks when he sees his master attacked; and shall I be dumb and utter not a word when my Lord and my God is attacked?"‡ And even when the magistrates believed themselves, according to the principles of Roman Catholicism, called to punish heresy as a crime, Calvin, who should have been above his age, while he had a share—too great a share in the general error, yet on a memorable occasion when the Reformation was threatened, not only at Geneva but elsewhere, by doctrines which would have paralyzed the regenerating movement (and in this he stood alone), entreated the judges to modify the penalty, and he conjured them not to condemn Servetus to the stake.§ The glory of God, the glory of Christ—this was his overruling idea, the principle of his activity, the aim of his whole life. Glory to His *word*, glory to His *Person*, glory to His *grace*, glory to His *life*.

I. *Glory to His Word.*

Woe to the Papists, said he, who have no other rule of faith than the tradition of the church. As for us, let us remember that the Son of God, who alone can and ought to pronounce in this matter, approves of no other faith but that which comes from the doctrine of the apostles, of which we find no certain testimony except in their writings. Com. on John 17—20.

And how could he resist exalting the word of God? When Calvin was yet a fervent Catholic, and studying at the Montaign College, in Paris—when, troubled in conscience, he sought, but sought in vain, to quiet it by confessing his sins to the priest—what was it that rescued him from his anguish? Scripture, nothing but holy Scripture. "O

* See Letters to Viret and to Farel, 7th and 11th April, 1549.
† Lettres Françaises, I., p. 225.
‡ Lettres Françaises, I., p. 114.
‖ "Pœnæ atrocitatem remitti cupio." Calvin to Farel, 20th Aug., 1553.
§ "Genus mortis conati sumus mutari sed frustra." Calvin to Farel, 28th Oct., 1553.

Lord," he exclaimed—and we quote his very word—"Thou hast enlightened me with the brightness of Thy Spirit. Thou hast put *Thy word as a lamp unto my feet.* The clouds which heretofore veiled Thy glory have been dispelled by it, and the blessings of Thine Anointed have shone clearly upon mine eyes. What I have learnt from Thy *mouth* (that is to say from Thy *word*) I will distribute faithfully to Thy churches."* Again, "The principle which distinguishes our religion from all others—and modern Protestants should listen attentively to his words—is the knowledge we possess that *God has spoken to us,*" Com. on 2 Tim. ii. 16. So also in his Com. on 2 Pet. ii. 20. Holy men of God "did not put forward at random the truth we have received written by their hands; they only proclaimed what they had *received from on high.*" In his Com. on Heb. iv. 12, he has these words—"The word of God teaches so clearly that it enlightens at the first glance. It must penetrate to the very bottom of your hearts. It is not enough to feel a few slight stings and pricks; you must be wounded, pierced through and through by the word, and your old man must be killed by the edge of this spiritual sword.

II. *Glory to His Person.*

Commenting on the words, "*In Him dwelleth all the fulness of the Godhead bodily,*" he says,—"God is in Christ wholly. In Him He manifested Himself, fully, perfectly, and essentially." So in his Com. on Philippians ii. 6, he says—"The divine Majesty which the Son has always possessed, dwelt also in the human flesh which He had assumed. Though He lowered Himself from the highest degree of honour to the lowest of all ignominy, He could not renounce His divinity." Again, on John v. 20—"If we have Christ, we possess the true and eternal God." And in saying these things was he not showing his glory for the word—that book which says, "In the beginning was the Word, and the Word was with God, and the Word was God." "I and My Father are One"—"All men should honour the Son even as they honour the Father."

III. *Glory to His Grace.*

Calvin knew that grace alone had saved him, that an inward miracle of God alone had converted him. "Although I was so obstinately given over to the superstitions of Popery, that it was truly difficult to drag me out of such a deep mire, God subdued me by a sudden conversion, and softened my heart, which, considering my age, was far too hardened in those things. By His secret Providence (His hidden action in the heart) God made me turn the rein another way, and I was straightway inflamed with so great a desire to advance in the knowledge of true piety, that I merely trifled with my other studies."†

Calvin was not long in perceiving that according to the teaching of the Popes, the natural powers of man have not been corrupted by the fall, but only weakened, so that man might still have some power to save himself. He saw that from this proceeded all the errors of Popery—meritorious penances, human expiations, indulgence, the merits of the saints, all, in that, that is substituted for the fulness of

* Letter to Sadolet, p. 134.

† Preface to the Commentary on the Psalms.

grace. And against these errors, and many others, he set up the great truth—*All salvation comes by the grace of God.*

"What!" some may say, "are you as ready to subscribe to all that Calvin said about grace and predestination as you are to profess all that is written in the Bible?" No! we place no doctor in the same rank as the prophets of God. The Reformer, called upon to purify the channel from human encroachments, may have—I will not say—excluded the human element, but partially obscured it.

"Good!" you say. "Now then we are authorized to reject that doctrine of predestination, according to which God determines certain persons to do evil and to persevere in it." *A great mistake, my friends.* Calvin never said that; he has ever taught the very contrary, and severely chided the men who professed such doctrines. "O mockers!" he said to them, "know that the wicked, far from obeying the will of God by doing evil, overthrow that Divine will, as much as in them lies. Our perdition comes from that sin of our flesh, and not from God."* Calvin taught not that God predestinates men to do evil, but that He destines the men who do evil, and persevere in it, to receive the punishment due to their disobedience. A Christian minister, who is not regarded as a Calvinist, has composed a remarkable sermon on that well-known verse of the Proverbs—"The Lord hath made all men for Himself; yea, even the wicked for the day of evil" (xvi. 4). And as people have more indulgence for the modern preacher than for him of the 16th century, I recommend you to read his discourse before you condemn Calvin. You will observe how that philosophical and Christian spirit supports the immutable decree which makes the day of evil the inheritance of the wicked, and shows that the correlation between sin and suffering is necessary and eternal.†

You insist and say—"But did not Calvin teach that God predestined some to salvation and others to condemnation?" Yes, this proposition is to be found in the "Christian Institutes." But observe, however, that if the latter are appointed to condemnation, because of their revolt against God's will, there is nothing in it contrary to scripture, or even right reason. Do not allow yourselves to be led astray by the phantoms which the word "*predestination*" conjures up. If man fell in Eden, it was, as Calvin teaches, through his own fault. If man sins now, it is because he wishes to do so. "It is of his own will," he says, that man is stripped of the righteousness which God had given him. It is of his own will that he gave himself up to Satan. It is of his own will that he is lost.‡ Again he says—"Let us contemplate, in the corrupt nature of man, the cause of his condemnation, for there it is evident, rather than look for it in the predestination of God, where it is hidden and utterly incomprehensible."‖ And employing a very striking expression, he tells those who refuse to follow this advice—"the desire to know these things (predestination) is a *kind of mania.*"§ And this idea, the study and contemplation of which he describes as a

* Institutes, Book 2, chap. 1.
† Vinet, "Nouveaux Discours" (1841), page 36.
‡ "Sponte in exitium se præcipitatem dedit."
‖ "Consensus Genevensis."
§ Institutes Book 3, chap. 23 § 8.

mania—this has been called Calvin's favourite idea, his theology, in short, *Calvinism.* Can anything stronger be imagined. We must thus justify Calvin from the vulgar and unjust accusations that have been circulated against him for three centuries.

But do you desire to know what is the idea of the great Doctor on this point—what, in his opinion, is the revelation of scripture? He declares with Paul, with Jesus Christ, with the whole Bible, that the redemption of believers has its foundation in an eternal council of the love of God. "If we are asked," he says, "why God has called us to the participation of the gospel; why He does us so much good every day; why He opens heaven to us .....we must always recur to this answer: Because He hath chosen us before the foundation of the world.* Grace, a grace of Christ, without beginning and without end, which saves completely—that is Christ's gift to all those whom the Father gives Him.....At the sight of this ineffable gift, Calvin glorifies and magnifies the Saviour. O grace, glorious for Christ, and saving for men! Grace, which abases us, and then exalts; which taking away all human merit, produces the profoundest humility in him whom it saves; and which, revealing God to him as being from all eternity the Author of his salvation, fills his heart with the sweetest joy and the firmest assurance. Glory to His grace! There was however a divine grace which Calvin loved to comtemplate as much as the eternal love of the Father.....it was the death of the Son. He delighted to place himself before the cross. "My triumph and my glory," he said, "is in the cross of the Son of God. O death, full of ignominy and reproach! O cross, which men abhor and God has cursed, in thee I glory!.....In thee I find perfect blessedness."†

Is that what the world says? Is that the language of modern Protestantism? "We do not want to be saved by the merit of another," says the world. "We do not want to be washed in blood."

"What!" say our Reformers in reply; "what! do you think the Everlasting One can make a law and that law not be fulfilled? If the law is transgressed, must not God necessarily sanction it by not punishing the transgressors? Were it not so, there would be no holiness in God; that is to say, there would be no God. Your conscience, O sinner, declares it to you. It cries aloud to you that, by sinning, you have offended the Most High; and the consequences of your sin draw forth those heavy groans.....Hear how Calvin consoles:—"O thou who art full of fear and trembling, because thou hast not yet reposed and rested in Jesus Christ, know that He is our *peace.* He became guilty for us before the judgment seat of the Father; He endured the penalty to which we were condemned; He received on Himself all our condemnation."

O anxious, troubled soul—there may perhaps be one such before me now—what a grace is the grace of the cross! Christ hath ransomed thee from the curse of the law. Depart then in peace. Leap with joy, O troubled soul! Thou art washed, thou art saved by the blood of Emanuel! Glory to the grace that Christ proclaimed for us on the cross!

* Commentary on Eph., 1, 4. † Commentary on Gal., 6, 14.

The great Reformer continues his march. Guided by the hand of God, he has found the grace of God in eternity; he has found it on Calvary. He now goes further, and discovers it acting with power and alone, in the hearts of the children of God

But the strength of the natural man (some will say), the light of the heathens, their luminous thoughts!....."Yes," answered Calvin, picturesquely, "if a man is overtaken by a thunder storm, in the middle of a common, at night, he will see a long way round him by the help of the lightning; but it will only be for an instant, and will be of no use to show him the right road, for the flash vanishes so quickly that he is once more enveloped in darkness before he can catch sight of the path." The noblest impulses of the wisest men are, in the Reformer's opinion, only gentle knocks struck on the temple of light, and, in spite of which, the temple remains *closed* .....But "the Holy Spirit," he tells us, *opens the door to us*, so that we may enter and lay hold of the treasures of heaven. But these objectors insist: We meet (as Calvin did in his time) with men who believe in the Holy Ghost, but in whose judgment the grace of God and the will of man are *two allied powers*, which by uniting their action gain the victory and accomplish conversion. Calvin studied this system; his penetrating mind discovered that one of the allies, *the grace of God*, was in this system only a remote power, operating upon all, and mostly without success; while the other, *the human will*, was the proximate, specific, and favourite cause, the one that put a difference between man saved and man lost. The great teacher of modern times did not hesitate between the creature and the Creator; with St. Paul he ascribed all the victory to the grace of God alone. "Yet not I," says St. Paul, "but the grace of God which was in me." "We can do nothing," says Calvin, "unless by a *supernatural* grace of God. It is God who gives the will, it is God who gives the power." And ravished at the sight of the triumphs which the sovereign power of God promises, he exclaims in his striking manner:—"Here is the sword to cut down all our pride! Here is the *real artillery* to batter down all our haughtiness!"

And we too, O Lord, all feeble as we are, in this our day give glory to Thy grace! We declare before the church, before the world, before Thee, O God, and before Thy angels, that if Thou hadst not come to us, we should never have gone to Thee. If Thou hadst not given us the wish to be saved, we never should have been saved. Thou hast said:—"Ye have not chosen me, but I have chosen you."..... We believe it, O Christ, and we magnify Thy love and Thy election! Glory to Thy grace!

IV. *Glory to His Life.*

If any say that Calvin's theology is only *ideas*, *dogmas*, *formulæ*, let them know that with a power peculiarly his own, John Calvin dwelt on the fact, that what makes the real Christian is the the new birth, the new creature, the new life—it is *Christ living in us*. Does he not say, "In the kingdom of Christ it is only the new man that has any vigour, and is to be taken into account. But it is not only in the heart that Christ must be glorified; it is (according to Calvin) in the whole life.

And whose light has ever shone clearer in this respect than his own? Was not Christ glorified in his poverty and disinterestedness? Did not his unceasing labours glorify Christ? "When the Lord cometh would you have Him find me idle?" were his words. Did not his humility glorify Christ? When addressing his friend Farel for the last time he wrote: "I expect from hour to hour that I shall breathe my last.....But it is enough for me to live and die in Christ; for He is my gain in life and in death." Did he not glorify Jesus Christ? When at the approach of the last moments, smarting under acute pain, his life was a continual suffering, a continual prayer, and when he exclaimed: "I am silent because Thou hast done it;" and when at another time he said: "O Lord, Thou art crushing me, but it is from Thy hand, and that is enough"—did he not glorify Jesus Christ?

[The above is from a little work of the late beloved Merle d'Aubigné, entitled "Calvin's Teaching for the Present Day," published by Seeley—a work which we heartily commend to our readers.]

THE BRIDE.

From the "CHRISTIAN EVANGELIST."

Midst the darkness, storm, and sorrow
One bright gleam I see;
Well I know the blessed morrow
Christ will come for me.

Midst the light, and peace, and glory,
Of the Father's home,
Christ for me is watching, waiting,
Waiting till I come.

Long the blessed Guide has led me
By the desert road;
Now I see the golden towers,
City of my God.

There amidst the love and glory
He is waiting yet;
On His hands a name is graven
He can ne'er forget.

There amidst the songs of heaven,
Sweeter to His ear,
Is the footfall through the desert,
Ever drawing near.

There, made ready are the mansions,
Glorious, bright, and fair;
But the bride the Father gave Him,
Still is wanting there.

Who is this who comes to meet me
On the desert way,
As the Morning Star foretelling
God's unclouded day?

He it is who came to win me
On the cross of shame;
In His glory well I know Him,
Evermore the same.

Oh! the blessed joy of meeting,
All the desert past!
Oh! the wondrous words of greeting
He shall speak at last!

He and I together entering
Those bright courts above;
He and I together sharing
All the Father's love.

Where no shade nor stain can enter,
Nor the gold be dim;
In that holiness unsullied,
I shall walk with Him.

Meet companion then for Jesus,
From Him, for Him, made;
Glory of God's grace for ever
There in me displayed.

He who in His hour of sorrow
Bore the curse alone;
I who through the lonely desert
Trod where He had gone.

He and I in that bright glory
One deep joy shall share;
Mine, to be for ever with Him,
His, that I am there.

The Righteousness of God.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, AUGUST THE 12TH, 1866, BY THE LATE REV. WILLIAM PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*My mouth shall shew forth Thy righteousness and Thy salvation all the day; for I know not the number thereof. I will go in the strength of the Lord God; I will make mention of Thy righteousness, even of Thine only.*"—Ps. lxxi. 15, 16.

The term "*righteousness*" is of very frequent occurrence in the scriptures. It is common in the *prophets* and the *Psalms;* but it does not always mean the same thing, and it is of all importance that we bear this fact in mind. In some places it means God's *attribute* of righteousness—*i. e.*, His *equity* or *holiness*. In others it means God's *faithfulness;* whilst in other places it means *the wondrous plan wrought out by God, through His Son Jesus, for the salvation of sinners*. Take for example the following texts:—

i. *Justice.* "*Hear my prayer, O Lord, give ear to my supplications; in Thy faithfulness answer me, and in Thy righteousness,*" Ps. cxlii. 1. "*Thy righteousness is like the great mountains; Thy judgments are a great deep: O Lord, Thou preserveth man and beast,*" Ps. xxxvi. 6.

ii. *Faithfulness.* "*I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles,*" Isa. xlii. 6. "*I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain: I the Lord speak righteousness, I declare things that are right,*" Isa. xlv. 19.

iii. *Plan of salvation.* "*Seventy weeks are determined upon Thy people and upon Thy Holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy,*"—Dan. ix. 24. "*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek,*" Rom. i. 16. "*Thus saith the Lord, Keep ye judgment and do justice: for My salvation is near to come, and My righteousness to be revealed,*" Isa. lvi. 1. "*In his days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, the Lord our Righteousness,*" Jer. xxiii. 6.

Now the question is—In which of these senses did the Psalmist use the term in our text? Very little reflection will enable us to answer the question. The *righteousness* here spoken of is intimately connected with *salvation*—"*My mouth shall shew forth Thy righteousness and Thy salvation all the day,*" ver. 15; yea, is identical with *salvation*, for you see the word "*and*" is not in the original. *Righteousness*, then, and

salvation are one and the same thing in their connection. Besides, all through this Psalm, David speaks of the *salvation and redemption of his soul*, and certainly he could not well speak of *that* in connection with God's *attribute* of righteousness; for God's *attribute* of righteousness or equity or holiness would have *damned* David's soul!

But again, we read in Psalm li. 14, the prayer—"*Judge me accordiny to Thy righteousness.*" Surely *this* must be *God's righteous plan of salvation*; for it would have been madness in David, or any man, to demand judgment according to God's equity or holiness! For who can stand before God's justice or holiness? God's *attribute* of righteousness is an awful thing; but not so His righteous plan of saving sinners. It is in this sense Paul uses the term in Romans iii. 21, 22, 25, and 26:—"*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus.*"

There can be no reasonable doubt about it, that it is in *this* sense the Psalmist employed the term in our text. Let us now meditate upon the Psalmist's resolution; and pray God to enable us to follow his example.

I. If any man could be more thoroughly convinced of the need of a righteousness better than his own, it was *David*. For though a highly favoured servant of God, he was permitted to fall so foully that his mouth was for ever stopped from boasting. Like poor *Peter*, he passed through such humiliating experience that he learnt, once and for ever, he was wholly dependent upon the *righteousness of God* for salvation.

(i.) Hence He says—"*My mouth shall show forth* THY *righteousness*, THY *salvation all the day.*" He was determined to proclaim this wondrous plan of salvation wherever he could. O that I could persuade you all that it needs *a perfect righteousness* for salvation! But men are slow to learn this—yea, so slow that none can learn this except in be given them from above. My dear hearers, you can all bear witness to the fact that I have repeatedly told you that the individual who has *one* stain upon his character, *one* sin not washed out by Christ's blood, cannot enter into the kingdom of glory!

God is all holy and all pure, and He must have all holy and all pure company! I want this truth to be rivetted in your memories. Man's efforts to purify Himself are all in vain. *Job* knew this when he said, "If I wash myself in snow water, and make my hands never so clean, yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me," Job ix. 30, 31. By which He meant that though he used his best endeavours to purify himself, yet when he came into God's sight, *He* would prove to him that he was as a filthy wretch dragged through the mud.

Our late dear young friend of whom we spoke last Sunday, must have thus been taught of God. She had learnt that with all the so-

called innocence and harmlessness of childhood, she could not see God except she was *perfectly* pure!

Ah, *I tell you all the same*—we must be *holy as God is holy*, if we would ever see Him in heaven! And how are we to become thus? Surely *not* by any effort of our own—*not* by any righteousness of our own—but by *His righteousness* which He imputes to His redeemed! Many of you, I fear, persuade yourselves that because you are not as wicked, or as vicious, or as abandoned as some, you stand a better chance for a place in *heaven* than they; but this is a delusion! As I have lately suggested, you may stand a chance for a better place in *hell* than others; but *any* place *there* will be unendurable for ever! O may the Lord awaken such of you as do not know the need and value of *God's righteousness*.

(ii.) Look again into the text. "*I know not the numbers thereof*"—*i.e.*, I cannot count up the numerous blessings and privileges contained or included in this righteousnes! Not only temporal blessings, but eternal blessings—not only common mercies, but extraordinary mercies—not only small benefits, but great benefits, flow from this righteousness of God—this wondrous plan of salvation! Brethren, I do not think it is too much to say, that not only is the church of God enriched and indescribably blessed by God's righteousness, but the world itself of the unredeemed is benefitted by it. Had it not been for *the atonement*, the world would be ten times more miserable than it is. Yea, had it not been for *the atonement*, the world would long ago have been destroyed. But, O dear manifested children of God, are *you* not lost in wonder, love, and praise when you can realize your interest in *God's righteousness*? Your desert is hell, but you get heaven! You are ungrateful to God, but He loads you with benefits. Seventy times seven a day do you sin against God, yet as often does He forgive you! Surely *you* can say—"To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us," Dan. ix. 9, 10. Lord, "*we know not the numbers*" *of Thy righteousness and Thy salvation.*

(iii.) Look again—"*I will go in the strength of the Lord God—i.e.*, I am a poor, feeble, frail creature—I dare not undertake to show forth or proclaim this righteousness in my own strength—and whatever power I have through grace, I cannot calculate upon its continuance for an hour—*I will then go in the strength of the Lord God*—upon *Him* will I depend for the success of my best-intentioned works. How beautifully does *Isaiah's* view accord with *David's* in this—"*I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels,*" Isa. lxi. 10. Ay, *Isaiah, Ezekiel, Jeremiah, Daniel,* and *all the prophets*, have made pointed allusion to *the righteousness of God, wrought out for the redeemed by the Lord Jesus Christ.* "*The Lord our righteousness*" is their theme from beginning to end! and in *His* strength do they glory! How different is this to modern theory and modern practice! The Lord and His strength seem to be

completely lost sight of. It is all *man's* power, and *man's* capacity, and *man's* control, we hear of in these days! Alas! man has got to such a pitch of daring, audacity, and infidelity, that he would be independent of God, and fight against his creator!

But *you*, manifested children of God, *you* have been taught differently; with *you* it is—"If the Lord will"—"If the Lord give us strength"—"The Lord being our helper"—we will proclaim this righteousness—we will show forth His praise.

(iv.) Once more. Observe how the *Psalmist* repeats Himself—"*I will make mention of Thy righteousness, even of Thine only*"—*i. e., God's* righteousness to the exclusion of all sorts of righteousness. As much as to say—"I have none of my own; and I am sure the righteousness of the best of men, either living or dead, is nothing but filthy rags; so I will cling to my God's righteousness." How exactly is David's desire Paul's. "*Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith,*" Phil. iii. 8, 9. Such, beloved in the Lord Jesus, is your and my determination. We have determined to know nothing but Jesus Christ, and Him crucified—or in other words, to make mention of no righteousness but "the righteousness of God" that can avail to the salvation of our souls!

O that every professed minister of the gospel understood this great mystery! O that they who have been taught it had the opportunity of proclaiming it to multitudes of perishing sinners—*Nothing, nothing but God's righteousness can ever be a passport into heaven!*

II. And now for a few words in answer to the question—*To whom is this righteousness to be proclaimed?* "*I will show forth Thy righteousness,*" says David. But to whom? We may be sure he would not exclude poor sinners like himself. O no! He would feel a sympathy for such, and would delight in explaining how *his* sins obtained pardon. We can very well understand such a man saying—"*Come, all ye that fear God, and I will tell you what He hath done for my soul!*" Yes, a knowledge of sin and worthlessness, and an assurance of the value of God's righteousness, and an experience of the Lord's goodness, condescension, and love, will make a man proclaim the glad tidings to the chief of sinners. Yes, to the poor and needy—to the fallen and guilty—to the miserable and blind and naked—is this glorious *righteousness of God* to be proclaimed!

Is there a poor *captive* here longing to be loosed? Is there a poor *famishing sinner* here longing to be fed? Is there a poor *shivering mendicant* here longing to be clothed? Is there a poor *guilty wretch* here whose soul groans out his misery? To *you*, each and all, do I show forth *God's righteousness!* Poor sinners! you only need the application of this righteousness by the Spirit of God to your souls. Believe me, the hour *will* come when you will be able to lift up your faces with gladness, and exclaim with the Psalmist—"*Thy righteousness also, O God, is very high, who hast done great things: O God, who is like*

unto Thee!" Fear not, poor sinner! The chief part of the work is already done! You have been *convinced of sin by the Holy Ghost—the rest is sure to follow.* "Though the vision tarry, wait for it. It *will* come. It shall not tarry beyond its appointed time; for the mouth of the Lord hath spoken it."

* * * * * *

Every one of you, brethren in the Lord, is commissioned with the precious message—"SHOW FORTH THE RIGHTEOUSNESS OF GOD!" Be strong in the Lord, and in the power of His might! Tell it out—

1. For the honour of God!
2. For the relief of poor sinners!
3. For the benefit of the church!

You yourselves know full well that nothing short of thorough and complete salvation is worth anything to a poor lost sinner! *Offers* wont do, *promises* wont do, *coaxings* wont do, *exhortations* wont do, *threatenings* wont do—all, all will prove useless to the poor, impotent, frail sinner; but tell him of a *perfect righteousness wrought out for him, ready to his hand*—a righteousness that, in the twinkling of an eye, can transform from black to white, from darkness to light, from poverty to riches, from filthiness to purity and unspotted holiness—and then you will send him on his way rejoicing if the Spirit bless the message!

May the Lord make some of *you* rejoice in the righteousness of God!

NOTES ON THE BOOK OF RUTH.

BY F. G.

(Continued from page 80.)

CHAPTER FOURTH.

Verse 9. "*And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's of the hand of Naomi.*" "Ye are my witnesses, saith the Lord," Isa. xliii. 10—that is, the elders and all the people. St. Paul speaks much of the *elder*, and St. John of the *fathers*, but *all* the people of God are equally "witnesses" of the purchase made by Him who *purchased* the church of God with His own blood, Acts xx. 28; the congregation He hath *purchased* and *redeemed* of old, Ps. lxxiv. 2; the purchased people, 1 Pet. ii. 9, Deut. iv. 20. We find the details of such a purchase in Jeremiah xxxii. 9—12, when he purchased the field of Hanameel, his uncle's son, and they are worthy of note—"And I subscribed the evidence (margin, wrote in the book), and sealed it, and took witnesses, and weighed him the money into the balances." How striking the analogy with the purchase of His people and inheritance by our Elder Brother—"Lo I come" (said He), "in the volume of the book it is written of Me, to do Thy will, O God." "Whose names are in the book of life," Phil. iv. 3. "Rejoice, because your names are written in heaven," Luke x. 20; and it is said

to be "a sealed book," Rev. iv. 2, 5. "Therefore ye are my witnesses, saith the Lord, that I am God," Isa. xliii. 12. "And weighed the money in the balances." According to the balance of the sanctuary. "A just weight and balance are the Lord's; all the weights of the bag are His work," Prov. xvi. 11. If we or our works be put in the balance, truly they are found "altogether lighter than vanity"—nothing worth, Ps. lxii. 9. But He is the One, the only One, weighed in the balance and not found wanting. He paid the price of His own most precious blood—"not corruptible, as silver and gold"—but that *just* weight which is the Lord's delight, Prov. xi. 1—with which the Father is well pleased. Jeremiah continues—"So I took the evidence of the purchase." Every man who buys an inheritance, or possesses one, needs a *title*. Now there were two according to Jewish *law*, and we all need this twofold evidence according to *gospel* and *grace*. "That which was sealed according to law and custom came first;" and thus as evidence that we belong to that "purchased people," we need "the Spirit itself bearing witness with our spirit that we are the children of God; and if children, then heirs: heirs of God, and joint-heirs with Christ," Rom. viii. 16, 17: a sealed evidence, for it is that "which no man knoweth save he that receiveth it," Rev. ii. 17. "Who hath also *sealed* us, and given the earnest of the Spirit *in our hearts*," 2 Cor. i. 22. "Ye were sealed with that Holy Spirit of promise, which is the *earnest* of our inheritance until the redemption of the *purchased possession*," Eph. i. 13. "Grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption," Eph. iv. 30. "And that which was open"—the evidence to the world. "And they took knowledge of them that they had been with Jesus," Acts iv. 13. "Ye are the light of the world; a city that is set on an hill cannot be hid," Matt. v. 14. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," ver. 16. "Ye are our epistle, written in our hearts, *known* and *read* of all men," 2 Cor. iii. 2, 5. "Every tree therefore is known by its fruits," Luke vi. 44. "By their fruits ye shall know them," Matt. vii. 20. "By this shall all men know that ye are my disciples, if ye have love one to another," John xiv. 35. "For the fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance." "I in them, and Thou in Me, that they may be made perfect in One; and that *the world may know* that Thou hast sent Me, and hast loved them, as Thou hast loved Me," John xvii. 23. "A good report of them that are without," 1 Tim. iii. 7. "And put them in an earthen vessel, that they may continue many days." So we have this treasure in earthen vessels, 2 Cor. iv. 7—the earthly house of this our tabernacle, 2 Cor. v. 1. So the Lord puts this twofold evidence in His people, that He may not be left without a witness in the earth; and look to it, ye that fear the Lord, that this most needful *title* to the inheritance be fully made clear in your individual experience. Your present peace depends on being assured concerning your future inheritance; for

"When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes."

Indeed, the sealed evidence—the inward witness and manifestation of the Spirit—is sometimes almost overpowering to the earthen vessel in which it is put. So Daniel found it even when addressed as, "O Daniel, a man greatly beloved." "And when he had spoken such words unto me, I set my face toward the ground, and I became dumb," Dan. x. 15. "Then there came again and touched me one like the appearance of a man, and he strengthened me," ver. 13. So the church cries, "Stay me with flagons, and comfort me with apples, for I am sick of love," Song ii. 3. And then, "While the King sitteth at His table, my spikenard *sendeth forth* the smell thereof," Song i. 12. So did Mary's alabaster box of spikenard, and the house was filled with the odour of the ointment—open evidence of the love glowing within, and both proving "the purchase," that she was bought with a price, and therefore glorified God in her body and in her spirit, which were His. Thus, "*work out* your own salvation with fear and trembling, for it is God that *worketh in* you both to will and to do of His good pleasure," embodies both the open and the sealed evidence. Thus we have noticed the details of such a purchase as Boaz was making; he continues—

Verse 10. "*Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his palace: ye are witnesses this day.*" "I have redeemed thee; thou art Mine," Isa. xliii. 1. "For the husband is the head of the wife, even as Christ is the head of the church, and He is the Saviour of the body," Eph. v. 23. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ," 1 Pet. i. 18. "The Lord that bought them," 2 Pet. ii. 1. "The church of God, which He hath *purchased* with His own blood," Acts xx. 28. "By His own blood, having obtained eternal redemption for us," Heb. ix. 12; Rev. v. 9.

"To be my wife"—"The marriage of the Lamb is come, and *His wife* hath made herself ready," Rev. xix. 7. "For this cause shall a man leave his father and mother, and be joined unto his wife, and they two shall be one flesh," "This is a great mystery, but I speak concerning *Christ and His church*," Isa. lxii. 5. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee," Isa. lxii. 5. "He that hath the bride is the bridegroom," John iii. 29. "For he that is joined to the Lord is one spirit," 1 Cor. vi. 17. As the Communion Service—"One with Christ, and Christ with us." "Married to Another, even to Him who is raised from the dead," Rom. vii. 14. "Thy Maker is thine Husband and thy Redeemer," Isa. liv. 5.

"To raise up the name of the dead upon his inheritance." Does not the Lord Jesus do more than this? He raiseth up *the dead*, and quickeneth whom He will, John v. 21. "You hath He quickened, who were *dead* in trespasses and sins," Eph. ii. 1. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," Rom. vi. 11. Married to another, that we should bring forth fruit unto God, Rom. vii. 4—fruit unto holiness, Rom. vi. 22. Alive from the dead, and your members as

instruments of righteousness unto God. Thus only shall the name of the dead not be cut off. Yea, the Lord giveth a new name with the incorruptible and undefiled inheritance. Moreover, He promiseth—"Even them will I give in Mine house and within My walls a place and a name better than of sons and daughters; I will give them an everlasting *name that shall not be cut off*," Isa. lvi. 5. Indeed, "This is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS," Jer. xxiii. 6. And such shall the *bride's name* be too—"And this is the name wherewith *she* shall be called, The Lord our righteousness," Jer. xxxiii. 16. The wife bears her husband's name. Oh honour unspeakably great! A *name* that shall not be *cut off!*

ACTS xxvii. 20, 44.

Whither, oh! whither, can I go,
When storms arise and tempests blow?
When neither sun nor stars appear,
The clouds are dark, the night is drear?

Where should I go in the dark night,
The sun is hidden out of sight,
And no small tempest on me lay?
O how I long for break of day!

Where shall I go to tell my grief,
And from my sorrow find relief?
Ah! whither? to the creature fly,
That would be vain, I still should sigh.

Whither, oh! whither, should I flee?
To whom dear Lord but unto Thee,
Thy ear canst hear the softest sigh,
O waft my prayer to Thee on high.

O chase the clouds, remove the night,
Speak but the word, "let there be light,"
And soon the clouds shall pass away,
And night shall be exchanged for day.

Then whither go, but to that friend
Whose love endureth to the end;
The sea may roar and waves may foam,
My Jesus still is on His throne.

All shall at last come safe to land,
And join the blood-wash'd holy band,
Shall praise His name for evermore,
Who brought them safe to heav'n's shore.

Then let us wait, look up and pray,
In every trial day by day;
In God's own time He will appear,
And to our souls in love draw near.

MARY ANNE.

The death of Christ was the death of death; His burial and resurrection was the destruction of the grave, (Hosea xiii. 14.) "I will ransom them from the power of the grave." Our glorious Redeemer, having spoiled death and the grave, He proclaims the victory, saying, "I am He that liveth, and was dead; and behold I am alive for evermore, and have the keys of hell and of death." (Rev. i. 17.)

A godly minister, being in a consumption, came to Ashby (near Fawsley, where Mr. Dod lived), for the benefit of Mr. Dod's counsel and conversation. He was much bowed down with doubts and fears; and, a little before his death, asked Mr. Dod, "What will you say to me, who am going out of the world, and can find no spiritual comfort?" Mr. Dod answered, "And what will you say to Christ himself, who, when going out of the world, found no comfort, but cried out, My God, My God, why hast thou forsaken me?" This speech much refreshed the dying minister, a little before he went to his heavenly inheritance.

ZECHARIAH THE MARTYR.

"*They were stoned,*" said the apostle in the 11th Hebrews, speaking of those blessed Old Testament martyrs who "loved not their lives unto the death." Was Zechariah, who is so briefly brought before us in 2 Chron. xxiv. 20, among them—he who was stoned in the court of the house of the Lord? Doubtless he was, though so little is left recorded in the word of that faithful reprover of sin and sinners. Among *the cloud of witnesses* Zechariah stands, of whom *the world was not worthy*—very like in life and death to the first New Testament martyr, Stephen, although an interim of 800 years is between them; but their faith was one, their hope one, and their glory is now one. They were troublous times in which this man of God lived, but those are the times in which God's people shine brightest. Let persecution come upon the church, and, although always lovely in the eyes of Jesus, she would come forth then with a glory which is shrouded now because of quiet and ease and safety. The sons of Athaliah had broken up the house of God, and that which should have been dedicated to Him was bestowed upon Baalim. The godly Jehoiada had been spared to a good old age, and while he lived there was peace for Israel; but as soon as he was dead the "coal was quenched," and king and people threw off their false colours, and openly declared themselves the enemies of Jehovah. The early years of Zechariah must have been comparatively peaceful, and in the revival of outward godliness he bore his part. His mother, Jehoshabeath, appears to have been a godly woman, for it was she who hid the little Joash from Athaliah. Zechariah was also of the seed royal, being the grandson of Jehoram, ch. xxii. 11; but this did not save him from the death that awaited him. What apparent zeal had been displayed just before this period, both by the king and the Jews, in filling the chest with the gathered shekels, Ex. xxx. 12, offering burnt offerings, and setting the house of God in its former order; and we may learn from this how very far an outward profession can go. Many may be in temple service, gathering money to fill the chests, even day by day, as these men did—for it is easy to bring outward things as these brought—golden spoons, and vessels of gold and silver; but "the sacrifices of God are a broken spirit," and that they never brought, because they had it not to bring. Now Jehoiada is dead the mask is thrown off, and back they go to the groves and idols. He had hitherto restrained them, but human restraints can only work outwardly; it is grace alone that can affect the soul; and in them the *true proverb* of which the apostle speaks was indeed fulfilled, 2 Pet. ii. 22.

But in the midst of this apostacy one came forth *clothed with the Spirit*—a divine clothing truly!—clothed as it were with the whole armour of God from head to foot—anointed, like Aaron, with ointment which reached to the skirts of his garments—all alone he comes, and fearless of those furious idolators, he stands on an eminence above them all, not ashamed of being seen, and there he boldly and faith-

fully reproves them thus—"Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord" This was strong language, and its immediate effect upon the hearts of those sinful hearers is that they conspire together against him, and Joash, who ought to have protected the son of his own protector, consents to the deed; so they begin to stone Zechariah contrary to their own law, for stoning was only for the worshipper of Molech (Lev. xx. 2), the wizard (xix.), the swearer (Lev. xxiv. 10), the sabbath-breaker (Num. xv. 25), the enticers to idolatry (Deut. xviii. 10), the rebellious son (Deut. xxii. 21), and the adulterer (xxii., &c.). Respecting this dreadful death, some commentators tell us "the criminal went up to the place of stoning, a summit the height of two men, with his hands bound, and one of the witnesses thrust him on his loins that he might fall upon the earth; and if he died not of that push, the witnesses lifted up a stone which lay there, the weight of two men, and one cast it with all his strength upon him, and if he died not, he was stoned by all Israel."—*Gill.* Another account says—"When a man was condemned to death he was led out of the city, an officer going before him with a pike in his hand, at the top of which was a linen cloth to render it distinguishable from afar, so that those who might have anything to offer in favour of the criminal should propose it; but if no one offered, he was conducted to the place of execution." Witnesses were enjoined by the Jewish law, at the time of stoning, to come forward and accuse poor Zechariah; but his witness was on high "*And when he died, he said, The Lord look upon it, and require it*" (or look to you for it). Like the blood of Abel, his blood cried to God from the ground, nor did it cry in vain; for at the close of that very year judgment came upon king, princes, and people, even the retributive justice of an offended God.

Some have supposed that the Zechariah of whom our Lord speaks in Matt. xxii. 35, is the Zechariah of 2 Chron. xxiii. For and against this view Dr. Gill writes—"The chief objection to the latter opinion is that the names do not agree, the one being the son of Jehoiada, the other the son of Barachias, and the killing of him was 800 years before this time; when it might have been thought our Lord would have instanced in a later action; and this He speaks of He ascribes to the men of that generation: to which may be replied that as to the difference of names, the father of this Zechariah might have two names, which is no unusual thing; besides, these two names signify much the same thing; Jehoiada signifies *praise the Lord*, and Barachias *bless the Lord*, just as Eliakim and Jehoiakim are names of the same person, and signify the same thing, 2 Chron. xxxvi. 4."

There is often a remarkable signification in many Hebrew names, as there is here in that of Zechariah, *memory of the Lord;* his name was written in the book of God's remembrance, Mal. iii. 16, and before all worlds was in the book of life, Phil. iv. 3; and when those huge stones rolled over his body and mangled it to atoms, he was in the memory of his Lord—his dying agonies and parting words were not forgotten by Jehovah Jesus. *I remember thee* might have been whispered to his heart when "heart and flesh began to fail;" and although no deliver-

ance came, as it did to the children in the furnace and to Daniel in the lions' den, yet poor Zechariah was as much in the memory of the Lord as they were, and the Holy Ghost wrote his name among the martyrs of the Old Testament, the holy band spoken of in Rev. vi. 10. "Such honour have all His saints." C.

HAPPY DEATH-BEDS.

The last words Luther was heard to utter were, "Into Thy hands I commit my spirit; Thou hast redeemed me, O Lord God of truth."

Melancthon, when asked by his friends if there was anything he wanted, calmly answered, "No; nothing but heaven;" and then gently fell asleep in Christ.

The Rev. W. Grimshaw, of Haworth, when asked on his death-bed how he was, replied, "As happy as I can be on earth, and as sure of glory as if I were in it. I have nothing but to step from this bed into heaven. I have my foot upon the threshold already."

The Rev. Thomas Adams said, "Thank God for decay, for pains and suffering; thank God that I was born to die; thank God that I *can* die; thank God for that the time is near; thank God for the prospect and hope of a better world; and thank God for strong consolation through Christ."

The Rev. R. W. Hamilton, when informed by the medical men, after their consultation, that no hope was entertained of his recovery, and that his end was near, hailed it with joy and exclaimed, "This is the best news you could have brought me." Shortly before his death he repeated the two beautiful verses of Cowper's hymn,—

> "Lord, I believe Thou hast prepared,
> Unworthy though I be;"

and when he came to the words,—

> "'Tis strung and tuned for endless years,"

he added, "But I did not string it," and then went on.

The Rev. Ebenezer Erskine, when near death, was asked, "Sir, you have given us much good advice; may I ask you what you are now doing with your own soul?" "I am just doing with it," he replied, "what I did forty years ago; I am resting on that word, 'I am the Lord thy God.'" Another friend put the question, "Sir, are you not afraid of your sins?" "Indeed, no," was his answer; "ever since I knew Christ, I have never thought highly of my frames and duties, nor am I *slavishly* afraid of my sins." At another time he said, "I know that when my soul forsakes this tabernacle of clay, it will fly as naturally to my Saviour's bosom as the bird to its beloved nest."

"I am not tired of my work," said Dr. Judson, "neither am I tired of the world; yet when Christ calls me home, I shall go with the gladness of a boy bounding away from shool. Death will never take me by surprise—do not be afraid of that—I feel so strong in Christ."

SPAIN IN 1861.

Spain was at that time the only country where the laws of the land condemned men to ten years at the gallies for spreading opinions contrary to the Romish faith. For several years previous to this Bibles had been in circulation there, and God had carried His own truth to many hearts, In Mr. Dallas' visits to Spain he had discovered in many parts those who loved and valued the gospel, but who were afraid of an open confession. On several occasions, when he began to speak to them of eternal things, they would look anxiously round to see if any one was within hearing, and if quite alone would express earnest desires for instruction.

In one of these tours he found that there were in one town 143, in another 97, and in a third 93 persons secretly reading God's word, and waiting for the time when they might openly declare themselves Protestants. But the priests were on the alert to enforce the law with rigor. Whenever and wherever they were discovered there were only three alternatives—*recantation*, *flight*, or *imprisonment*. The Spanish prisons in general were of the most loathsome and revolting kind. As one of these men was being taken to prison, seated between his guards in a railway carriage, he was observed by an English traveller to take from his breast a copy of the Holy Scriptures. This circumstance so greatly interested the Englishman, that he was led to visit him the next day in his dungeon. He was so shocked at his situation that he used his influence with the authorities and succeeded in getting him removed to a better prison. That Englishman was the present Sir Robert Peel. To these Protestants Mr. Dallas and Mr. Eades were sent on a mission from 1923 Christians, assembled at Geneva for conference and mutual edification. A very touching letter of sympathy was conveyed by them to these suffering brethren; they were also to present a respectful letter of remonstrance to the government of Spain, and to obtain information there on all matters connected with religion; and they were solemnly commended to God in an interesting prayer-meeting before they started. Matamoros and his companions had been twelve months in prison at this time, and in spite of many efforts made by their enemies to malign their character, the most satisfactory proofs had been substantiated of their innocence of every crime except that of their religious opinions—the most heinous of all in the laws of Spain. Mr. Dallas' visit to the Granada prison is thus related by himself:—

"We were ushered into a room upon one side of which was an iron grating, and where there were several people looking to see their friends through the rails. We asked to see Matamoros, but were refused by the warden, who said that we must ask the governor, and come next morning. We went to see the governor; on our way we turned into a shop, and asked the shopman if he knew where Alhama (one of the prisoners) was to be found. He looked at us strangely and inquiringly. 'You need not be afraid,' I said, 'for I am a friend.' 'A friend, sir,' he answered, and then exclaimed, 'Oh, sir. he is a fine

fellow,' and spoke of him in terms of the warmest admiration. Having heard that the governor might give us leave if we asked to see the prisoners, we accordingly asked and got leave. Next morning we were admitted into the gaol, into an open court-yard, where most of the prisoners of the gaol were confined. Oh, it was a terrible scene, these wretched criminals all collected togother, some for murder, some for robbery, and other crimes. But even these prisoners had the enjoyment of the open sky above them, those we were in search of had not. We were then led up some stairs to an iron-grated door, which was opened and shut against us as we passed through; then up twelve steps more, and at last we came to the room where Matamoros and his companions were confined. Oh, such a room, but a few yards in extent, with no light save from a small grated window two feet square, set high up in the wall; three small beds, three chairs, a little table, and *three men*. It was a touching moment. We looked at one another for a few seconds in silence. 'I come to you,' I said, 'in the name of the Lord Jesus Christ. We have come a thousand leagues to bring you the consolation and sympathy of your fellow-Christians.' Oh, if you had seen the gleam of joy which lit up their eyes at that moment, you would know, dear friends, what it is to be a prisoner for Christ's sake. We then told them that two thousand Christians had met together at Geneva, and had sent them a letter with prayer. 'Let us read it,' they exclaimed. Oh, if you had seen their agitation at that moment! The whole scene threw us back, as it were, three hundred years, into the days of the Reformation, when our countrymen were suffering like trials for conscience-sake. 'Let us hear it,' they continued, 'and let us answer it;' and as we read it to them, sentence by sentence, it was strange to witness their excitement, and the joy with which they recognized text after text of scripture, as it occurred in the letter, and said exultingly, 'That's in the Bible—that's in the Bible.' 'Ah,' said they at length, as we concluded the letter, 'It is worth being here to have this joy.' They then told us of what they had been doing among their fellow-countrymen in Spain, and we told them of what we were doing in Ireland, and also what we would try and do for them on our return; and so we conversed until at last, after we had joined in prayer, the time came for us to go. 'Well,' I said, 'we must go.' Matamoros looked at me for a moment, but at last his feelings quite overcame him, and he fell upon my neck with an emotion which I shall never forget. After a great deal of refreshing and edifying conversation we joined in prayer in Spanish, and I then said, 'Now good bye.' 'No,' they exclaimed, 'not yet; there are some stone steps to descend, we will follow you to the end'—and they followed us. At last the door was opened for *us*, and closed upon *them*. As soon as our feelings permitted us to speak, we said one to another, 'And we are free!'"

A Christian never falls asleep in the fire or in the water, but grows drowsy in the sunshine.—*Berridge.*

OUTLINE OF A SERMON
BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"*Thou shalt also take one ram; and Aaron and his son shall put their hands upon the head of the ram, and thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.*"—Exodus xxix. 15, 16.

Bible students have observed, I suppose, that the subject of the chapter is the ceremony ordered by the Lord to take place at the consecration of the high priests to their office. You will perceive that two rams were appoined in this ceremony. In many of the sacrifices *two* animals were offered, as in the great day of atonement two goats were used, one to be killed, the other let loose. This represented the two natures of Christ—His divinity and humanity. Two doves were to be used on another occasion—one killed, the other let loose—thus representing the efficacy of the death of Christ to take away sin, and the liberty of the church when Christ makes the sinner free. Now the rams were used in consecration of the priests, the one representing the atonement, the other the realization of it as signified by "eating thereof." Yes, Christ must be tasted, handled, inwardly realized, fed upon, and enjoyed, without which the death of Christ is not effectual to the soul. I do not say it is not efficacious; it may be, and it must be, for all the people of God—but I say, till the inward operation of the Holy Ghost is realized in the soul, the death of Christ is ineffectual as far as your present state goes. My friends, we must experience the power and influence of the burnt offering by partaking of it.

I. The first thing I shall notice in this ceremony is Aaron's putting his hand on the head of the ram, as at verse 15. This was accepting and acknowledging it as the ram of God's appointment. Nay, more, it represented Jehovah as laying His hands upon Christ, and transferring over to Him the sins of all His church, appointing Him by this act to the office of Sin Bearer, as the word says—"The Lord hath laid upon Him the iniquity of *us all*"—that is, the church of God—all that believe—all that fly to Him for refuge—all that are made sensible of sin—all that feel their need of Jesus—all that have had a revelation of Him to their souls—all such have had their sins laid upon Jesus; and only by the personal experience of these things we come to know our sins are laid by God the Father upon Christ the Son. And I do say this, my friends—it is just in proportion as you realize that your sins are laid upon Christ, you have power against sin. The most effectual power against sin is when the soul views it as laid upon Christ—sins that would have sunk us into hell, and yet delivered from them by their being laid upon Christ; and whence came this? "God so loved the world that He gave His Son." But not only does the type represent Jehovah laying the sins of the church upon Jesus in all their weight and burden, but it represents the personal and experimental work wrought in every believer who by faith is

enabled to lay his hand upon Christ, and confess sin over Him, with a believing view that sin is put away by His complete sacrifice; for if laid there it is not upon you, if you are a believer in Jesus. What though you feel sin and groan under it? Yet does it magnify the unsearchable riches of God's grace in laying them upon Jesus.

II. Another point I shall notice is that the ram must be slain, ver. 16, from which we learn that all is nothing worth without the death of Christ. Confession vain, repentance vain, imputation of sin vain, unless the atonement be made; therefore the church must look to a slain Christ, to a crucified Christ; and though exalted now, it is still as the Lamb slain. Said Paul, "I am determined to know nothing among you but Christ, and Him crucified." How absurdly then some talk who say the apostle, in writing to the Corinthian church, could only tell them of Christ crucified! Because they were such a very faulty church, he could not set forth Christ exalted, Christ glorified. As if Christ crucified did not comprehend salvation, and everything God purposed, fulfilled in and by Christ; so then Jesus must be slain—His dying groans uttered—His blood shed—His body buried—rise again—and glorified. That is the object of faith, and all is comprehended in His death. He was the antitypical ram that must be slain, upon whom sin must be confessed and visited; for "He must die, the just for the unjust, to bring us to God." O what grace that God did not take vengeance upon you for the sin in you, but passes by your transgressions, having first laid and then visited them upon Christ, the Son of His love. The sword of vengeance was buried in the person of Christ, bathed in His blood, that sin might not be visited upon you. My friends, if Christ have not atoned for your sin, for all your sin, where shall you be found in that tremendous day? Whereas, God having slain His own dear Son for sin, the sin of His church, it is to take satisfaction, not at your hands, but at His. If vengeance overtake you, you can never satisfy divine justice. What amends can you make to a broken law, to an offended God? If a soul falls under the wrath of God, he must lie under it for ever. Not so Christ. He endured the wrath, but rose from under it, threw off sin, and proved it when He burst the gates of death and the grave. If you were thrown into prison, and after some time came out, what does it show? That the law acquits you, that justice is satisfied, that your debt is paid by yourself or your surety. Now Christ went down into the prison of God's wrath and the grave, and God hath taken receipt in full of all demands. Jesus comes forth from the prison. Justice is satisfied, so the church is free; and "if the Son make you free, ye are free indeed." Jesus paid the debt, God accepts the payment, so the sinner is free.

III. A third point I would notice is, that the blood of the slain ram was to be sprinkled. Ah, say some, this is the very point I wish to get to. Now this is the Holy Ghost's work, and unto it all the people of God shall come—they must come to the blood of sprinkling. Here Moses was commanded to take the blood of the ram, as you see in ver. 16, and sprinkle it round about upon the altar. Is not that altar Christ? Is He not the Golden Altar that sanctifieth every gift of the church? But why were altar services to be sprinkled with blood? Because

Christ and His atonement were inseparable. Christ and His blood were to be the church's salvation, therefore John, when he had a view in vision of Jesus and the redeemed in glory, heard them uniting in this song—"To Him who hath loved us, and washed us from our sins in His own blood." Christ and His blood must go together; the church cannot do without it; you cannot do without it, if you are taught by the Holy Ghost; for Jesus hath made peace by the blood of His cross, and you find pardon and peace in and through His blood. But again, the blood was the life of the animal, and in the blood of Christ is your life. This blood was sprinkled upon the altar, but the blood was to be sprinkled on the mercy-seat too once a year. And what a sight must that mercy-seat have presented, which was the great type of Jesus! The propitiatory blood covered it—blood year after year. There stood the blood-stained ark, which represented the church of God, covered by the mercy-seat, which was inseparable from the ark; and a sweet thought it is, that God's Christ, represented by the mercy-seat, covers God church. All His mercy is swallowed up and absorbed in the church. Now, I ask you, has that blood been sprinkled upon your hearts? If so, what has it spoken to your soul? Has it spoken of pardon and peace, of grace and salvation, of personal security and final deliverance? This is to come to the blood of sprinkling, to realize and enjoy a precious Christ.

(To be concluded D.V. in our next.)

EXPOSITION—PROVERBS XIV. 9.

With Israel, as with us, there were many who saw no meaning or reason in God's appointments. Want of true conviction of sin made them despise these types; while the godly, who felt their true state and condition, found therein their daily refreshment. This is the true sense of the above passage, when properly rendered—"Fools make a mock of the trespass offering, but with the righteous it is in esteem." The godly among the Israelites cherished the typical delineations of atonement, while the careless earthly-minded Israelites saw nothing in them to desire. None go to the hiding-place who fear no storm. The stream flows by undeeded when the traveller on its banks is not thirsty. The whole will not use the physician. Sense of sin renders Jesus precious to the soul. How Peter loved the risen Saviour, who relieved him of the load of his denial. A sight of wrath to come gives a new aspect to every spiritual thing. In Egypt, a sight of the destroying angel's sword would make Israel prize the blood. Ishmael might have mocked at the ram caught in the thicket, but not so Isaac, who had been bound with the cords of death. It is only "fools" that will mock at the "trespass offering;" with the righteous it is held in unspeakable esteem. Their song is, "Thanks be unto God for His unspeakable gift."

A CONSOLATORY LETTER TO A CHRISTIAN FRIEND UNDER SORE TROUBLE.

DEAR MADAM,—I have been lately much hurried, or, according to your desire, I should have written before; agreeably however to my promise, I have endeavoured to send you a few lines, which I shall be thankful and rejoice if they are blessed of God to your support and comfort under your present troubles.

I desire to be sensible of my own unworthiness and unfitness for anything, of myself, that is spiritually good, much more for so hard and difficult a task as the administering effectual consolation to a soul who groans under outward afflictions and outward troubles; that is, tossed upon the waves of Satan's temptations and worldly disappointments. Indeed this is the work of none other than the Divine Spirit;* it is He alone who can command a calm into a tempestuous soul, and speak peace, rest, and satisfaction in the greatest multitude of perplexities.

However I desire most tenderly to sympathize with you, remembering that I also am in the body, subject to the same adversities and trials, and would help you all I can to bear your burden with faith, patience, and resignation.

I grant then that your circumstances are very intricate and exercising, but let me beg of you not to construe your afflictions as a token of God's displeasure, or a sign of your not belonging to him. This is an old temptation of Satan's, with which he often assaults the afflicted Christian; but take the shield of faith, that you may quench the fiery darts of Satan.

Alas! crosses and afflictions are the common lot of the people of God in this world. Our Lord has told us we shall meet with tribulation. Every saint has his own particular difficulty, temptation, and conflict to grapple with.† We have need to be emptied from vessel to vessel. We are too apt to settle on our lees, too apt to be taken with the vanities of this passing world. "If we are without afflictions, whereof all are partakers, then are we bastards and not sons."

How many have questioned the truth of their state and relation to God for want of these exercises and trials! Where are the cause and matter of your fears and despondency? Go, search the records of sacred scripture, and see how it fared with saints in all ages; what Job, David, and Paul, yea our blessed Lord Himself, endured and passed through in this world. Should that be an argument against your interest in God, which is the common portion of all believers

* He is styled "the Comforter," by our blessed Lord Himself, John xiv. 26.

† No real Christian is without a cross of one kind or another, either outward or inward; well, therefore, may the poet say:

"Shall Simon bear his cross alone,
And all the rest go free?
No, there's a cross for every one,
And there's a cross for *thee*."

here? We are now chastened, that hereafter we may not be condemned.

Ah! happy afflictions, that wean us from this wretched, dying world, are a means to mortify our corruptions, teach us to live more constantly by faith on Jesus Christ, and to fix all our hopes and expectations on another and better world! And for that end you should be earnest in your wrestling with God in prayer, that your trials may all be sanctified unto you; that however, at present, they are not joyous but grievous, yet hereafter they may yield you the peaceable fruits of righteousness, according to God's gracious promise, Heb. xii. 11.

Sanctified afflictions are a thousand times rather to be chosen than unsanctified prosperity; these may consist with, yea are often the effects of God's especial love,* Rev. iii. 19; Heb. xii. 6, 7, 8. He sees we want them, and He knows they will work for our good. Do then, Lord, what Thou pleasest with me, so I may but die to this world, overcome my corruptions, live more upon Christ, bring more glory to His name, and have more comfortable tastes and pledges of His love, and be often saying, "The will of the Lord be done!"

He is infinitely wise, and knows what is best for me; He is infinitely gracious, and will be tender of the weakest of His children; He is infinitely sovereign, and may do what He pleases with His own. The heaviest afflictions on this side hell are less, far less, than mine iniquities have deserved.†

Oh, boundless grace! the chastening rod of a reconciled Father might have been the flaming sword of an avenging Judge. I might now have been weeping and wailing with devils and damned spirits in hell. I will bear the indignation of the Lord, because I have sinned against Him. It is of His mercy alone that I am not consumed; and oh, my soul, it is but a little while and there will be an eternal end of all thy sorrows, fears, trials, and disappointments:—"Yet a little while, and He that shall come will come, and will not tarry." That heavenly Bridegroom, who has by His Spirit betrothed thee to Himself, will ere long invite Thee into His eternal kingdom, where thou wilt forget the storms and tempests, clouds and darkness, in thy passage through this wilderness world; and all shall be joy and peace, love and praise.

No doubts and fears shall ever assault thee in that happy state, but thou shalt dwell eternally under the immediate shinings of divine love, and shalt sing with the strongest believers, yea the highest and most glorious archangel in heaven, the wondrous mystery of redeeming grace; and the comforts and blessedness of that state of rest will be more brightened, illustrated, and endeared by all thy tears and sighings here below.† The remembrance of the gall and wormwood of afflictions will tend to sweeten the taste of heavenly enjoyments.

* It is the declaration of God Himself: "As many as I love, I rebuke and chasten."

† The more obstinate the contest, the more glorious the victory; the more dangerous the voyage, the more welcome the port; the heavier the cross, the brighter the crown.

I pray that God may be with you, support and comfort you with the divine consolations of His Holy Spirit, and establish you in His own due time. He is a faithful God, Deut. vii. 9; a God keeping covenant, and therefore will not lay upon you more than He will enable you to bear, 1 Cor. x. 13. If you have less of this world, may you have more of His comfortable presence! Oh, blessed exchange! And if He seems to be hiding His reconciled countenance, and suffering Satan to buffet you, may you be supported with His everlasting arms, and have Him to sustain and uphold you in every time of need!

Should you want His comfortable presence, if it be ever thus with you, remember it was so with your once dying but now exalted Redeemer, Mark xv. 34. And is the servant greater than his Lord? Shall we not joyfully tread in His steps, that we may at last be where He is? Heb. x. 34. Can or ought we to repine if God deals with us as He did with His own beloved Son? The Lord help thee willingly to submit to Him; and doubt not but that at the appointed time, when He sees it will be for your good and His own glory, your heavenly Father will find you out a way to escape. He is never at a loss to bring about His gracious designs when once His set time is come; and you should rejoice to think that He is carrying on the great work of your eternal salvation amidst all your troubles and disappointments, and under all your outward and difficult pressures.

Oh, say then with Job, "Though He slay me, yet will I trust in Him," Job xiii. 15; though I am weak in grace, yet will I adore Him for the smallest hope; though I am surrounded with terrors, I will bless Him that I am out of hell. He who has begun a good work in my soul will see it perfected.

> "Grace will complete what grace begins,
> To save from sorrows and from sins;
> The work that wisdom undertakes
> Eternal mercy ne'er forsakes."—*Watts.*

Lord, I desire to submit unto Thy will; do what Thou wilt with me so that I may but bring honour to Thy name, and promote my own everlasting welfare.

May you find more of this faith and patience, hope and resignation, growing and increasing in you every day; and when once you are brought to this humble submission and resigned temper, to this hoping, believing, waiting, and contented frame, you may be assured deliverance is at hand, even at the very door, Luke xiv. 11.

And now, oh that you may be embraced in the arms of everlasting love, and enjoy the comforts of your pardoned state! The Lord increase your faith, Luke xvii. 5; take from your burdens, or add to your strength; and let me beg of you once more, dear sister, not to suffer the disappointments and crosses of this world, however sore and trying in themselves, to drive from your mind the frequent and joyful forethought of what free, rich, and distinguishing grace has designed for you in a bright and better world, and is fitting and preparing you for every day you live.

Let not the hardships of your journey make you forget, but rather

long for your home. Oh, think on that heaven which neither sin, nor death, nor hell shall ever be able to deprive you of; in which you and I, through sovereign grace, I trust, shall spend the endless ages of a blessed eternity.

I remain, dear madam, yours.

J. B.

D'AUBIGNE'S TESTIMONY TO THE POWER OF SPIRITUAL RELIGION.

After his conversion to God, and after he had begun to preach Christ with fulness of faith, he was so assailed and perplexed in coming into Germany by the sophisms of Rationalism, that he was plunged into unutterable distress, and passed whole nights without sleeping, crying to God from the bottom of his heart, or endeavouring by arguments and syllogisms without end to repel the attack and the adversary. In his perplexity he visited Klenker, a venerable divine at Kiel, who for forty years had been defending Christianity against the attacks of infidel theologians and philosophers. Before this admirable man D'Aubigné laid his doubts and difficulties for solution; instead of solving them, Klenker replied, "Were I to succeed in ridding you of them, others would soon rise up. There is a shorter, deeper, and more complete way of annihilating them. Let Christ be really to you the Son of God—the Saviour—the Author of eternal life. Only be firmly settled in this grace, and then these difficulties of detail will never stop you; the light which proceeds from Christ will dispel all darkness." This advice, followed as it was by studying, with a pious fellow-traveller at an inn at Kiel, the apostle's expression, "Now unto Him that is able to do exceeding abundantly above all that we ask or think," relieved him from all his difficulties. After reading together this passage, they prayed over it. "When I arose from my knees in that room at Kiel," says this illustrious man, "I felt as if my wings were renewed as the wings of eagles. From that time forward I comprehended that my own syllogisms and arguments were of no avail; that Christ was able to do all by His power that worketh in me, and the habitual attitude of my soul was to be at the foot of the cross, crying to Him, 'Here am I, bound hand and foot,' unable to move, unable to do anything to get away from the enemy that oppresses me. Do all Thyself. I know that Thou wilt do it; Thou wilt even do exceeding abundantly above all that I ask.' I was not disappointed. All my doubts were soon dispelled, and not only was I delivered from the inward anguish, which in the end would have destroyed me had not God been faithful, but the Lord extended to me peace like a river. If I relate those things, it is not using our history alone, but that of many pious young men, who in Germany and elsewhere have been assailed by the raging waves of Rationalism. Many, alas! have made shipwreck of their faith, and some have even violently put an end to their lives.

JAMES.

THE SIMPLICITY THAT IS IN CHRIST.

The great mystery of godliness is God manifest in the flesh—the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. The fulness of every promise, the substance of every type, the spirit of every prophecy! Born a babe, to prove that He is a very man—our own Brother born for adversity—"He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, He humbled Himself." He suffered His own creature, the devil, sorely to tempt Him, that He might be made perfectly able, through suffering temptation Himself, to succor them that are tempted. He suffered all kinds of need, yet in the midst of all dealt out abounding kindness to those who returned hatred and contempt for His good. And shall He not avenge His own elect, who cry unto Him day and night? Oh, I want to live in the daily realization of the infinite tenderness of our precious Lord Jesus, so as to go to Him in all simplicity as to my dear Brother, who is ever fulfilling His own loving injunction, in His forbearing kindness toward me, a poor sinful worm, by which He is instructing us how He forgives His brethren daily—"Yea, I say not unto you until seven times, but until seventy times seven."

But having manifested forth, on the one hand, His human tenderness, and on the other His eternal power and Godhead, behold our great and glorious Saviour come to His great act of *substitution*. There was no sin in Him! Even His earthly judge was compelled to declare, "I find in Him no fault at all!" Union to His body, the church, made Him, according to the covenant oath, guilty before God. The Head sinned not! the members were all sinful! But there could be no separation then, as there can be no separation now!

> "One in the tomb! One when He rose!
> One when He triumphed o'er His foes!
> One when in heaven He took His seat—
> And seraphs sang all hell's defeat!"

This, my brother, is the blessed point in the simplicity that is in Christ—to hold fast amidst ten thousand sinkings of soul. "I in them, and Thou in Me, that they may be made perfect in One." "The church—in God the Father, and in the Lord Jesus Christ"—who shall calculate the vast sum of blessedness that is folded up in this most glorious of all subjects?

How strengthening to faith it becomes under the Spirit's divine teaching—thus realizing our union to our glorious Christ in all that He is, has, and shall be—to read the testimony of His power in the fortieth of Isaiah, the testimony of His exaltation in His own nature in the first chapter of Hebrews, and the testimony of His love and delight in His redeemed and beautified church in the forty-fifth Psalm; and at all times to remember that as in all these sweet and glorious circumstances we—the church—are one with Him by a living untouchable union, so we are one with Him as our Prophet, to teach

by the Spirit, who He has said shall guide us into all truth—one with Him as our Priest upon His throne, who is daily, yea, hourly delighted to see timid little-faith drawing near to the door of the temple of His holiness with His only sacrifice—a broken and a contrite heart. We are, moreover, one with Him as our King, eternal, immortal, invisible. He reigns over us, for He has power over all flesh. He reigns in us, for He has made Himself Lord of our hearts, and of all our desires—the chiefest among ten thousand, and the altogether lovely. We are one with Him as our Physician—He is touched with *a feeling* of our infirmities by virtue of oneness.

> "The foot can't be crushed upon earth,
> And the Head be unconscious in heaven."

Blessed healing virtue circulates from Himself, our glorious all-healing Head, so that at all times, as we stand in Him, we are kept in imperishable health.

We are one with Him in His unsearchable wealth. This is, to a poor feelingly hell-deserving sinner, one of the hardest of all the great problems connected with the simplicity that is in Christ to solve. Yet it is blessedly true. While Jesus says, "All that the Father hath is Mine," the Spirit witnesses in our hearts, "And all are yours." Yes, Paul knew the sweetness of this truth when the Lord the Spirit calmed the surges of his soul by whispering to him, "My grace is sufficient for thee." Paul found in these words a mine of infinite wealth, which nothing in time could exhaust. Paul's interest was just like yours, my brother, an eternal-life interest, which nothing can ever affect; for since it stands in God the Father, and in the Lord Jesus Christ, their nature must change before the interest can fail.

But now, to sum up all, there are four things developed by the simplicity of *Christ in the heart*, which (as they always exist both before and after Christ is known, and the soul is brought to say with Thomas, "My Lord and my God") make it necessary that we should live always earnestly cleaving to Christ's divine simplicity. Ourselves nothing! Himself our all! These four things each living child of God will instantly recognize as possessed by Himself as I mention them. 1. The spiritual hunger after righteousness. 2. The spiritual thirst after the divine water of life. In all our approaches to the Lord, in all the ordinances of His appointment, and in all our attempts, in a hundred ways, to work out our salvation with fear and trembling, who among God's people does not groan over that constant feeling of death within? 3. The *burden*, whether of sin or care, which pressing upon the heart of the child of God, brings him down, and keeps Him continually, more or less, in bondage. 4. The sickness of the soul, which arises from the daily working of the plague of the heart. Corruption, in all its forms of unbelief, sin, reasonings, rebellion, discontent, and a thousand other plague-spots, which are known only to the Lord and to the poor exercised sinner's own soul. But there they are, and there they remain.

The presence of these four abiding needs makes Christ, in all His fulness, not only the one thing needful, but they make Him abun-

dantly precious to the living soul. But after we have learned and known a little of the glory of the divine simplicity that is in Christ, as the Bread of Life to supply our hunger, the Water of Life to supply our thirst, the Rest for our burden, and the Healing for our sickness, there remains still, if possible, more need than ever that we should cleave close to this simplicity. Satan in his malice will try ten thousand schemes to get your mind away from the person and fulness of Christ in all His blessed simplicity; while no growth in grace, no knowledge however blessed, can render this simplicity less needful. It is still self nothing! Christ all!

But it may be objected, can we grow to manhood in Christ thus? Yes, and only thus. It is only as our needs abound, our communion abounds. It is only as communion abounds we grow in the gradual knowledge of the voice of our Beloved—His smile—His footsteps—the mode of His handiwork—so as to say, "It is the Lord, let Him do as seemeth Him good." It is only thus we grow up into Christ our living Head in all things—living upon Him—rejoicing in His person and fulness with a single eye—faith fixed upon Himself the unchanging Promiser, believing that "all things shall work together for good to them who love God, and are the called according to His purpose."

It is thus we learn that those very things which, under our first teachings, gave us most reason to doubt our interest in Christ Jesus, are the very things which, as they are abiding—for we never cease to need Him, however often we cease to love and serve Him as we would—become now the witnesses of the Spirit in our souls, that we are partakers of all that is precious in the simplicity that is in Christ, since out of Christ these needs are unknown.

But, finally, as sure as we know Christ in the heart, so sure shall we be found in Christ in eternal glory! For this we wait.

To God, the only wise, be glory, through Jesus Christ, for ever. Amen.—*Gospel Cottage Lecturer.*

THE LAST MOMENTS OF DR. GILL.—To his dear relative, Mr. John Gill, of St. Albans, a Baptist minister, he thus expressed himself: "I depend wholly and alone upon the free, sovereign, eternal, unchangeable love of God, the firm and everlasting covenant of grace, and my interest in the Persons of the Trinity, for my whole salvation; and not upon any righteousness of my own; nor anything in me, or done by me under the influences of the Holy Spirit;" and then, as confirming what He had said, "not upon any services of mine, which I have been assisted to perform for the good of the church, do I depend; but upon my interest in the Persons of the Trinity, the free grace of God, and the blessings of grace streaming to me through the blood and righteousness of Christ, as the ground of my hope. These are no new things to me, but what I have been *long* acquainted with; what *I can live by.* I apprehend I shall not be long here, but this you may tell to any of my friends." This tranquility of soul, this internal joy and peace of mind, never left him. The last words he was heard to speak were, "O my Father, my Father!"

ENCOURAGEMENT.

"*Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.*"—Heb. vii. 25.

Who are those? *Those that come unto God by Him.* Lay this and the 53rd chapter of Isaiah, the 12th verse, together—"He was numbered with the transgressors (speaking of Christ clearly), and He bare the sins of many, and *made intercession for the transgressors.*"

It may be thou canst not say, I have fellowship with God the Father; it may be thou canst not say, I do believe, I am persuaded I do believe; thou canst not say thus: well, but can you say, Through the Lord's grace I do come unto God by Christ; I am one of the coming transgressors; I have been a transgressor, but I am a coming transgressor—I come unto God by Christ. Let me tell thee for thy comfort, poor soul, whatsoever thou hast been, that comest unto the Lord by Christ, the Lord Jesus Christ, our great High Priest, is gone to heaven to intercede for thy soul. Oh! therefore be of good comfort, all ye that do come unto God by Him, for He is willing to intercede for you. And let not anything discourage you. It may be you will complain and say, Oh, but I am much opposed here in this world. What matter so long as Jesus Christ does intercede for me in heaven, and speaks good words unto God the Father for me in heaven; what though I be opposed by men? It may be you will complain and say, Oh, but I am much tempted, and cannot pray. Be humbled for it, yet know this, that when you cannot pray, Christ prays for you; and He prays that you may pray. It may be you complain and say, Oh, but I labour under such and such corruptions, and the devil is busy with me, exceeding busy, and I cannot overcome these; and the devil stands at my right hand for to tempt me, and to lead me into such and such sins. Well, be it so, yet, notwithstanding, the Lord Jesus Christ is at the right hand of our Father, and He is set down at the right hand of God the Father till all His enemies be made His footstool; and your sins are His enemies—therefore be of good comfort, oh, all ye people of the Lord. Mark, I pray, that you may see how this does conduce to grace and holiness. Ah! shall the Lord Jesus appear in heaven, before saints and angels, and God the Father, for my soul, and shall I be afraid to appear before poor worms for Him? Shall the Lord Jesus own me in heaven, and shall not I own Him upon earth? Shall the Lord Jesus, as the great High Priest, take my name and carry it upon His breast into the presence of God the Father, and shall not I take the name of Christ and hold it forth to the world? Oh, I beseech you, consider what a mighty engagement is here, to stand to and appear for the Lord Christ, and to own his cause in these backsliding times, because He is now in heaven appearing for you and making intercession for you.

Shining Lights.

NOTES OF A SERMON PREACHED AT ST. BARNABAS CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, JULY THE 15TH, 1866, BY THE LATE REV. WILLIAM PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*"—Phillip. ii. 15.

There can be no question as to whom these words are addressed. They cannot be meant for the carnal, or worldly, or unconverted; but for the saints of God, who have been called out of darkness into marvellous light; for there is a marked comparison between the two parties in the context. All the great things and sweet things and glorious things spoken of in the Epistles, are intended for the real manifested children of God, and *not* for mere professors. It is well to keep this continually in remembrance, because the mere professors in these days—people unavoidably mixed up in the visible church with true Christians—are very apt to take to themselves the wondrous promises and privileges that are scattered throughout the Epistles. The apostles themselves had hard work to keep the two apart, and what must be ours when we have not their power or authority? But let me come at once to our text. It is a great honour to *shine as lights in the world;* but as many of God's dear people can hardly realize the fact of their *shining* in the midst of a crooked and perverse generation, it will be well for me to be somewhat minute in explaining in what sense we are *lights*, or how we *shine*.

I. "*That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*" But how are we to understand this? The best of us are painfully conscious, many a time, of being anything but *shining lights*. We feel dull and dark, and Satan comes and says, "YE *are no lights*—YE *are no saints.*"

i. But in reply to this, we must bear in mind that the most privileged of saints is but a *reflecting* light, and can only exhibit the light that shines upon him from another. Let me illustrate what I mean. You all know that the moon herself is a dark body—she has no light of her own, but merely reflects the light of the sun. So is every Christian of himself a dark body, and only can reflect the light he receives from the Sun of Righteousness. The Astronomical fact is not more certain than the Spiritual one—viz., when any physical body comes between the moon and the sun, the former ceases to give light. And when any earthly body, or Satanic body, comes between the saint and Christ, the poor saint ceases to give light. Thus has many a poor Christian been eclipsed for the time being, by either the world, the

flesh, or the devil. But thanks be to God, as in the Astronomical world, so it is in the Spiritual world—the intervening body passes onwards, and the reflecting one shines out as brightly as ever!

ii. Again, we must understand our being *shining lights* in an *instrumental* sense. We have no power to impart our light to others. All imparted light comes from the great Sun of Righteousness—*He* is the light that enlightens every one that is enlightened. The wise virgins could not give of their oil to the foolish. Neither can you or I impart a single ray of light to our nearest and dearest friends. We may preach to them, write to them, argue with them, and be an example to them; but if Christ will not shine upon those exertions, we are powerless!

iii. Again, we must understand our being *shining lights* in a qualified sense—*i. e.*, we are not *infallible* lights. Paul himself would not have any follow him as a *light*, except as he followed Christ. Many of the saints have erred in many things, and thus have either exhibited a false light, or been dark upon those points. There is only One "*in whom there is no darkness at all*," 1 Jno. i. 5. So that though we saints *shine as lights in the world*, we must take care that the light we reflect comes *direct* from the Lord.

Now the question is, *What is this light?* I answer, *It is the light of doctrine, and the light of practice.* The glorious doctrines of free and sovereign grace, which we hold and teach, entitle us to the name of *shining lights;* for were it not for these, the whole world would be one mass of darkness! Superstition, rationalism, and infidelity would reign paramount, if it were not for the few of God's saints who reflect the Lord's glorious light here and there in the world. Very many professors think that it does not much matter what doctrines are held, so that the name of Christ is often enough used! They might as well tell us that it signifies but little whether a man have oil or water in his lamp, so that he keeps talking glibly enough. It is *shining*, and not talking, that the saints are expected to do.

Let no Christian make little of *doctrine*. Without pure doctrine we are all darkness. We cannot shine as lights in the world unless we reflect our Lord's will and word!

Many others think that if they reflect pure doctrine, it matters little about their *practice*. The context of our text and the whole Bible is dead against them. We are warned by the Lord Himself—"Let your light so shine before men, that they may see your *good works*, and glorify your Father which is in heaven." I can tell all men that no one will ever be suffered to sneak into heaven with a dark lantern! No, he must show his light, and take the consequences too.

Here I must state, for the information of an untaught listener, that I am not insinuating that the shining of our lights of doctrine and practice *saves* us; but I am merely affirming that all who *are* saved exhibit *both these lights*. It is a wide-spread and most dangerous error to suppose that our *shining* is the *cause* of our salvation. It is no more the cause of our salvation than the shining of the moon is the cause of her existence. The moon shines because she cannot but shine when nothing is betwixt her and the sun; so the saint shines because he is

prepared to shine by the Lord when He imparts the new nature to him in regeneration.

II. *Let me make some practical use of all this.*

1. See, dear saints of God, what honour is put upon you! Look up, and behold what honour is put upon the sun in the firmament. *There* is an inanimate being whose mission it is to enlighten the universe. It is *God* that made it so. So it is with the saints. Their light is given them. They are clothed with honour and glory for God's purposes. They are loaded with benefits they never sought, and which they never could have obtained were it not for God's sovereign mercy. O what honour here!

2. Think, too, that the meanest and weakest of the saints is *a light of God* in the midst of a dark world! Why, sometimes I should sink to the earth if I did not remember this! Satan has often suggested—"What is the use of you preaching or writing? Cannot the world get on without *your* efforts? See the trifling results of all your exertions! Give up—give over." But then the fact has been brought to my remembrance that I am one of God's saints, and that consequently I am *a light* appointed to shine in the midst of a dark world!

3. Think again, dear fellow saints! You often shrink from the idea that such feeble creatures as you can ever have been set up for lights in this world. Listen to what God says—"*I will have mercy on whom I will have mercy*," &c. Listen to what His ambassador has said—"God hath chosen the poor and the mean and the insignificant to confound the wise," &c. So let not your meanness or weakness, or a sense of your unworthiness, prevent you from believing you are *lights!* Rely upon it, there is many a poor member of such a congregation as this, that is a *shining light* of the Lord's, whilst there is many a brilliant member of the legislature who is nothing but a clod of the valley in comparison! Do you not know that God's ways are not as our ways—that His thoughts are not as our thoughts—that often He takes the direct contrary way to what *we* would take in the midst of our wisdom? That He often selects the most unlikely person in the world to be an instrument of His—and chooses the most unworthy of all His fallen creatures to lavish His grace upon! This fact often brings great comfort to the soul.

4. But, dear hearers, is it not an awful reflection that the world is enveloped in darkness! Yea, is it not a more awful thing to think that *our light shines in that darkness, but the darkness comprehends it not!* This is demonstrated every day of our lives. We speak to men, even intelligent men, and they do not understand us! We hold up the light of doctrine and of practice to them, and they are like blind men whose eyes are open, but whose power of perception is gone!

Take the most powerful lamp, and hold it before a person blind, and he will never wince or wink—his sight is gone. So it is with your and my shining before the world, it neither winces nor winks—but mocks and laughs when it hears of what we are doing! The Sun of Righteousness Himself, shining in all His brilliancy and power, is not perceived by the world! No; it cannot *see* the kingdom of God, *for it* needs regeneration for that! O let us bless God that *we* see!

III. *A question or two, and answers.*

(i.) "*I wonder,*" says somebody, "*whether I am a light or not?*"

(ii.) "*I am so conscious,*" says another, "*of darkness often, that I dare not say I am a light,*" &c.

To such I answer—

1. They that are lights, hold up Christ crucified above all things! Their whole design is to exalt the Creator, and to debase the creature. *Christ everything—man nothing.*

2. They that are lights, are humble before God. They never boast. They have no confidence in the flesh, and though they delight in doing good works, they no more think of building their hopes of salvation upon them than they would of building a house on the sand.

3. They that are lights, have had their understandings enlightened in divine things—their affections bent towards God—and are never happy except when God manifests His presence.

4. They that are lights, hate sin for God's sake; and although they are conscious of manifold infirmities, they can call God to witness that they continually implore Him to help and succour them, and that they most heartily desire to be released from sin!

Whosoever has these signs, is manifestly a light of the world, a child of God, and an heir of the kingdom!

SCHOOL LIFE.

I SAT in the school of sorrow,
The Master was teaching there;
But my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward,
And seeing His face divine,
So full of the tenderest pity
For weary hearts like mine.

I only thought of the burden,
The cross that before me lay;
So hard, and heavy to carry,
That it darken'd the light of day.

So I could not learn my lesson,
And say, "Thy will be done!"
And the Master came not near me,
As the weary hours went on.

At last in my heavy sorrow,
I looked from the cross, above:
And I saw the Master watching,
With a glance of tender love.

He turn'd to the cross before me,
And I thought I heard him say,—
"My child, thou must bear thy burden,
And learn thy task to-day.

"*I may not tell the reason.*
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe."

So I stoop'd to that weary sorrow;
One look at that face divine
Had given me power to trust Him,
And say, "Thy will, not mine."

And thus I learnt my lesson,
Taught by the Master alone;
He only knows the tears I shed,
For He has wept His own.

But from them came a brightness,
Straight from the *Home* above,
Where the school life will be ended,
And the cross will show the love.

Home of Industry, Commercial Street, Spitalfields.

The Lord will ever be mindful of His promises. Perhaps we shal not have as much as we ask for, but *enough* for our wants.

WAITING UPON THE LORD.

MY DEAR FRIEND—I must send you a few lines upon the subject of waiting upon the Lord. I am seldom without some burden too heavy for me to bear; whether at home or abroad, the cross still follows me; and I am made to acknowledge the need of it. I returned home wonderfully recovered in health; but soon gathered new burdens, which furnished me with fresh errands to the throne of grace. I mourned without expectation; but these words invited me to take them for my morning reading—"The poor committeth himself unto Thee; Thou art the Helper of the friendless," Ps. x. 14. This suited my destitute state, and seemed to come with an endearing aspect. I found much liberty and some sweetness; yet my fears ran high, and some heavy clouds hung over me from all quarters, and I, like a poor man, felt myself friendless.

In this condition I was Sunday morning; and while meditating on Ps. xxxvi., which seemed given me for my family, I felt many keen fears and much misgiving lest I should see the hand of God go out against me, which I am always ready to take as a mark of His displeasure. Still I kept my eye upon what the Lord had done for me, and how tenderly He had led me, but I was so very low I could not hope. All at once the Lord turned my eye to verse 34 of the next Psalm, and so spoke it upon my heart that it brought me out of all my troubles—"Wait on the Lord." I replied, "Lord, I do humbly wait." It continued, "And keep His way." I replied, "Lord, enable me fully and wholly to give up my own ways." Then followed the remainder of the Psalm—"The salvation of the righteous is of the Lord; He is their strength in time of trouble. The Lord shall help them and deliver them; He shall deliver them from the wicked, and save them because they trust in Him."

The power of these words filled my soul with sweetness, consolation, and assurance, and at the same time discovered to me a further depth of my evil nature, and brought me down in the deepest humiliation. For the time being I felt the Lord assured me of many things wherein He would stand my Friend, and that I should see that nothing was too hard for Him. My burden was removed—I found I had a Friend indeed, a Friend that sticketh closer than a brother. Under this sweet power I went down to my family reading. I warned and cautioned them all against being independent of God; I told them what a fearful thing it is to enter into life disregarding His blessing; also what a great blessing it would be to have the fear of God before their eyes, and how precious a treasure is the blessing of God, which through mercy I then felt I possessed. But I could not set forth the praises or the value of such a heavenly gift half enough.

It is indeed a great mercy to find grace to be diligent, and, as Paul says, to increase more and more; for we shall certainly find that every gift the Lord bestows will be put into the furnace to show the metal, whether it be gold or anything else. It is this furnace following so closely upon my comforts which often alarms me; and yet I think it is

the wisdom of God to confound the pride of man, and to let him see that of himself he is worse and less than anything in creation. If we have ten thousand deliverances, attended with the highest evidences, yet let them be withdrawn one moment, and where is all our mighty courage and confidence? We must all come to the same point with David in Psalm xxxix.—"That I may know how frail I am."

JAMES BOURNE.

MICAIAH.

There are various kinds of bread spoken of in scripture—*bread of sorrows*, Ps. cxxvii. 2; *bread of tears*, Ps. lxxx. 5; *bread of affliction*, 1 Kings xxii. 7; *bread of adversity*, Isa. xxx. 20; *bread of mourners*, Hos. ix. 4; and doubtless most of us, if believers, have eaten of these loaves, for it is pilgrims' fare. But then there are three other kinds of *bread* spoken of, in which there is no leaven, no bitterness, unmixed with tears—*the Bread of life, the Bread of God, the Bread of heaven*—Christ Jesus the Lord, and this is indeed *the children's bread*. There was a prophet of the Lord in Old Testament times who had to feed very fully upon one of these loaves, *the bread of affliction*, and sometimes besides, *water of affliction*, 1 Kings xxii; he was one of the Lord's prisoners, "valiant for the truth." Micaiah, the persecuted, hated, despised servant of Jehovah, incarcerated by one of the vilest of kings—Ahab. He might have been one of the hundred prophets whom Obadiah had hidden in a cave (and possibly one of those "of whom the world was not worthy," of whom the apostle speaks in Heb. xi. 38); if it was so, Micaiah had fed before upon the same kind of bread and water. The God-dishonouring affinity between Jehoshaphat and Ahab had just taken place—the agreement between light and darkness—the concord between Christ and Belial. "I am as thou art, my people as thy people, my horses as thy horses," said the king of Judah to the king of Israel. Sad words for a man of God to use to a man of the world, and that before those false prophets and idolators; yet immediately after, as if rebuked by divine grace, when he saw those sinners around him, he says, "Enquire, I pray thee, at the word of Jehovah to-day;" and when the four hundred false prophets appear, he still boldly asks if there was not one true prophet by whom they might enquire? one prophet of Jehovah? Micaiah is named as *yet one man*—one faithful man among the four hundred unfaithful; "but I hate him," said Ahab, "for he does not prophesy good concerning me, but evil." O how bitterly the ungodly hate the godly; and if not, it is because of some remains of the old family likeness between them. "Woe unto you when all men speak well of you," said our Lord to His disciples; and let us be very suspicious of ourselves when the world smiles upon us. Micaiah is hastily sent for out of the prison-house. In his prison garments he must have stood before the two kings, in their courtly robes and seated on their thrones; but who would have exchanged the rough garments of the prophet for the soft

and kingly robe of Ahab, whose blood was soon to stain it—that blood the dogs were to lick up? Micaiah comes forth with the Lord's message, and he keeps nothing back—"As the Lord liveth, what the Lord saith unto me that will I speak." Oh that all the Lord's servants could say this. "*I have kept back nothing that was profitable,*" said Paul to the weeping company at Ephesus, Acts xx. 20, but now many say, "I must not preach such and such doctrines—milk is better than meat—these deep truths will offend and frighten, and do more harm than good." But surely the Lord is most honoured when His whole counsel is proclaimed, and the issue left in the hands of the Holy Ghost. Micaiah relates his vision—a vision as mysterious as glorious—an evil spirit standing before the throne in the midst of the angels of God, and holding converse with the King of kings. Concerning this vision an old sound writer observes—"This dialogue proves these two things, first, that the devil could do nothing by his own power; and secondly, that with the permission of God he could inspire the false prophets, sorcerers, and magicians, and make them deliver false oracles." In the midst of Micaiah's prison discipline to have had a view of Jehovah sitting upon His throne, and all the host of heaven standing by Him on the right hand and on the left, must have refreshed his weary spirit "as rain upon the mown grass." It was like Jacob at Mahanaim, when he said, *this is God's host;* or Isaiah, when he saw the seraphim and heard them crying to each other, *Holy, holy, holy, is the Lord of hosts,* Is. vi. 23; or John in Patmos, at the close of all visions, when the three-fold glory was heard again by him in *his* prison discipline also, Rev. iv. 8. Blessed Bible prisoners! Joseph—Samson—poor Manasseh, whom the Lord blessed and pardoned in prison—Hanani the seer, 2 Chron. xv. 10—Jeremiah—John the Baptist—Peter—Paul and Silas. But what effect had the recital of Micaiah's vision upon Ahab and his false prophets? Only that of hardening their already hard hearts. Smitten on the cheek by one of them, he is commanded to be taken back to his prison-chamber, to his bread and water fare, and there to be kept until Ahab returned in peace. But did he return in peace? Oh, no! that very evening, when the sun was going down over Samaria, death came upon him. *There is no peace, saith my God, for the wicked.* We hear no more of Micaiah. The Lord had been with him in prison, had brought him out of prison, and now returned with him to prison, and never left him whether he came again out of it, or died in it, for he was a "prisoner of hope"—the Lord's prisoner; and now he is among that heavenly host he once saw in vision, serving the Lord day and night in His temple. C.

As *we* see, a man of truth cannot be spared just now. Yet God can do without any of us. I often think what a lesson does the cruel murder of John the Baptist and of Stephen read us. God could do without *them* in the very crisis of necessity, and cannot He do without *us?* O yes, yes.

Brompton, 21st May, 1873.

My Dear Mrs. Lush,—I have heard how very much worse you are, and know how great your sufferings must be. Do not think, because I have not written lately, that you are forgotten; it is that I have feared to trouble you with my letters; but always at the throne of grace you are specially remembered and prayed for, that *the Comforter* will make His presence known and felt, and that you may both, amidst all your troubles, be enabled to say, "Even so, Father, for so it seemeth good in Thy sight." I went yesterday to visit a poor man in the hospital, suffering with the same complaint as yourself—*poor* certainly so far as this world's comforts are concerned, but *rich* in faith, and so doubtless an heir of the kingdom. I have seemed to have his face in my mind ever since, it looked so calm and placid as he lay there waiting for the summons to call him Home, *rejoicing*, as he said, in a risen Saviour. I could not help thinking what wonderful power must have been in exercise ere that heart, so full of unbelief and enmity against God (as we know the human heart is), could be brought to that simple, child-like trust and confidence, without the least fear of appearing before a *holy* God, knowing that he was *covered* in Christ's righteousness, and that *grace* had done it all. Oh what a change it will be for us all. With what joy shall we look upon that face which, not having seen, we have loved; who chose us, loved us, bought us, kept us, glorified us; when dark providences, which we could never understand here, will be clearly seen, and all that puzzles us now will become plain in the light of the Lamb. Oh what unfoldings there will be, what glorifying of the *God of love!* Good bye. I will not write more. May our kind Father be very near to you. Ever affectionately yours, Lizzie C——.

[The above letter will be read by many of our Readers with deep interest, being the last received ere the spirit took its flight to be with Jesus.]

THE SUPPLIANT.

All night the lonely suppliant prayed,
All night his earnest crying made,
Till standing by his side at morn
The Tempter said with bitter scorn—
"O peace: what profit do you gain,
"From empty words and babblings vain?
"'Come, Lord, O come!' you cry alway,
"You pour your heart out night and day,
"Yet still no murmur of reply—
"No voice that answers, 'Here am I.'"
Then sank that stricken heart in dust,
That word had withered all its trust;
No strength retained it now to pray,
While hope and faith had fled away;
And ill that mourner now had fared,
Thus by the Tempter's art ensnared,
But that at length beside his bed,
His sorrowing angel stood, and said—
"Doth it repent thee of thy love,
"That never now is heard above
"Thy prayer; that never any more
"It knocks at heaven's gate as before?"
"I am cast out. I find no place,
"No hearing at the throne of grace;
"'Come, Lord, O come!' I cry alway,
"I pour my heart out night and day,
"Yet never until now have won
"The answer, 'Here am I my son!'"
"Oh, dull of heart—enclosed doth lie,
"In each 'Come, Lord!' a 'Here am I!'
"Thy love, thy longings, are not thine—
"Reflections of a love divine!
"Thy very prayer to thee was given,
"Itself a messenger from heaven."

R. C. Trench.

FREE GRACE AND FREE WILL.

The subjoined hymn from the pen of the immortal Toplady will be read with spiritual interest by the lovers of truth. The account of his last days in a previous number, no doubt, is well known to many of the Lord's people; but it is an old tale that carries with it in repetition some weighty matters to the church of God. Many have been the pious outcries against Toplady for his bitterness of language in his arguments with Wesley, but we must look at the bearings of the case. When more than a century ago the Lord by the instrumentality of a woman was pleased to shelter a young branch of the church of God, and to send forth ministers of the gospel to preach the unsearchable riches of Christ, Satan soon became busy, and sowed tares among the wheat. All sorts of doctrine spread rapidly, to the grief of the Countess of Huntington; and in proportion to the measure of intelligence, education, and spiritual enlightenment in the truth of God among her ministers (who were her chaplains according to law in the Established Church), so was their zeal in putting down, both by word and pen, the errors that were springing up on every side, which soon took the form of decided Arminianism. True, it finds a friend in every human breast by nature; but God had a gracious purpose as regards His truth in thrusting forth a man like Toplady to contend earnestly for the faith once delivered unto the saints. With intellectual powers of no ordinary kind, he had the advantage of education; and the decided way in which God revealed to him divine truth in its first quickenings and after manifestations, qualified him as an exceptional instrument to take up the stumbling blocks out of the way of God's people, and to expose the errors that gracious men were drifting into. Toplady's keen eye soon foresaw the resurrection of the doctrines of Jacobus Arminius of the 16th century. As the leader of a division from a band of men gathered by the Spirit of God in union with the truth as held by the Countess of Huntington, Wesley appeared and put forth doctrines the opposite to Calvinism. Toplady was raised up to defend the truth which God had burnt into his breast; and though his words were as drawn swords, we must remember the truth of God was at stake. There were many of the Lord's people called into life at this period; many became bewildered about doctrines, and Satan was on the alert to lay hold of his lost prey to lead them into error in their new life just begun. At this crisis none seemed fitter to take the field and sound the alarm that prepared for battle than Toplady, and he did it with might and main. His time was short—God had appointed that his days should be few—and he fought with courage the good fight against the errors that he saw springing up on every side. God in His wisdom qualifies instruments to do His work in every age; and Toplady's commission was to expose the errors of the day, and to contend for the faith once delivered unto the saints.* It was not personal; for any man broaching the

* Toplady's Historic Proofs of the Doctrine of Calvinism is a valuable book for Christian students who are attached to the Established Church.

same views, Toplady would have dealt with in a similar way was with erroneous doctrines he fought; it was in accordance v Lord's mind, who said to Peter, when he uttered what was "Get thee behind Me, Satan, thou art an offence unto Me;' opens a door for merciful judgment of persons, while their er condemned. Many were influenced by the free-will doctrines, away from the truth. Many avoided all foundation doctrin kept to a religion that had its beginning when God began wit Many called the doctrines of grace extreme, high, unrevealed but Toplady showed the plinth as well as the pillar, and afraid to declare upon what foundation the building of merc "I will, and they shall," was the sum and substance of the gos he contended for—it mattered not to him who were the persc opposed these truths—he fought for principles; he eyed the the day in their influence upon the future; and with all the vel of divine love, and tenderness to souls dropping into the he blew a war blast like the prophet of old, to whom God "Cry aloud, spare not; lift up thy voice like a trumpet, and sl people their transgressions, and the house of Israel their sins. it has been said, and with much truth, "A thick and thin def no defender at all." In this view we admit that with regar pressions and terms used in the conflict, Toplady's warmth of betrayed him into a vehemence that was unbecoming a Christia this only confirms the truths that he contended for with su He defended the solemn doctrine of total depravity, and he ga of it in himself. He pleaded the necessity of imputed righteou the iniquity of his holy things proved his need of it. He co for the doctrine of eternal election—and no man better underst himself the meaning of the old woman's answer, "If God l loved me *before* I was born, I am sure He never saw any reason me *since* I was born." Toplady's faults and failings, that ha such delicious morsels to Arminians, only speak on behalf of trines that he valued and fought for—"By grace are ye saved faith; not of works, lest any man should boast." Toplady believer in partial depravity, human perfection, the merit of ineffectual redemption, and a contingent salvation. The ligh Spirit in his soul gave him divine teaching upon the opposite errors; and his experience and his failings only proved that h poor lost sinner saved by grace, and grace alone. Toplady's l enemies did not think worse of him than he thought of himself fore the doctrines that he defended with such warmth were him as the foundation of his hopes and his eternal security. dying bed he had the smile and presence of God; and the tr fought for with such zeal, God made his support in the va shadow of death. "Him that overcometh will I make a pilla temple of My God, and he shall go no more out."

"How happy are we our election who see,
And venture, O Lord, for salvation on Thee;
In Jesus approved, eternally loved,
Upheld by His power, we cannot be moved.

"'Tis sweet to recline on the bosom divine,
And experience the comforts peculiar to Thine;
While born from above, and upheld by Thy love,
With singing and triumph to Zion we move.

"Our seeking Thy face was all of Thy grace,
Thy mercy demands and shall have all the praise;
No sinner can be beforehand with Thee;
Thy grace is eternal, almighty, and free.

"Our Saviour and Friend, His love shall extend;
It knew no beginning, and never shall end;
Whom once He receives, His Spirit ne'er leaves,
Nor ever repents of the grace that He gives.

"This proof we would give that Thee we receive,
Thou art precious alone to the souls that believe;
Be precious to us—all else is as dross
Compared with Thy love, and the blood of Thy cross.

"Through mercy we taste the invisible feast,
The bread of the kingdom, the wine of the blest;
Who grants us to know His drawings below
Will endless salvation and glory bestow."—TOPLADY.

OUTLINES OF A SERMON, BY THE REV. J. A. WALLINGER, OF BRIGHTON.

(Concluded from page 112.)

"*And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head; and thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord.*"—Ex. xxix. 17, 18.

V. A fifth point I would draw your attention to is, that the animal was to be cut in pieces. Very significant this. What did the ram represent? Jesus—His person and work. What did this cutting in pieces signify? Just what you who love the Lord often do—contemplate, examine, divide, and inspect the work of Jesus. If we regard His person, there we see two natures in that one person—not two Persons mind, for some have run into this error, though I shall not now further notice it—we view Him in His Godhead and in His manhood as glorious; and if we proceed to His work, and take that to pieces, what wonders do we behold! Then if we go on to His names, we see each name of sufficient worth to occupy distinct consideration. Then take His offices to pieces, and what do we not see in them, under the Holy Ghost's teaching, to meditate upon, to grow up into Christ Jesus, whom to know is life eternal! "And thou shalt cut the ram in pieces and wash the inwards." Yes, every part was to be washed, which may represent this truth—look into what part you may of Christ and you shall find it all clean, perfect, pure, holy; His person, nature, work, offices, names, characters, all washed, and hence able and sufficient

for His work; without sin or defilement. His very inmost parts, the heart of His love, the bowels of his mercy, without a particle that can defile or neutralize His salvation—love without hatred, mercy without misery, grace without change, salvation without charge, containing all we need and want. And O what a blessed thought is this to take in and enjoy—as He is, so are we in this world! Do you believe it? But can we go to the inwards and view them as representing the church also? Yes; for Jesus says, "Now ye are washed." No stain left, all blotted out, forgiven, forgotten, washed away, remembered no more. Is this you? O what mercy, say you, is this—a vile wretch like me, one who is often made to groan, being burdened because of the power and influence of my sins, yet washed, cleansed, computed clean and holy as He is holy; as He is a Son, so are you; as He is the choice of God, so are you; for as He is, so are ye in this world.

VI. I would notice all those pieces were to be put together unto the head—though separated, yet they must be united. Christ and the church are one. Here is a blessed union—all joined to the head. All the mystical body are united to the Head—united before all worlds in purpose—united by the blood of sprinkling—united by divine teaching—and so making up one glorious body. Now as the Head is in union with a living body, so the church is in union with Christ, and never can be dissevered from the Head. Thus in the type the parts were put together and offered up for a burnt offering; so every part of Christ is acceptable to Jehovah, and every part of Christ's work acceptable, dear, and precious to the church. Now as every part went to make up the offering, so all that Christ is and has goes to make up the offering for the church. This is to have the mind of God. What a sweet savour then is Christ to His people and to God. O that the sweet savour of His complete salvation may be smelt here, realized among us, enjoyed by us, that so we may have one mind with God respecting the sacrifices. But as we see that the pieces comprehended the church and Jesus in union, and the whole offered up for a burnt offering it represents to us that we must have fellowship with Jesus in His sufferings, and so show we are interested in them. Said our Lord, "Ye shall indeed drink of the cup that I drink of." Ye must contend with that triple enemy, the world, flesh, and devil; you must have fellowship with Me in My sufferings. Yes, my friends, every believer must be made to feel the two armies. As the word says, "Return, return thou Shulamite"—as if the little ones, jealous of the church's joys were calling upon her to return from the mount—but let her enjoy herself while she can, let her take all she can of spiritual good and heavenly joy; for what will you see in her when she does return? Two armies, that is all; flesh and spirit contending, a fierce warfare—a tempting devil and a wicked heart at war with grace in the soul. Oh, my friends, the Lord keep up the war in you. The Lord says Hold on, hold out, and when it is at the worst I will appear. "Call upon Me in the day of trouble." Ah, say you, that is what I want but I cannot. If I could but pray it would be all easy enough then. But now let me ask you, Who has carried you thus far? Who has led you hitherto? Who made Jesus necessary to you? Ah, depend

upon it, He who brought you thus far will not put you to shame—He will carry you over and out of all. His grace is sufficient, and you shall see it. The worse you are, the more need for His interposition, for His grace and love. It has been manifested towards you already, or you would not have the desires of your heart towards His dear name; and you shall yet be more than conqueror, through Him who hath loved you.

The Lord give His blessing to His truth.

TRUE GROWTH.

My dear Friend,—We can hardly expect to pass through life, especially the latter stages of it, without trials and afflictions; for if they do not come in one shape they will in another. The Lord means to make us sick and weary of everything but Himself; and I believe that most of His people are made willing to depart before the final stroke comes. It is the want of sweet manifestations of His love and mercy, the sense of what we have been, and what a wreck and ruin sin has made of us, with the various exercises of mind that spring out of it, which so often make the prospect gloom. But this stirs up many an earnest sigh and cry for the Lord to appear, and to speak a word with power to the soul, that we may enjoy a blessed testimony to our acceptance in the Beloved. How much one is led to see and feel of the dreadful evil of sin! how loathsome it is in the sight of a Holy God! What vile wretches we are in ourselves, and what a mighty work the gracious Lord had to do to save us from death and hell! I never saw so much of the evil of sin, and of my own evil case as a sinner, as I have seen and felt of late; and I do beg of the Lord not only to manifest and reveal Himself with power to my soul, but to give me godly sorrow for sin, with a broken heart, a contrite spirit, and a humble mind. These things many overlook, and some despise, but they are choice gifts of God, and highly prized by those who know their value. Seclusion and solitude give time and opportunity to look over the past, and I am sure the reflection is anything but comfortable. Oh what heaps of sin are brought to view, and how little we seem to have lived in the fear of God, to have sought His will, or been fruitful branches in the only True Vine. Men speak sometimes of looking back upon a well-spent life, but I cannot; I have to cast myself wholly upon the superabounding grace of God. No doubt advancing life and frequent indisposition make us see things in a very different light from that in which they are viewed by the young and healthy. But the question after all is, Which is the right view? Is the world a happy or a miserable one? Is life to be lived to self, spent in carnality and ease, or should we seek to live unto God? David could say, "Before I was afflicted I went astray, but now have I kept Thy word." It will be our mercy if afflictions have taught us the same lesson.—Yours,

J. C. Philpott.

NOTES ON THE BOOK OF RUTH.

By F. G.

(Continued from page 104.)

Chapter Fourth.

Verse 11. "*And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephratah, and be famous in Beth-lehem.*" If we are in the gate, having entered in at the strait gate of regeneration—that gate which the righteous enter into—we shall be "witnesses" too, and bear a blessed testimony for the Lord, however feeble it may seem to us. There is a significance in this desire of theirs that Ruth might be a mother of Israelites indeed; yea, she was to be great grandmother of the man after God's own heart, the sweet Psalmist of Israel. For, though not the best-beloved wife, Leah was the ancestress of David's King and David's Lord, and of the Levites who should stand before God, continually offering sacrifices and sweet incense; and Rachel's children were Joseph's and Benjamin's, beloved of the Lord, and "as a fruitful bough by a well, whose branches run over the wall." And He who did arise in the direct genealogy from Ruth, was the Builder of the Israel of God—the *House* of God, which is the church of the living God, 1 Tim. iii. 15. Thus, "As a young man marrieth a virgin, so shall thy sons (or, more properly, thy Builder) marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee," Isa. lxii. 5. "Bishop Lowth has observed that all the translators, following the Septuagint, have erroneously rendered the word here, thy *sons*, as though it were the plural of 'a son,' whereas it is the participle Benoni of the verb to build."* It certainly has far greater significance when rendered thus, and has a striking analogy to this passage in Ruth. Truly our God is a God of grace to us sinners of the Gentiles, and this He taught us when He condescended to allow in His genealogy a Rahab the harlot, and Ruth the Moabitess! "And do thou worthily in Ephratah, and be famous in Bethlehem." They seem to have remembered, "House and riches are the inheritance of fathers; and a prudent wife is from the Lord," Prox. xix. 14. The margin renders it, Get thee riches and power; thus, "In the multitude of people is the King's honour." So for His *worthy deeds*, He, who is the Antitype of Boaz, is continually honoured in a seed to serve Him—a countless multitude; and to Him is ascribed the song, "*Worthy* is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," Rev. v. 13, shall yet do homage, and render praise to Him who was born in Bethlehem. For He doeth worthily in Ephratah, which signifies

* An extract from Serle's Horæ Solitariæ.

abundance, bearing fruit, and is famous (margin, proclaim Thy name) in "the house of bread"—Bethlehem. For His *name* shall be proclaimed from east to west, and north to south, and all that name is Love. Thus Micah, in the spirit of prophecy, spoke—"Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting," Micah v. 2.

Verse 12. "*And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.*" Why like the house of Pharez, signifying a breach, but because He shall always make a breach in the ranks of the enemy of souls? When this Mighty Man, this Boaz, this Brother born for adversity, the Stronger than the strong man armed (Satan), arises, He taketh from him all his armour wherein he trusted, and divideth the spoil, Luke xi. 22. For so Jehovah decreed in the council of peace—"Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong," Isa. liii. 12, Ps. xx. 8. "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it," Col. ii. 15. When He ascended up on high He led captivity captive, Ps. lxviii. 18. For He is the seed of the woman that shall bruise the serpent's head, Gen. iii. 15. "Then is the prey of a great spoil divided," Isa. xxxiii. 23. "For this purpose the Son of God was manifested, that He might destroy the works of the devil," 1 John iii. 8. In a blessed sense, too, the Lord's people find, "The *Breaker* is come up before them; they have broken up and passed through the gate, and their King shall pass before them, and the Lord at the head of them," Micah ii. 13. Though painful to flesh and blood, it may be that He is come to set a man at variance against his father, &c., and a man's foes shall be they of his own household; for if not literally with kindred, there will always be strife in the house—that warfare within between the two natures—and that in us which is born after the flesh will persecute and have constant warfare with that which is born after the Spirit, and in this sense the elder in the believer shall serve the younger; the old nature shall give place to the new, which shall reign and increase, while the old decreases, decays, and perishes. So shall we ever see in the Shulamite, as it were, the company of two armies. In these respects His house (Christ's) *shall be* like the house of Pharez. "Of the seed which the Lord shall give thee of this young woman." While we cannot but acknowledge that *all* children are a gift of the Lord, there is a special sense in which *some* are a seed the Lord hath given in answer to prayer, as Isaac, Gen. xv. 2, and Samuel, 1 Sam. i. 27; in some cases in fulfilment of unasked desire, as was plainly Gehazi's discernment concering the Shunamite, when she declined to ask anything; and, thirdly, by special promise, as Isaac, Samson, John the Baptist, and, though last, the greatest of all, the Child born and Son given, whose name is Jesus Jehovah! There is *a seed* of which the Lord says—"I will pour My Spirit upon thy seed, and my blessing upon thine offspring," Isa. xliv. 3. "My Spirit shall not depart out of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever," Isa.

lix. 21. O blessed parents to whom the Lord fulfils the promise—"They shall not labour in vain, nor *bring forth for trouble;* for they are the seed of the blessed of the Lord, and *their offspring with them.*" Surely believing children, whose parents have been believers, may well plead this promise with the Promiser, and "put the Lord in remembrance." Ye that are the Lord's remembrancers, keep not silence, and give Him no rest, Isa. lxii. 6 (see margin), till He make those dear to you manifestly of that Jerusalem which is a praise in the earth.

Verse 13. "*So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.*" Her song might well accord with Hannah's—"He raiseth up the poor out of the dust, and lifteth the beggar from the dunghill, to set them among princes, and make them inherit the throne of glory," 1 Sam. ii. 8. "He maketh the barren woman to keep house, and to be a joyful mother of children," Ps. cxiii. 9—for she had been childless in her first marriage. Analagous with that St. Paul says of the law, comparing it to a first husband, who, being dead, the woman is loosed from the law that she may be "married to another, even to Him who is raised from the dead, that we should bring forth *fruit unto* God." So he speaks of all our doings before as "fruit unto death;" and contrasts it with "fruit unto holiness, and the end everlasting life." In a natural, unrenewed state, like the earth since the fall, we bear only briars and thorns; but when renewed, instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, and for an everlasting sign that *shall not be cut off*, Isa. lv. 13. Then the good tree (whose *root* is the offspring of David, Rev. xxii. 16) bringeth forth good fruit—no longer "barren and unfruitful"—but abounding in the work of the Lord, "being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God," Phil. i. 11; being fruitful in every good word and work, Col. i. 11.

Verse 14. "*And the woman said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman (redeemer), that his name may be famous in Israel.*" "Blessed be the Lord God of Israel from everlasting to everlasting; and let every *consciously redeemed* soul, for such unspeakable mercy—that we are not left without a Kinsman-Redeemer—say, Amen and Amen!

Verse 15. "*And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.*" "He restoreth my soul," Ps. xxiii. 3. "Then I restored that which I took not away, Ps. lxix. 4. "And even to your old age I am He, and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you," Isa. xlvi. 4. Thus Naomi was to experience the fulfilment of Ps. cvii. 41, 42. She had complained of her desolate condition; she finds how "yet setteth He the poor on high from affliction, and maketh him families like a flock; the righteous shall see it and rejoice, and all iniquity shall stop her mouth. Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." "For thy daughter in law, which loveth thee,

which is better to thee than seven sons, hath borne him." Thy daughter in law and one in the faith, which loveth thee—for there is no bond like that of fellowship of the saints, fellow-heirs of the grace of life; no love so true as that which is the fruit of the Spirit—therefore she is better to thee than seven sons born after the flesh, like Ishmael, and persecuting; or profane, like Esau, selling the birthright and inheritance of Canaan for present indulgence of the flesh—a mess of pottage; or sons of Belial, like Hophni and Phinehas, Eli's sons; or parricides, like Absalom, seeking a father's life and crown; or adulterers, like Amnon; or fools, like the wise king Solomon's son, Rehoboam, Eccles. ii. 19; or following the sins of him who made Israel to sin, like so many of the sons of the kings of Israel; or a son of perdition, like Judas Iscariot.

A WORD IN SEASON.

The late Rev. Dr. Marsh, when visiting his old friend, the Earl of Roden, at Tollymore Park, some years ago, told his lordship of the happy change that had taken place in the celebrated classical scholar, Dr. Valpy, of Reading, in his latter days; at the same time repeating a verse of Dr. Valpy's composition, expressing his faith. The verse was as follows:—

"In peace let me resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

Lord Roden was so pleased with the verse that he asked Dr. Marsh to write it for him, as a motto for his study; and there it hangs still over the mantelpiece. Some time aftewards, Lord Roden's friend, General Taylor, one of the heroes of Waterloo, visited him, and when in the study his eyes often wandered to the motto. His Lordship remarked this and said, "Why, General, you will soon learn that by heart." The General had not been at all a religious character; but on this occasion he replied, with much feeling and emphasis, "I know it now by heart." During the two remaining years of his life he often corresponded with Lord Roden about the things concerning his peace, and always concluded his letters with Dr. Valpy's verse; and his physician told Lord Roden that they were the last words that fell from his dying lips. In after years, Lord Roden told this story at the house of a friend, in the presence of a young relative of the family, who had just returned from the Crimea. Some months after, Lord Roden learned that this young officer was in a rapid decline, and he felt anxious to visit him. His visit was most welcome to the invalid, who repeated Dr. Valpy's lines to his venerable friend, saying, "These lines have been God's message of peace and comfort to my heart in my illness; brought to memory after days of distress and darkness by the Holy Ghost, the Comforter.—*Life of Dr. Marsh.*

THE COTTAGE FUNERAL.

BY ROBERT HAWKER, D.D., LATE VICAR OF CHARLES, PLYMOUTH.

I was crossing the church-yard at the moment of a funeral. There is somewhat in the view of death which always arrests the attention. Other objects, for the most part, are general or particular, as they relate to the parties more immediately interested in them. But death has a universal claim. The passenger going by is, or ought to be, as highly concerned in the prospect as "the mourners who go about the streets."

I paused as I beheld the procession. Here (said I to myself, as I contemplated the sight) is one more of death's victims. The soul hath been turned out of his house, and the tenement in which it dwelt will be left here to moulder. But whither is the soul fled? Hath it taken refuge in the bosom of Jesus? The question recoiled upon my own mind as I asked it. Reader, what answer could you now make to it, supposing (as will very shortly be the case) that it concerned yourself?

The friends attending this funeral were very numerous, though evidently of the poorer sort. Pray, said I to one of the party that passed near me, who is the person buried? "A king's daughter," answered he. A king's daughter, thought I, what can he mean? But he went on too hastily for me to question him further. I was struck in the view of the multitude surrounding the grave. Perhaps, said I to myself, there may be some here who, in the very moment that they are so busily engaged in attending another's funeral, are undressing, however unconscious of it, for their own. It would be a very suitable question to be proposed at the close of every funeral, whose turn is the next? Nay, thought I, it may be mine. Reader, it may be yours. Many of the pins of my poor weather-beaten tabernacle have already fallen out, I see; I know that the house is taking gradually down, if an unexpected storm should not throw it suddenly into ruins altogether. Am I ready? Reader, are you?

The funeral of a king's daughter is not to be seen every day, said I to myself; suppose I attend the service. The account the man gave me of this person had raised my curiosty. Nay, I hope it was somewhat more than a mere curiosity: it came from a purer source. Was it not Thy grace, O Lord, that inclined my heart to do it?

As I drew near the grave, my mind ruminated on the character of a king's daughter. I recollected that David had marked the features of the king's daughter, that she is "all glorious within." And I remembered that it is said of Jesus, "He hath made His people kings and priests unto God and the Father." Probably, said I to myself, the person now to be interred is one of those; and if so, she is indeed a king's daughter, and more glorious within, than her coffin would be without, though it were made of solid gold, the hinges of diamonds, and every nail a pearl.

I could not be mistaken in what followed. When the minister had

finished the service, he addressed the survivors: "We have here committed to the dust," said he, "a part of Christ's mystical body." I was struck at the expression. "A part of Christ's mystical body." How doth he make it appear? He proceeded: "True believers in Jesus are declared by an apostle to be 'members of His body, of His flesh, and of His bones.' And the reason is plain. In the eye of the law, considered as referring to our redemption, Jesus and His people are one. 'He is (saith the same apostle) the head of His body, the church.' And hence the church is called His fair one, His love, His spouse, concerning whom He saith, 'I will betroth thee unto Me for ever.' And speaking of this union, Jesus declares that the 'day is coming' when all His people shall know it. 'At that day ye shall know that I am in My Father, and ye in Me, and I in you.' His servant, the apostle, therefore adds, by way of confirmation concerning this oneness between Jesus and His people, that 'they two shall be one flesh. This is a great mystery (saith Paul), but I speak concerning Christ and His church.'

"Now (added the minister) from this truth it will undeniably follow, that whenever we commit to the dust the remains of a true believer in Jesus, we commit thereto a part of Christ's mystical body; for if He be the glorious head, and they His members, surely Christ, as a head, would be incomplete without His body. Death, therefore, cannot dissolve this union. Every other tie is broken by death. Even the union of our souls and bodies is for awhile dissolved by death. But such is the nearness and affinity, by virtue of covenant relationship, between Jesus and His people, that their oneness never can admit even of a momentary interruption. If I am a child of God by regeneration and adoption, the purchase of Christ's blood, and the subject of His grace, truly and spiritually joined to the Lord, I am as much His in death as in life. For death, though it makes a change in circumstances, makes none in relationship. And God our Father, as if to confirm to all succeeding ages of the church this glorious truth, set His seal to this testimony, when from the bush He declared Himself to be 'the God of Abraham, Isaac, and Jacob.' For at the time the Lord proclaimed this gracious assurance, the bodies of those patriarchs had long mouldered to their dust. But, said the Lord Jesus, in after years, when explaining the words in reference to this very doctrine, 'God is not the God of the dead, but of the living; for all live unto Him.'"

The minister paused, as if to let the impression have time, that its effects might be the stronger upon the minds of the hearers. For my part I felt so much interested in what he had said, that I longed for the prosecution of the subject. He proceeded: "Now (said he) from this view of the subject, a question of no small importance immediately ariseth to our minds; in what light are we to consider the grave as it relates to the true believer in Jesus? Certainly it can be regarded in no other light than as a friend to our nature; for if the enmity of the grave had not been subdued by the death of Jesus, then would never the victory the Lord obtained on the cross over death have extended to His triumph over the grave by His glorious resurrection. But by so palpable a demonstration, that the everlasting dominion,

both of death and the grave, were destroyed in those conquests of Jesus, as our great head, the terrors of both are done away, and henceforth the grave must be considered as among the friends of the Lord's people. 'All things are yours (saith Paul) whether life or death!' Let us (added he) for a few moments contemplate it in this point of view, and consider in how many circumstances it ministers to the faithful in this character.

"Here (as I said before) is a part of the mystical body of Jesus. Here it rests. Here it is to moulder into its original dust. Here it is to remain until the time appointed for its reunion with the soul, of which it is a part. The body, therefore, is as secure and safe as if it were in heaven. 'Precious in the sight of the Lord is the death of His saints.' No goldsmith is half so careful of the particles of his gold as Christ is of all the constituent parts of His church. Though scattered to the four winds, or buried in the bottom of the sea, His eye beholds all; His arm upholds and preserves all; and His power, at the period appointed, will as easily gather all together, as at the first He called the whole into existence out of nothing.

"How beautifully Job speaks on this point, and how full to the doctrine I am adverting to, was his faith on this occasion. 'There is hope of a tree (saith Job) if it be cut down that it will spread again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stalk thereof die in the ground; yet through the scent of the water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?' Now pray observe with me the force of Job's reasoning. Vegetable life is not extinct by cutting down. The moisture of the earth, the scent of the water, the droppings of the rain, the influence of the sun and clouds, these have a commission to cause the fallen tree to bud and send forth boughs like a plant. But no moisture of the earth, no stream from the river, neither sun, nor dew, nor rain, can recall life to man. His dead body lies beyond the reach of all. But where is he! Can the body, which was once animated with the soul, now mingling with the spirits of just men made perfect before the throne—can it be of inferior value to the mere plants of the earth, to be useless, thrown aside and disregarded? Can the body of a believer, truly united to Jesus, be lost for ever? Oh, no. 'Thou wilt hide me (saith Job) in the grave; Thou wilt keep me secret; Thou wilt appoint me a set time and remember me. Then Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands.'

"But we must not stop here (added he) in our estimate of the friendship of the grave. There is another sweet property it possesseth —the rest and freedom it affords from all the cares, and sorrows, and pains, and toils of life. Here, in the sweetest and fullest sense of the words, 'the wicked cease from troubling, and the weary are at rest. Here the prisoners rest together, they hear not the voice of the oppressor. The small and great are here, and the servant is free from his master.' The people of God are exposed, in common with others, to the evils of a fallen state. In this sense (as Solomon observes)

'there is one event to the righteous and to the wicked.' There is a difference indeed, and a mighty one it is, in the effects of those dispensations. Afflictions to the faithful are sanctified afflictions, like medicated waters, that, by running over certain mineral properties, acquire a salutary quality, while to the ungodly they retain all their natural sharpness. But still, though they ultimately prove blessings to the followers of Jesus, during their administration they give pain. Now, in the grave, these evils of our fallen state are done away for ever. There is an everlasting end to every care, to every sorrow, to every pain. Not a pang, not an anxious thought, not a single fear shall ever again cross the breast to disturb the people of God.

"Think, if it be possible (said the clergyman) the infinite gain the body of our departed friend before us, by the late change, hath found in this particular. Many of you cannot but remember, with me, what poor, tottering, languishing frame she laboured under before her death. Methinks I see her, as it were, before me now, and hear her well-known voice speaking, though without murmuring, of her restless nights and days of pain. But now her bodily ailments are all over, and will never afflict her again. That poor languishing head," added he, and he looked into the grave as he said it, "hath now found a pillow on which it may rest, and need no further moving; it will never be distracted any more, either with thinking or with acting. We shall never again see her breast heave with the bursting sigh; and the heart, which seemed to be continually trembling and fluttering while in her sickness, will never tremble nor flutter any more. She is now rescued from all; and the eyes, which from long disease seemed to have forgotten their office, and refused to be closed in sleep, are now fallen asleep in Jesus. Sleep on," added he, as if speaking to the deceased, "sleep on, dear remains! thou art gone before us to thy chamber, and Jesus both bids thee sleep, and watches over thy slumbers. 'Blessed are the dead that die in the Lord.'

"But," subjoined the minister, "these are not all the privileges of the grave to the members of Christ's mystical body. There is another blessed advantage the faithful derive from it, in that it delivers them both from the very being, and from the remains of inbred and indwelling sin. Though Jesus, by His great salvation, hath taken out the curse, the guilt, the dominion, and the punishment of sin; yet there is an inherency of sin in the body, which, like the ivy in the wall, hath its roots so folded up in the very recesses of our nature in the flesh, that until death it never ceases to send forth its deadly buddings. Paul the apostle groaned under it, and all the saints of God, like him, have felt and mourned over it to the very close of life. In the grave the root of sin falls out. By this blessed process we are for ever delivered from the remains of indwelling sin, and not the smallest budding of it can any more appear. The war in our members is over; and all the jarring affections are hushed up in an everlasting peace. Do any of you remember, concerning our dear friend before us (said the minister), do any of you remember any little fretfulness or impatience at any time manifesting itself in her? The whole is now past. Nothing of anger will ever redden her countenance. Nothing

tending to excite passion or displeasure will ever again be found. Her clay-cold frame is no longer susceptible of those infirmities to which we in the body are still exposed.

"If these," continued the clergyman, "are the blessed properties of the grave, and Jesus hath given authority to this devourer to consume only what now so much offends and drags down my soul; come, then, thou grave, thou friend of the Lord's people, thou minister and servant of Jesus for good, freely do I deliver up my body to thee whenever my God and Saviour shall appoint. Though thou destroyest, yet it is only as commissioned by Him. Consume my flesh, for there is a vast mass of corruption in it, suited for thy power to be exercised upon. All the remains of indwelling sin in my flesh belong to thee, and I would not keep it from thee for the world. But my better part I know thou canst not touch. The day is hastening when He will come and take it, and present it to Himself, 'without spot or wrinkle, or any such thing, and then it shall be holy and without blemish.' 'It is now sown in corruption, but it will be raised in incorruption. It is sown in dishonour, but it will be raised in glory. It is sown in weakness, but it will be raised in power. It is sown a natural body, it will be raised a spiritual body.' Blessed Jesus, how sweet the consolation, and how sure the events founded in Thee.

"Who would have thought," added the minister, "that the grave, which in the most distant view damps all the prosperity of sinners, looks towards the believer with so smiling an aspect? And is there any other feature of loveliness in it? Yes, there is. What, think you, can be a greater mercy than a total exemption from all the snares and temptations, and unceasing persecutions of Satan? In the grave, the poor, harassed, exercised believer is for ever got beyond the shot of the enemy; beyond the lions' den, and the mountains of leopards. And while the *soul* is secured in the paradise of God, joining the song of the redeemed, the *body*, through which, while on earth, the tempter found constant access to afflict both, now sweetly rests in the grave; and there hell itself, with all its powers, hath no dominion. He that hath ransomed His people from sin, from death, and from the grave, hath secured them also from the powers of darkness. "He hath the keys of hell and death.'"

Here the clergyman again paused. After a moment, he said, "You will remember, I hope, that the blessings I have been speaking of, as belonging to the members of Christ's mystical body, are those which peculiarly refer to the bodies of departed saints. Were it needful to heighten the subject, think only what a vast accumulation of happiness must be added to what I have now said, as it relates to the souls of the faithful in glory.

"Strictly and properly speaking," added the minister, "the person of any man or woman is where the soul is; and this, we all know, at death is with the Lord. Believers then join "the spirits of just men made perfect." But to speak of the felicities into which the souls of the redeemed immediately enter at the separation from the body, language is incompetent to describe it. But that I may not be wholly silent upon the point, nor suffer you to return home without taking

with you a single thought on a subject of such infinite moment, allow me to read to you that beautiful description which the Holy Ghost hath caused to be left on record of the felicities of departed saints, given to us by His servant John, in order to raise and animate the minds of the faithful, in the contemplation of the glory that awaits them. 'They have come out,' says he, 'of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple. And He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.'

"Though all attempts must fail to explain the glory contained in those words of the felicity of the blessed; yet, let me remark to you, that everything the imagination can conceive of happiness is included in them. They are said to be happy in their state, being delivered from all tribulation, and 'having washed their robes, and made them white in the blood of the Lamb.' They are happy in their station, being always 'before the throne of God.' They are happy in their services, for they 'serve God in His temple day and night.' They are blessed in their society, for 'He that sitteth in the midst of the throne dwelleth among them.' They are blessed in a total exemption from all care; for 'they shall hunger no more, neither thirst any more,' after the empty and unsatisfying things of time and sense. They are happy in a complete deliverance from all sickness and persecution; for 'the sun shall not light on then, nor any heat.' They are happy in an everlasting provision for all they need; 'for the Lamb, which is in the midst of the throne, shall feed them.' They are hapy in all their actions, for 'the Lord will lead them.' And, to sum up all, their felicity shall be uninterrupted and eternal; 'for God shall wipe away all tears from their eyes.'

"Now, Christian friends," said the minister, as he followed up his address, in the close of it, "now suffer me, before we take a farewell leave of this grave, and separate from each other, to entreat you to pause over what you have heard, and let each for himself make the application.

"My poor unawakened brother, will you allow me to ask you what provision have you made, and what state are you now in for the hour of death? Doth it not strike you with full force of conviction, that if such be the death of the believer in Jesus, how infinitely desirable must be such an end. And if it be so blessed a thing to die *in* Christ, is it not equally evident, the awfulness of dying *out* of Christ? Figure to yourself all the miseries, sicknesses, heart-aches, and sorrows of nature, yet at death there is a period to the whole as they refer to the believer. But if to a life of sorrow, the termination be a death of sin, unregenerated, unwashed, unsanctified, uninterested in Jesus, what must be the awful horrors of eternity? It matters not *where* we die, or *when* we die, or *how* we die; but oh, the infinite importance of dying in Jesus.

"Ye people of God," added the minister, "learn from what hath been said, to take home with you more pleasing thoughts of the grave than when you came here. And you that are the friends and relations of her whose precious remains we leave behind, go home under the pleasing conviction that both in body and soul she hath found an infinite gain by this event. Were she able to speak to you on the occasion, her language would be similar, and in humble imitation of the words of her adored Redeemer, 'If ye loved me, ye would rejoice because I go to the Father.'

"And in respect to yourselves, and the prospect of your own departure, if you desire your dying day to be your triumphant day, do as Paul did, learn to 'die daily.' Love Christ, and death will be your gain. Oh! it is precious to the believer himself; it is encouraging to every beholder to see the believer's house and heart always in order, waiting the Lord's approach; that, when His voice is heard, 'Behold, I come quickly,' the soul may run out to meet Him, crying out, 'Even so come, Lord Jesus!' But what faith, what love, what desire is that, which when His chariot wheels are heard at the door, instead of rising up and leaping into His arms, shrinks back, and would wish Him to postpone His coming!

"Dearest Jesus!" said the minister, and as he pronounced the words, he lifted up his eyes and hands towards heaven, "Thou hast overcome death; Thou hast slain the enemy of the grave; Thou hast made all things what they should be to Thy people; henceforth may we learn to leave every event to Thy wisdom, and Thy love; for sure we are, every minute circumstance is arranged concerning them, and a synod of angels could neither add to, nor take from, without injury to their present and everlasting welfare. Do thou, then, blessed Jesus, give Thy people grace to wait Thy sovereign will; and do Thou order both the time when, the place where, and the manner how our departure is to be accomplished. Thou, Thyself, we know, wilt be present; and though our dying moments be not accompanied with a splendour, yet they will be with a security like that of Stephen's; and we shall gather up all our strength, like him, and throw ourselves into Thine arms, with a 'Lord Jesus, receive my spirit!' Amen."

O heart! heart! what art thou? A mass of fooleries and absurdities; the vainest, foolishest, craftiest, wickedest thing in nature. Yet the Lord Jesus asks me for this heart; and died to win it! O wonderful love! adorable condescension!—*Berridge.*

Though experience be the parent of hope, yet it is not the ground of faith; it is an help unto faith, but not the first ground of faith. The scripture and the promise under Christ is (Rom. xv. 4)—"Whatever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." So that the scripture and the Word of God written is the first ground of our faith and hope. And though we have much experience, yet if we do not trust the word of promise under Christ, over and beyond all our experience, we do evil.

The Burdens of God's People borne by the Great Burden Bearer.

NOTES OF A SERMON PREACHED AT ST. BARNABAS CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, DECEMBER THE 16TH, 1866, BY THE LATE REV. WILLIAM PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*Cast thy burden upon the Lord, and He shall sustain thee; He shall never suffer the righteous to be moved.*"—PS. lv. 22.

It certainly is not for want of counsel or encouragement on the part of the Lord that we ever miscarry. His directions are numerous and clear throughout this book of *Psalms*, and in almost every page of the scriptures, as to what we should do in time of distress and difficulty. Still we are often at our wits' end how to act. Must not the fault be in ourselves? Surely so! We are often wilfully blind and headstrong. We *will* not see, though the instruction is before us. We *will* not submit, though the Lord stands by to encourage us! Ah, brethren in the Lord, where should we be were it not for *free grace?* How would it be with us if the Lord were strict to mark iniquity? As long as everything goes smoothly with us, we are very amiable and tractable, or very self-reliant and independent; but when *trouble* comes, when *affliction* oppresses, when our *will is crossed*, we are like so many peevish, unreasoning children, forgetful of our position, and contemning our parents' counsel. Is it not so, brethren? Yes, and what is more, we never will cast our care or burden upon the *Lord* till the last pinch—till we see the utter futility of all earthly help! I often think of the poor woman we read of in the gospels, who spent all her money in consulting the physicians, and still grew worse instead of better, till at last she came personally to the Great Physician, and was immediately cured, without fee! I think this is an appropriate illustration of the experiments often tried by God's poor wayward children—they will keep trying all sorts of experiments to be eased of their burdens, till at length, discovering their folly, they are compelled to cast the whole of it upon the Lord!

I. Brethren, we all have our burden. "The heart knoweth its own bitterness," whether other people know it or not. Some of you have heavier burdens than others, but no matter what sort it is, it will even be found too heavy for a regenerated child of God to bear without the Lord. *David* knew what a burden was, if ever man knew. *Job* felt his burden to his heart's content. *Peter* was deeply exercised with care, and *Paul* so felt the weight of his burden that he was constrained to cry unto the Lord for relief. It is so with us all, if we are children of God. * * * * * * *

Let me remind you of some of the burdens of God's people.

i. There is the burden of AFFLICTION, and this assumes many forms. "*Many are the afflictions of the righteous*," says the Psalmist. Is it not strange that the righteous—*i. e.*, those made righteous by Christ's righteousness—should be *afflicted?* Reason would say—"One would think that *they* were for ever protected from affliction! What?" says reason, "they who are as the apple of God's eye to Him, *afflicted?*" Yes, says *Revelation.* "MANY *are their afflictions!*" whether reason can understand it or not. There is a passage in the Epistle to the Colossians, i. 24, which has puzzled many of us—"*Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church.*" It was only the other day that a dear old Christian asked me for an explanation of it—I will give it to you. First of all, you must be clear upon the point that the sufferings or afflictions here alluded to, are *not* Christ's *meritorious* sufferings. Those are spoken of in scripture by quite a different word. There can be no filling up of *them.* But the sufferings or afflictions here spoken of are those trials and tribulations which Christ has left His church as an heirloom, and through which each and every member of His mystical body must pass. These will not be complete or filled up till the last pang shall have passed, and the last tear have been shed. They are called the afflictions of *Christ* because they are the afflictions of His body, which is the church. The meaning of the last clause is—*for the confirmation of men's minds in the truth of the gospel—i. e.*, "I rejoice in my sufferings, which fill up the gap in my experience that Christ left to be filled up, because they will confirm the church's mind in the truths of the gospel."

An old author has pithily commented on this passage thus—"Christ suffered for us, it is meet we should suffer for Him. When the Jews offered gall and vinegar to Christ, He tasted, but would not drink. He left the rest for His church—not to expiate sin—but for their trial and exercise."—*Trapp.*

The righteous *must* have their burden—*must* have their afflictions. Brethren, it is hard work to believe in God's love in the midst of afflictions. When the sun shines, and prosperity is in the ascendant, we all can believe in the love of God; but when darkness and adversity set in, we feel our utter weakness—we begin to know our burden is intolerable! What is to be done? Why our text tells us—we must "*cast it upon the Lord.*" But what is the meaning of that? We must take it to the Lord, just as *Hezekiah* took *his* burden, and lay it before the Lord in prayer, and say—"Lord, undertake for me. Give me of Thy grace to submit beneath Thy chastening hand."

ii. There is another form which a burden assumes, and that is *hatred of our enemies because of the truth.* As assuredly as we hold the truth as it is in Jesus, we shall be hated by those who do not. It has been so from the beginning. *Cain* hated *Abel*, and *Esau* hated *Jacob*, and *Ishmael* hated *Isaac* because of the truth. The Cains and Ishmaels and Esaus of the present day do likewise. No matter how indifferent are God's people, Satan's children *will* persecute. Now remember what I told you last Sunday morning about *persecution.* The religion that *persecutes* is a false religion. Truth *never* persecutes, for truth knows

that "*the wrath of man worketh not the righteousness of God.*" But the righteous—*i. e.*, they who are righteous through Christ's righteousness, and who make their boast of this all the day long, are oppressed with *the burden of persecution.* This is a *heavy burden*, brethren, perhaps the heaviest of all burdens, and simply for this reason—we have been in no wise guilty of bringing it on ourselves. We believe in the doctrines of sovereign grace, because the Lord has taught us them—we wish all men might believe, as we believe, but for this we are actually hated and persecuted! Is it not strange? No; it is not at all strange. Even *reason* explains it. The case is this—Take two men, A and B. They are both professors of religion—A is thoroughly convinced that he is right, whilst B, though a more showy professor than A, is *not* thoroughly convinced that he, B, is right. The consequence is, hatred on the part of B towards A. Depend upon it, this is the solution to the difficulty—wherever there is *hatred* for religion's sake, the party hating is not convinced he is right. But to come back—*The burden of persecution* is the heaviest of all burdens. What are we to do with it? The text tells us—"*Cast it upon the Lord*"—*i. e.*, take it to the Lord in prayer, and whilst you are there put in a little word for your persecutors. Pray that their eyes may be opened and their hearts changed, and depend upon it you will get temporary relief.

iii. Another form that *burden* assumes is *temptation—Temptation to sin.* This is a heavy burden, but it is heavier when sin breaks out. "What, sin break out?" exclaims some one; "why I thought that sin was dead, or, at least, that in a converted man sin was powerless. To whom I answer—Your confession tells us where you are! You are in a dream. You are under the influence of some Satanic spell, some narcotic, administered to you by him who keeps his palace in peace. *Sin dead! Sin powerless!* I wish to God it were so! But if it were so, let the objector tell us what is the use of prayer for forgiveness, prayer not to be led into temptation, prayer for true repentance, prayer for mercy? O what a miserable mistake to suppose sin to be dead! He that believes so must himself be dead—dead in trespasses and sin. Sin is in every child of God, and he feels it as an intolerable burden. It is like a smouldering fire. The flames have been got under by the power of grace. Still the destructive element is underneath, and needs constant watching to keep it down. And even with all our watching, it will now and again break out, to the great discomfort of the poor saint. But, brethren in the Lord, we have instructions in our text how to deal with it—"*Cast it upon the Lord.*" Take every fresh sin to the Fountain opened for all uncleanness. Plead Christ's blood for the removal of its weight and stain, and rely upon it you will find relief.

But has not Christ borne away our sins, how then should they be a burden to us? I answer, in its *penal or primitive* aspect Christ bore away all the sins of all His people. They can never be eternally punished for their sins. But Christ did not take away sin *in its being.* This is left, and dwells in us, and continually harasses us.

II. *And now for the* PROMISE *of our text*—"He shall sustain thee; He shall never suffer the righteous to be moved!" A glorious promise

this, but what is its meaning? I think it is a promise of contin and final preservation, rather than a promise of taking the wh weight of the burden off the back of the righteous. We all know t the righteous have often and often been *moved*, if by moving is me *cast down in their minds, overcome for a time by temptation, or prostr beneath affliction.* This then *cannot* be the meaning of the prom No; but I take it to mean—"The Lord will supply thee with grace enable thee to endure, and will never suffer the righteous to be whc removed from the stedfastness of their faith. I think this may aptly illustrated by *Paul's case.* He besought the Lord thrice to ta a burden completely off his back—"but no," says the Lord, "1 burden shall remain there, but My grace is sufficient to preven doing thee any harm!" Ay, this is the meaning. God will so sust His poor burdened people that they shall never sink beneath th weight, and never shall desert the cause they love. *They shall never removed from their state of justification and adoption!* For "now there no condemnation to them that are in Christ Jesus," Rom. viii. 1.

O children of God! do not you see in this precious text a panac for all your ills—a counterbalance for all your burdens—a solace all your woes? What signifies your present chastening if your eter glorification is secure?

And now for a word in conclusion.

1. Brethren in the Lord, let us not be suddenly cast down wh burdens oppress us—we have the way open to make them endurab Burdens are not tokens of God's displeasure, but rather of His lo for it is by letting us feel their weight that He draws us closer Himself. "*For we have not an high priest which cannot be touched w the feeling of our infirmities; but was in all points tempted like as we a yet without sin. Let us therefore come boldly unto the throne of grace, t we may obtain mercy, and find grace to help in time of need,*" Heb. 15, 16.

2. Let us beware of drawing rash conclusions when we see peo oppressed with burdens. Uncharitable people, when they see a m with many burdens, exclaim, "O what a weak man—what a silly n —what a wicked man! These are a just judgment upon him! the Lord has rebuked this spirit—"*And Jesus answering said unto th Suppose ye that these Galileans were sinners above all the Galileans, bec they suffered such things? I tell you, Nay: but, except ye repent, ye s all likewise perish. Or those eighteen, upon whom the tower in Siloam and slew them, think ye that they were sinners above all men that dwel Jerusalem? I tell you, Nay: but, except ye repent, ye shall all like perish.*" What would those people have said if they had seen *Jo* taken to prison, or *Naboth* stoned, or *John Baptist* beheaded, or *J* treated like a felon? Had not these their *burdens*, and none of t own seeking, either? For my part, when I see a Christian much burdened, I conclude he is very much beloved of the Lord.

3. Let us try and look through our burdens to our heavenly ho They are certain indications of another and a better world. Paul told us so—"*If in this life only we have hope in Christ, we are of all most miserable,*" 1 Cor. xv. 19. "*Which is a manifest token of the rig*

judgment of God, that ye may be counted worthy of the kingdom of God, which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," 2 Thess. i. 5—8.

May God add His blessing for His own dear name's sake. Amen.

NATURE AND FAITH.

2 Cor. iv. 17, 18.

We wept—'twas *Nature* wept,—but Faith
Can pierce beyond the gloom of death,
And in yon world so fair and bright
Behold thee in refulgent light!
We miss thee here, yet *Faith* would rather
Know thou art with thy Heavenly Father.
Nature sees the body dead—
Faith beholds the spirit fled;
Nature stoops at Jordan's tide—
Faith beholds the other side;
That but hears farewell and sighs,
This, thy welcome in the skies;
Nature mourns a *cruel* blow—
Faith assures it is not so:
Nature never sees thee more—
Faith but sees thee gone before:
Nature tells a dismal story—
Faith hath visions full of glory;
Nature views the change with sadness—
Faith contemplates it with gladness;
Nature murmurs—*Faith* gives meekness,
"Strength is perfected in weakness."
Nature writhes, and hates the rod—
Faith looks up and blesses God;
Sense looks downwards—*Faith* above;
That sees harshness—*this* sees love.
Oh! let *Faith* victorious be—
Let it reign triumphantly!
But thou art gone! not lost, but flown!
Shall I then ask thee back, mine own?
Back—and leave thy spirit's brightness?
Back—and leave thy robes of whiteness?
Back—and leave thine angels' mould?
Back—and leave those streets of gold?
Back—and leave the Lamb who feeds thee?
Back—from founts to which He leads thee?
Back—and leave thy Heavenly Father?
Back—to earth and sin?—Nay, rather
Would I live in solitude!
I *would* not ask thee if I *could*;
But patient wait the high decree,
That calls my spirit home to thee!

—*The Book Society, London.*

NOTES ON THE BOOK OF RUTH.

By F. G.

(Concluded from page 137.)

CHAPTER FOURTH.

Verse 16. "*And Naomi took the child, and laid it in her bosom, and became nurse unto it.*" She was type of the church of God, that Jerusalem which is the mother of us all—that is, all believers. Ye who are established in the faith, see to it that this be your aim, to feed and nourish the babes in Christ, and give not the artificial food of man's devising, but the *sincere* milk of the word; for the children of God, babes in grace, having nourishment administered, "increase with the increase of God," Col. ii. 19. "Nourished up in the words of faith and good doctrine," 1 Tim. iv. 6.

Verse 17. "*And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.*" A son born! and they rejoiced with her, as Elizabeth's did—"And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her," Luke i. 58.

Then follows the genealogy from Judah to David, and doubtless the Spirit of wisdom and revelation, when inspiring these precious books, had a special object in reiterating the genealogies, or *one only* would have sufficed for the direct line to be made manifest; but besides that we have truth generally "line upon line," there doubtless is a constant reminder conveyed to us of the signification of all these names; unlike the custom of the present day, for the remark might often be made, "there is none of thy kindred that is called by this name;" then what other motive dictated the choice beside the fanciful taste of the parent, and that often for a name met with in the novelist's page? Children of God, these things ought not so to be.

But tracing the house of Pharez—*the breach*—we seem to have a chain resulting from that breaking forth violently, which the grace of God in regeneration makes, separating the soul from old habits, tastes, and companions; for "if any man be in Christ he is a new creature."

Pharez begat Hezron—*the dart of joy*—which may remind us of the joy of the young believer, "the kindness of thy youth, the love of thine espousals"—the early buddings forth of thankfulness and rejoicing for redeeming love—the spring-time of the soul, as described in Song ii. 11, 12, "The winter is past; the flowers appear, *the time of singing of birds is come*, and the voice of the turtle is heard in the land." That *time* religion is no gloomy thing! there are abundant proofs in the word where joy and rejoicing hold so prominent a place.

And Hezron begat Ram—*elevated, sublime*—and who is rejected. After these buddings forth of spiritual grace and praise, the Spirit begets in the soul a deeper acquaintance with divine things: elevated, sublime thoughts of that covenant ordered in all things and sure, into which the young disciple has not heretofore entered. Now comes re-

jection by the world, for he is no longer *of it*, though *in it;* he must be rejected too by natural religionists, for they cannot enter into his views, nor do they understand or *know* them, for they are "spiritually discerned."

And Ram begat Aminadab—*my willing people.* For "Thy people shall be willing in the day of Thy power," Ps. cx. 3. Willing to obey the command, "Wherefore come out from among them, and be ye separate, saith the Lord, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. vi. 17, 18. They are willing to consecrate themselves to the Lord (1 Chron. xxix. 6)—time, talents, health, money —and looking up as the eyes of servants to the hand of their Master, cry, "Lord, what wilt Thou have me to do?" Let me be to Thee for a name, and for a praise and glory. Let me glorify Thee. Thus they give with a *willing mind* and heart, and are willingness to do and to suffer patiently the Lord's will.

And Aminadab begat Nahshon—*experience*—for in the service of this Master comes trial, tribulation, chastening, and in all these is the love, care, goodness, and divine sovereignty experienced. The Ebenezer (1 Sam. vii. 12) is set up between Mizpeh—*the watchtower*—and Shen —*he that sleeps*; for between watching and repose there is sweet experience of help hitherto vouchsafed, and hope for future need, that he "who *delivered, doth deliver*, in whom we trust that He will *yet deliver.*"

And Nahshon begat Salmon—*peaceable, perfect.* Times of tribulation lead to a searching of heart whether the foundation be right, and then comes justification in the court of conscience; and being justified by faith, we have peace with God through our Lord Jesus Christ, and bring forth the peaceable fruits of righteousness, being made "perfect in Christ Jesus."

And Salmon begat Boaz—"*in it is strength.*" Further acquaintance with the Divine Kinsman Redeemer, mighty to save, gracious to behold us in an outcast condition, fulfilling the word in Ezekiel xvi. 8— "I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine;" for the time of thy helplessness and need was specially "the time of love" revealed by Him.

And Boaz begat Obed—*a servant.* Distinguished honour to bear the name of God's servant, and be able to say "Whose I am, and whom I serve." A servant of Christ, the Lord's free man; for the truest service follows the sense of "acceptance in the Beloved"—union and communion with Him; and blessed are such, for they shall eat, drink, and rejoice, when the world shall hunger, thirst, and cry for sorrow of heart," Isa. lxv. 13, 14.

And Obed begat Jesse—*to be*, or *who is*—both states in which the servant of God has reason to rejoice, in what he will be and what he he is. "Beloved, *now* are we the sons of God, and it doth not yet appear what we *shall be;* but we know that when He shall appear we shall be like Him, for we shall see Him as He is," 1 John iii. 2. Who shall change this vile body, and fashion it like unto His glorious body," Phil. iii. 21. He is an heir of God, and joint heir with Christ, now, and he will be one with Him in His throne!

And Jesse begat David—*the beloved, dear*. Such hopes, such prospects assure the believer of the fact that he is, like Daniel, "Greatly beloved," and enable him to say, "I am my Beloved's, and His desire is toward me," Song vii. 10. Beloved of God, Rom. i. 7. For *greater* love hath no man than this, that a man lay down his life for his friends," John xv. 13; and I have called *you* friends, ver. 15. Beloved of her friend, Hosea iii. 1, as Ruth. Truly this precious book is like the chariot of Solomon, "paved with love" for the daughters of Jerusalem, Song iii. 10. O ye that love the Lord, pry into its depths, and ask the Spirit of light and wisdom and *revelation* to unfold its beauties, and teach you more and more what lies beneath the surface—"the deep that coucheth beneath," Deut. xxxiii. 13; and to make you not only *gleaners*, but betrothed to the Lord of the vineyard —yea, married to Christ—His spouse!

THE SPANISH SMITHFIELD.

"The earth shall disclose her blood, and shall no more cover her slain," are words that have been solemnly fulfilled, according to the testimony of Mr. H. Grattan Guinness, who, writing from Madrid on January 14th, 1870, says:—"Many may have heard of the discovery close to Madrid, in the commencement of the present revolution, where 300 years ago the Inquisition burnt such numbers of so-called heretics —or in plain English, true Protestants. Some workmen came upon it in the process of cutting a new road, where the human remains excavated were appalling. Among others there were found two bony hands transfixed by a large nail, as if clasped in the attitude of prayer; and the ribs of some victims with the spear still protruding by which they had been pierced. On the attempt being made to separate them from surrounding substances, they crumbled into dust. The effect of this horrid discovery of by-gone cruelties was immense. Rome was revealed more clearly than ever before the eyes of Spain, at a time when the Bible was allowed free circulation by the government. A speaker in the Cortes (or Parliament) said, that while there were strange geological sections and strata in the earth, there were also strange theological sections and strata, declaring the history of the past. There was a public meeting held on the spot where these horrors were disclosed, which was attended by crowds of people to see and hear. Some of the brethren sold Bibles to the people,* and gave notice to the crowd that it was the book forbidden by the Inquisition. The impulse thus given to religious liberty is still profoundly felt. I have just visited the spot—the workmen have not yet finished making the road alluded to. On one side there is a high bank, half way down which these long black strata are exposed to view. Their substance crumbles beneath the touch, and is found on examination to consist principally of a mixture of fuel *and human bodies burned and buried together*."

* For further information see publications of the Trinitarian Bible Society, which will be forwarded free by post by the Secretary, the Rev. E. W. Bullinger, 29, Red Lion Square, London.

RELIGION IN HIGH PLACES.

It is recorded among the sayings of the gracious Countess of Huntingdon, that of all her mercies she owed most to the letter M; for had the word of God said, not *any* noble are called, instead of "not many," there would have been no salvation for her.

Descended from a long line of nobility on her own and her husband's side, Selina, Countess of Huntingdon, possessed the advantages of rank, wealth, a strong vigorous intellect, personal attractions, an affectionate disposition, and the rare union of dignity and simplicity of manner—all of which combined, when grace entered her soul, to give her immense influence in a widely extended circle.

At the early age of nine years, the sight of a corpse about her own age impressed her with some solemn feelings, which induced her often to visit the grave of the little girl, and reflect upon the uncertainty of life, with all its apparent charms. There is something peculiarly interesting to a spiritual mind to trace the early dealings of God with the soul, "uniform though various." There are broad outlines that display in every case the same Master-hand. Anxiety about the soul's future, a sense of sin, a fear of judgment, a desire for salvation—these are some of the early dawnings of grace. In the natural birth it is a fact that the eye of an infant takes in no object, but the sense of hunger is very keen. Now so it is spiritually. Children of God have, for the most part, no discernment when first awakened, but the feeling of want is very acute. "Lord, save, or I perish," expresses the earnest cry of the living soul, and then everything gives way before this desperate want. But there are wonderful fillings up of the broad outline that show God's sovereignty in the whole life of a believer, and thus is seen that wondrous variety of experience and dealings which marks the pathway of each child of God.

The preaching of the Methodists, as they were called—men who belonged to the Church of England, and were blest as the means of a great revival throughout the land—reached the hearts of many among the upper classes of society. Lady Margaret Hastings, a relative of the Countess', was the first of the family to receive the truth with power. One day she made a declaration that deeply affected the Countess, to the effect that since she had known and believed in Jesus for life and salvation, she had been as happy as an angel. With all that earth could afford to make up the sum of human happiness, the Countess felt she was a stranger to this internal joy. The more she compared herself with her friend, the deeper became her conviction that she was wrong—that she was unfit to die, and unfit to live with God. This little chink was the opening God made to admit the light of the gospel into her soul. A severe illness brought her low in mind and body; but it was at this time the Lord wrought powerfully upon her heart, showing her up the depravity of her nature in thought, word, and deed, and by the sweet drawings of the Spirit leading her to Jesus for pardon, peace, and salvation; and when the Lord in tender mercy revealed His love to her soul, she began to realize the

truth for herself of all that Lady M. Hastings had told her, for she knew by experience the blessedness of "peace and joy in believing." The Lord was pleased to raise her up from her sick bed and restore her to health, and then appeared before the world the divine reality of the great change God had wrought in her—"Old things had passed away. all things had become new." The eyes of her understanding being enlightened, she saw the beauty and glory of Christ, His word, His doctrines, His great salvation, and this dimmed her sight to the fading, dying glory and beauty of earthly things. The great change in the Countess became the theme of wonder, mingled with ridicule, among her own extensive and aristocratic circle. She looked around in vain for friends and companions in her new life of grace. All she said was looked upon as wild and visionary by the witty and learned of her day; but hearing of the Wesleys, John and Charles, she sent to ask them to visit her, and converse with her upon the all-important subject of salvation. Friends now pressed Lord Huntingdon, to whom at this time she had been some years married, to interpose his authority, and not permit her ladyship to encourage the Methodists; but, though God in His sovereignty was not pleased to extend mercy to him, he was too fondly attached to his wife to listen to their suggestions, but to the last maintained the fullest confidence in her sincerity and affection, committing to her at his death the sole guardianship of his children and his property. Not long after the Lord had revealed Himself to the Countess, and filled her heart with joy and gladness, she was called to pass through the severe trial of the death of her two sons in small pox, aged 13 and 11. She was wonderfully upheld under this sorrow, which was followed by the loss of her devoted husband. He had a remarkable dream, which he told his wife, a fortnight before his death, that a skeleton stood at the foot of his bed, untucked the bed-clothes, and crept up between him and his wife. The dream produced no effect upon his mind. God works by His Spirit on the soul, and through the power of the Spirit dreams have been blest to the awakening of sinners and the comforting of souls; but without the Spirit of God neither dreams nor visions alarm or benefit; the most awful sights and terrible calamities leave no abiding impression upon the sinner. "This is the work of God that ye believe." By these domestic losses the active mind of the Countess was led into enlarged devotedness to the gospel, and her desire to spread the truth which God had so blessedly revealed to her soul became the one object of her life.

It pleased God at this time to awaken several clergymen of the Establishment to a sense of sin, and a knowledge of salvation by Christ alone. Under the teachings of the Spirit, they were led to ascribe all the glory of a work of grace upon the soul of a sinner to God in the person of Christ; but when John Wesley introduced the elements of the Free-will scheme into his doctrines, asserting fleshly perfection, and denying the need of imputed righteousness, as also preaching against the truths of election and final perseverance, the Countess saw the errors into which he had been led, and she withdrew from his ministry altogether and association with him. But licensed by her

rank, she gathered a goodly band of gracious men in connection with the Established Church as her chaplains, and who agreed with the Articles in doctrines; but the power that accompanied their preaching came from divine life in their soul, from the love of God shed abroad in their heart, the Spirit speaking through them to the souls of sinners, and under the mighty operation of the Spirit bringing them "from darkness to light, from the power of sin and Satan to God." Many and various were the gifts of these men, and their measure of light differed in degree; but they held to the one foundation, the one way, the one work of Christ, in His complete salvation for lost sinners—sinners fallen in Adam, but chosen in Christ, redeemed by His blood, regenerated by His Spirit, and finally landed in glory. A remarkable feature of this revival was, that it moved among all classes—high and low, rich and poor. The leaders who were foremost in the ranks as preachers were all men of education and gifts, and this made an opening among the rich, learned, and noble to listen with the outward ear to the gospel; and wonderful were the gatherings of God's elect out of the class to which the Countess belonged. The voice of the Lord (see Psalm xxix.) reached the hearts of many in high places through the preaching of snch men as Whitefield, Romaine, Venn, Toplady, Berridge—a goodly host, who, as her ladyship's chaplains, went all over the country proclaiming the good news of Christ's great salvation. Barns and drawing-rooms, cathedrals and cottages, chapels and churchyards were all alike to them. It was Christ they preached as the way, the truth, and the life; and their recompense in the midst of the world's scorn and persecution was seeing sinners brought from darkness to light by the power of the Spirit in the word. It cost people too much in those days to follow the Methodists, as they were called indiscriminately, and make a profession that brought down the anger of relations and the reproach of the world. Religion did not travel in silver slippers among the rich and great any more than among the poor. The preachers met with enmity, and were hated of all men for Christ's sake; and like priest, like people. The higher the rank, the hotter the furnace for those who esteemed the reproach of Christ greater riches than the treasures of Egypt.

(To be continued, D. V.)

In adoring the Providence of God we are apt to be struck with what is new and out of course, while we too much overlook long habitual, and uninterrupted mercies. But common mercies, if less striking, are more valuable, both because we have them always, and because others share them. The ordinary blessings of life are overlooked for the very reason that they ought to be most prized—because they are most uniformly bestowed. They are most essential to our support, and when once they are withdrawn we begin to find that they are the very things that are most essential to our comfort. Nothing rises the price of a blessing like its removal, whereas it was its continuance that should have taught us its value.

HEZEKIAH.

Jehovah strengthens, is the Hebrew rendering of Hezekiah's name cheering title for a child of God, whether a king or a peasant. To strengthened by Omnipotence and Sovereign power is the Lord's promise to His wayfaring people (Isa. xli. 10); so that what shadows overtake them, or pitfalls await them, they know there is very near who can pierce through the thickest shade, and keep th from falling into the lowest pit.

The grace of God, which is always beforehand with the sin arrested Hezekiah, a son of one of the very worst of Israel's ki (Ahaz), and the same grace kept him, in the midst of sin and idola the preservation of his life was well-nigh miraculous, for all brethren had been put to death by Ahaz (2 Chron. xxviii. 3), and himself made to pass through the fire to Molech (2 Kings xvi. 3) horrible heathen custom, of which Israel had been warned in xviii. 21. Jewish writers relate that in the idolatrous worship to god, "the father delivered his son to the priests of Molech, and made two great fires and caused the son to pass on foot between two fires, which was a kind of lustration, and so of a dedication of to the idol." This was the first fire Hezekiah had to pass thro but as life advanced fires and furnaces awaited him, yet *Jeh strengthens* was always his banner, and the Lord was with him; fo read, "he prospered whithersoever he went forth." Hezekiah's y was one of active energy for his Master's service, removing the places, and breaking the images, and cutting down the groves, breaking in pieces the brazen serpent that Moses had made, and w had become an empty idol to Israel, and called by them *Nehushta piece of brass*—as if to say it was nothing more. Up to this time very brazen serpent had been preserved through a period of a seven hundred years, the wonderful symbol of God's eternal pl salvation, referred to by its most blessed Antitype in those memo words in John iii. 16. But now troublous times were at hand Hezekiah—testing times—the crucible was preparing for his f "Everything that shall abide the fire, shall go through the fire," N xxxi. 23. Hezekiah went through it himself, that baptism of fire, grace brought him out like true gold; but it was a fearful o through which poor Hezekiah passed, and he had to descend fro throne into the valley of humiliation—a valley where, no doubt, C tian reader, you have often been, and will probably have to go a and again, for the Lord Jesus schools His children there, and te them lessons learnt only there, lessons of sharp discipline, but useful ones. The ten tribes had just been carried away captives Assyria by Sennacherib, and now he encamps against Judah. H kiah had to humble himself to this heathen king, and give him and silver that he may depart from him, but it was all in vain three Assyrian messengers are sent by *their* master with a great *(h* host to Hezekiah, and a message still heavier—defiance and blaspl against the God of the armies of heaven; and the words which

have wounded the king most were surely these—"Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land and destroy it." But Hezekiah knew better; it was just before this He had spoken comfortably (or *to the hearts*) of the people in those remarkable words, which have breathed comfort (in the hands of the Spirit) ever since—"Fear not, there is more with us than with him; with him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles." No wonder that the people rested (or leaned themselves) upon such words as these (2 Chron. xxxii. 7, 8). It was the dishonour cast upon the character of God that broke the silence of Eliakim, and then he asks the insolent messenger to address them in the Syrian language, that the Jews might not understand his words; but this made Rabshakeh cry with a yet louder voice, and his words became stouter, as they continued, against the God of Israel. *Answer him not*, was the king's command to his servants, and O what a wise one! "Answer not a fool according to his folly," Prov. xxvi. 5. The Lord Jesus at the bar of Pilate answered not, but held his peace. Oh that we could do the same when the harsh, bitter taunt comes to us like "spears and arrows," and the tongue a sharp sword. But the effect of all these bitter words upon the spirit of Hezekiah was to send him forthwith to the place where Jehovah had promised to meet His people in times of sorrow (1 Kings viii. 38)—*the house of the Lord* With rent clothes and covered with sackcloth he goes there, and sends his servants for the prophet Isaiah. What a friend and counsellor at such a time! and what a message of comfort is returned to the king! *He* had said to the people, *fear not*, and now *be not afraid* is said to him. The sin of Sennacherib had been against Jehovah, and the punishment was to come from HIM, and not man; a blast was to overtake him, and cause him to return to his own land, and there die. A breathing time of peace intervenes, but the enemy returns with a letter to Hezekiah, written as it were with a pen dipped in gall, mocking again his faith and hope and trust in the God of Israel, and blaspheming that holy name The letter is delivered to the king and read by him. Where does he go again? To *the house of the Lord*, and spreads it before the mercy-seat there, and calls upon the Lord God of Israel, "which dwellest between the cherubims," to bow down His ear and hear, to open His eyes and see, for it was against *Him* Sennacherib had blasphemed. How long the king knelt by that spread-out letter is not said, but his prayer did not return into his own bosom. Jehovah heard it, and an answer of peace came speedily by the prophet Isaiah, full of comfort, overflowing with assurances of deliverance and protection. It had indeed been a day of weeping, but it was a night of joy. Oh to take all our troubles to the Lord, as Hezekiah did! our letters full of sorrowful tidings, and spread them before Him! our burdens, our weaknesses, our every care and cross, to the Lord Himself, and wait upon Him for an answer of peace! He often keeps us waiting, and when He does it is only that we may prove Him to be *Jehovah who strengthens*—to test His grace and power and love —and receive at last the precious answer, "In an acceptable time I have heard thee, in a day of salvation have I helped thee" Isa. xlix. 8.

C.

OUTLINES OF A SERMON, BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"What shall we then say to these things? If God be for us, who can be against us?"—Rom. viii. 31.

But what do you say to them? I hope some of you can give an answer, and so join with me in saying, "O to grace how great a debtor!" "Bless the Lord, O my soul, and forget not all His benefits." Doubtless some of you have nothing to say, for you have felt nothing; and those of you who have, owe it to the Spirit of God, who opened your blind eyes to the truth, and made you know something experimentally of this seven-linked chain, which we have in Rom. viii. 29, 30:—1. God's glorious foreknowledge; 2. His predestination unto life of His people; 3. Their sonship before all worlds, as seen in Christ; 4. Their brotherhood, as existing between Christ and the family; 5. Their vocation, or calling by the Holy Ghost, which manifests God's purpose of love and mercy to them; 6. Their justification, being reckoned just and righteous in God's sight, and dealt with as such; and, lastly. Their glorification, when they shall have done with a poor, wretched, wilderness world. O my brethren and sisters in Christ, if you have any gospel experience, how your hearts must be touched by these truths, because they comprise the Divine mind and will towards you. The Lord's people must be brought to enjoy these things, to realize them, hence their eyes must be enlightened to comprehend them—a faculty which no natural man hath, for "they are spiritually discerned;" but the power lies here—"they shall all be taught of God." Yes, you must learn these things by Divine teaching if you are children of God. O how many go out of the world untaught of God, and drop into hell; but not so His church, each and all shall be taught of God; and what like these truths to stay and support the soul under the trials of the way, the sorrows, crosses, and tears of a time state? May we realize the blessed unctious teaching of the Spirit, so that the word may drop as the rain, and distil as the dew. Observe, the apostle supplies us with an answer to this question—"What shall we say to these things?" Why, says he, we may say this—"If God be for us, who can be against us?" If God has been so blessedly for us as to appoint us for salvation—devised by infinite wisdom, and executed by omnipotent power—then may we be sure that none shall frustrate or circumvent Him. But this may be understood intellectually, and yet there may be no experimental acquaintance with it; therefore the Lord give you to see whether you have Divine teaching in the matter. But, further, we may say, "He that spared not His own Son, but delivered Him up for us all"—the whole church of God—"will He not with Him also freely give us all things?" Yes, this comes out of it—that as God delivered up His Son, and ground Him between the upper and nether millstone of God's wrath and the devil's malice, that He might be the food of the church, and the Head of the church, so must you have an experimental acquaintance with this truth. What! do you think God gave up His Son to suffer all

this, and yet it is unnecessary to have a heartfelt experience of it? O poor sinner, what a mercy is it that thou wast not delivered up. What a mercy that thou art not in hell. O that the lengthening out of thy time might be a token of mercy—that the long-suffering of God in thy case might be salvation, even as some amongst us, once in your state, have found, who have been brought under the droppings of the cross, and tasted that the Lord is gracious. Now to such He says—"Shall He not with Him freely give us all things?" What a reason that you should cast all upon Him, leave all with Him; for in yet a little while our race shall be ended, our trials over, and Jesus will come again and receive us to Himself. Now that coming *again* implies He has come before, and that I apprehend is something more than His incarnation and assumption of human flesh; but a coming to the soul in grace, and so a coming for the soul to carry it to glory. As if He said—"I came in grace and manifested Myself to you, poor sinner; but I will come again and fetch you home to be with Me for ever." Meanwhile, if a council of angels sat upon the cases of the Lord's people individually, they could not be better managed. Do you doubt it? Says the Lord, "They shall be led by a right way to a city of habitation." Now if you do not believe that, you do not believe in the express word of God. Ah but, say you, the way appears oftentimes wrong to me—well, it is all right to God. The *end* God considers—for the last in execution is the first in His purpose; and so, whatever you may think, the means are suited to the end. The Lord comfort you with this. Some of you, I know, want a fresh view of the end, as with myself, at this day, for this bears us up under the crosses, difficulties, cares, and sorrows of the wilderness; but we must have the open eye to see to the end; and even those who have the opened eyes find them closed sometimes. But the apostle says further, "Who shall lay anything to the charge of God's elect?" O, if these things be true—if God have foreknown, predestinated, and called them—what shall be laid to their charge? Now there are doubtless some here who never realized their election, though the word says, "Make your calling and election sure;" others again of you cast it out of your creed altogether, as if the word of God were silent about it; and others are more sure of anything in the world than their election. Ah, but I know there are those amongst you who are longing to realize your election, longing to be certified of the love of God—that love which He reveals to His church, and which is as a sponge to absorb all the love and all the mercy of God; which drinks up, takes in, and holds fast the love of Jesus. Well, then, says the apostle, if these things be true, "who shall lay anything to the charge of God's elect?" What! are there no charges against you, poor sinner? Say you, "Satan is ever tempting, accusing, condemning me; my own heart condemns me; my God Himself seems sometimes to condemn me. Does He not accuse me, and deal with me as guilty?" Yes, in the way of chastisement He may and does, for He says, "As many as I love I rebuke and chasten." But this freedom from condemnation is in the matter of justification and salvation. God views His elect in Christ as righteous, and deals with them finally as such; but He will

correct them here when they do wrong. Oh, He is a wise Father, and He will not spoil His children, therefore they must have the rod when they need it. The Lord says they were all chosen in Christ "holy and without blame before Him, in love," and for the end that God chose them they shall come. They are thus partakers of the holiness of His nature, as well as of the righteousness of His doing, and as in Him all He has is theirs; and as there was no fault found in Him, so no fault shall be found in them. Christ is the head, the church is the body, but it makes only one Christ. Satan cometh and findeth nothing actually in Christ, nor relatively in His church, therefore are they "without spot or wrinkle, or any such thing." He hath seen His people from eternity to eternity, and nothing they can do in time shall alter His purpose or change His view of them. O to have a blessed experience of this! To be able to say this God is my God! Here then we have eternal justification, a doctrine much repudiated in the present day; but the Lord open your eyes to see it, and not make a wrong use of it. It is indeed blessed to be brought to know and receive the Christ of God. Many make up a Christ of their own. But what think *you* of Christ? Ah, that is the point after all. We may notice justification in a few other senses. It is said to be by faith—by blood—by grace—by God—by knowledge—by works—which manifest the principle and adorn the doctrines of grace, and justify it from the false charges brought against it. Justification is a blessed truth. What do you know of it? Poor worldlings go on from day to day blind to these things. How dreadful to die thus. But we must look at another question, Who is he that condemneth? Aye, if these things be true, who shall condemn? "There is no condemnation to them who are in Christ." Oh what words for a poor self-condemned, law-condemned, world-condemned sinner, yea, deeming himself God-condemned too. Have you felt this? To be condemned is to perish, to be lost for ever. But who can condemn God's elect? None. Why? Because they are in Christ, who was condemned for sin, that you might be free. And will He condemn you now? What did He see in you at first to make Him fix His love upon you? Can you answer that? O *nothing, say you.* Well, then, He will never alter now—He hateth putting away. Chastened you may be, rebuked, tried, many a stripe He may see needful for you; but put you away He will not, He cannot. Nothing can separate from His love, and over all hindrances you shall be more than conqueror. And what is that? Why, to obtain good out of it all. To be more than a conqueror is to be a gainer. This is the heritage of God's elect, and yours if you be His.

Ah, how hard it is to believe when God seems to be our enemy! But the saints of old were enabled to hold on notwithstanding appearances were against them. What are our sufferings compared with those of Paul, or the martyrs, in the eleventh chapter of Hebrews?—*Parks.*

JOY IN SORROW.

Everton, March 26th, 1771.

ıR BROTHER,—Mr. Winter informs me of the loss of your wife. nce knew she was mortal; but she has now put off mortality, become immortal. Can this grieve you? Oh that I was where ıw is!

> "Safe landed on that peaceful shore,
> Where pilgrims meet, to part no more."

as once a mourning sinner in the wilderness; but she is now a ed saint in Zion,—the Lord is become her everlasting light,— ıys of her mourning are ended. Does this trouble you? She ıce afflicted with bodily pains and weakness, encompassed with and harassed with a crowd of anxious, needless fears; but she ɔw arrived at her Father's house, and Jesus, dear Jesus, has away all tears from her eyes, and freed her in a moment from ns, cares, fears, and wants. And shall this affect you?

> "She ranges on the heav'nly plains,
> And sings with sweet heart melting strains;
> And now her soul begins to prove
> The heights and depths of Jesus' love.
> He cheers her with eternal smile;
> She sings hosannahs all the while;
> Or, overwhelm'd with rapture sweet,
> Sinks down, adoring, at His feet."

ıve not lost your wife; she has only left you for a few moments ın earthly husband to visit a heavenly Father—and expects your there soon, to join the hallelujah for redeeming love. Are you ɜeping? Fie upon you, brother; weeping because your wife ɜep no more!—weeping because she is happy, because she is to that assembly where all are kings and priests!—weeping be- ɜhe is daily feasted with heavenly manna, and hourly drinking ɾine in her Father's kingdom!—weeping because she is now you would be, and long to be eternally!—weeping because she ɟing sweet anthems to her God and your God! A shameful ıg! Jesus has fetched your bride triumphantly home to His ɔm, to draw your soul more ardently thither; He has broken up rn to bring you nearer and keep you closer to the fountain; has a moment's separation, to divorce your affections from the re; and has torn a wedding-string from your heart, to set it a ıg more freely and panting more vehemently for Jesus. Here- ou will see how gracious the Lord has been in calling a beloved ome, in order to betroth the husband more effectually to Himself. nber that the house of mourning becomes and befriends a sinner; ɜrrow is a safe companion for a pilgrim, who walks much astray ıis heart is well broken. May all your tears flow in a heavenly ıl, and every sigh waft your soul to Jesus! May the God of all ıtion comfort you through life, and in death afford you a trium- entrance into His kingdom. So prays your friend and brother gospel of Christ,

J. BERRIDGE.

A BOOK FOR HIGH AND LOW.

"I went last Sunday to F——, and I was taken to the parish church. It was marvellous all I saw, and still more all I heard, which reached its climax when the congregation was called upon to pray for the repose of the soul of one who had departed this life. I felt dreadfully bewildered; but on my return home, I thought I would take a look at a new book we had just received. I read it with great interest, and felt enlightened."

The book thus favourably mentioned was one lately issued to meet the increasing errors of the day, both in the Church of England and among Dissenters, and has already reached a second edition. It is entitled "High Church,"* by H. H. A. S. The following extract is a synopsis of the book, and may have weight with those who are brought into contact with men whose opinions and practices are leading the ignorant into Popery under the guise of religion:—

"What is meant by the term a good churchman? Who and what are the authorized exponents of the Church's doctrine? These are questions I have been compelled to ask myself, for I have been accused of being deficient in churchmanship, whereas, I claim to be emphatically a high churchman. It is true I protest against the terms ALTAR, as applied to the communion table—SACRIFICE, as applied to the Sacrament of the Lord's Supper—PRIEST, in its sacerdotal signification—BAPTISMAL REGENERATION, when implying that inward and spiritual grace always and necessarily accompanies the outward and visible sign, and to the doctrine of the REAL PRESENCE, as attributed to the bread and wine after consecration. I also object to the use of GORGEOUS RITUAL, VESTMENTS, INCENSE—to the practice of AURICULAR CONFESSION and PRIESTLY ABSOLUTION—to any religious importance being attached to STATED FAST DAYS, and to TRADITION—to so much honour being paid to the VIRGIN MARY, SAINTS, and ANGELS—and to the symbol of the CROSS as an ornament—and I claim to be a high churchman, on the very ground that I *do* protest against these things, for I see that the Church of England to which I belong and to whose Articles I have subscribed, not only does not recognize them, but has taken the greatest pains to repudiate them—hence I not only disclaim but retaliate the charge of low churchism, and I indeed accuse those of being dissenters from the Church to which they professedly belong who assert doctrines which she has rejected, and indulge in practices which she has forbidden."

Whatever Christ has commanded His people to do, He has promised them grace to enable them to do.—*Romaine.*

There is a disease in the Passion Tree of so deadly a nature that if it once attack the root it pollutes the most distant branches, and even every leaf; and there is another variety of the same kind of tree which, although never primarily attacked with the disease in question, is yet of such a nature that if it be grafted on to the former while this (the former) is diseased, then the latter so eagerly absorbs to itself the morbid quality (whatever it is) that the one recovers, and the graft, having spent its strength, sickens and dies. Adam is this Passion Tree, and Jesus is this scion.

* Price One Shilling. Bemrose and Sons, Paternoster Row, London.

CHRIST'S INTERVIEW WITH HIS DISCIPLES ON THE COAST OF TIBERIAS.

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught."—John xxi. 9, 10.

The words just read to you form part of the account of what St. John speaks of as Christ's manifestation of Himself to His disciples after He was risen from the dead. The most careless readers perhaps can hardly read the words without feeling that there is something strange and mysterious in what they state. How came this fire of coals on that lonely shore? who kindled it? who laid out the provision which was spread? If, as we can scarcely doubt, there were something symbolical or significative in what thus met the disciples' view so soon as they came to land, what are the truths, what the lessons, that were figuratively conveyed? We have a great and difficult subject of discourse before us; we must proceed with caution; we must proceed with prayer. The inspired historian adds no explanation, he gives nothing but the facts; but the facts would not have been written except for our admonition and instruction. We are therefore to study them with all care, but at the same time in simple dependence on the teaching of the Holy Spirit, through whom alone can the dark things of scripture be made clear, and the intricate plain.

Let us begin with looking attentively at the foregoing parts of the narrative, for this may greatly assist to a right understanding of the facts on which we are especially to comment. The chapter before us opens with the mention of the assembling of seven of our Lord's disciples on the coast of the sea of Tiberias. The solemn interview which Christ had promised to grant to His followers on the mountain in Galilee, appears not yet to have taken place. We may suppose that the disciples were waiting for the commission which they were then to receive; and in the meantime they were at liberty, and perhaps even necessitated by want, to pursue their original occupations. Under these circumstances St. Peter tells the other disciples of his intention of going a fishing; they agree to accompany him; the seven embark together, and spend the night in fruitless toil, for they caught nothing. But when the morning came there stood a stranger on the shore; one, at least, whom the disciples did not recognize, though it was none other than the risen Christ Himself. The boat being at no great distance from the shore, Christ could speak to His disciples; and He accordingly enquired of them whether they had "any meat." On their answering "No," He directed them to "cast the net on the right side of the ship," and assured them they should "find." Though the disciples did not recognize their Master, there must have been something in the air and appearance of the speaker which commanded their attention, and perhaps caused them to suspect who it was, otherwise they would hardly have been prompt to obey a command that, after toiling all night in vain, they might have been disposed to con-

sider as uttered in ignorance or presumption. They however cast the net without hesitation, and immediately they enclosed so great a multitude of fishes that they were unable to draw it. This miracle (for they can scarcely fail at once to regard as miraculous so sudden and large a draught of fishes occurring at the moment when they were about to give up in despair) suggested that the stranger on the shore must be Jesus Himself. The miracle, independent of its wonderfulness, was so familiar in its nature and circumstances to that which had preceded the calling of Peter, that the dullest must have entertained a suspicion, if not a conviction, of the presence of the Saviour. But it was the disciple whom Jesus loved—for affection is quick sighted—who first satisfied himself as to its being the Lord; and on his telling this to Peter, that impetuous but ardent disciple threw himself into the sea, that he might hasten to the Master whom he had lately so fiercely denied, but to whom he now longs to give proof of a devotedness increased by remembrance of his offence, and obtain His forgiveness. The other disciples, acting with less vehemence, but equally desiring to be with their Lord, proceeded toward the land in their ship, dragging with them the net with its ponderous enclosure. And then it was, on their reaching the shore, perhaps much at the same moment—for Peter in his impetuousness may not have outstripped his brethren who took the more ordinary way of approaching their Lord—then it was they found what is described in the text—a fire of coals, and provision for a repast. The fire could hardly have been kindled by themselves over night; they had been absent many hours, and what they had lighted would have been extinguished. They appear moreover to have gone a fishing from being in want of provisions; at all events they would hardly have left fish behind them on the shore, or if they had it could not have been fish which their own hand had placed on the coals which now stood ready for their meal. The supposition is preposterous that they lighted the fire before embarking, and laid fish on it to cook whilst absent on the sea. Besides there is something peculiar in the way in which St. John mentions the fire and provisions. He is particular in noting that it was "as soon as they were come to land" that the disciples saw this fire of coals. It was the first object which met their eye on landing. There would have been nothing to mention had this fire been only what they had themselves kindled over night; and we may believe that the Evangelist is so careful in pointing out that the fire was seen at the instant of reaching the shore, on purpose to make us understand that the disciples did not light it after they landed, and that neither did they stir up the embers of the fire made before. You might have expected that the disciples would have been so engrossed with looking on their risen Master as to have had no eye for any other object. Neither would they have had, we may venture to believe, unless for something startling and mysterious; but that strange fire, kindled, as they may have felt, by some invisible hand, seems to have drawn off their attention even from Christ, who fixed their gaze as they set foot on the shore, and perhaps (as the burning bush with Moses) helped to persuade them of the actual presence of Divinity. And now you will

observe, that though there was all the material for a repast—angels, or the Redeemer Himself having, in their absence, made ready the fish and the bread—Christ does not forthwith invite them to dine, but first of all (and this is a very significant circumstance) directs them to bring of the fish which they had caught. Neither was this direction complied with in haste, a hand being thrust into the net, and some of the rich store transferred to the coals. There appears, on the contrary, to have been great deliberation. The net was drawn to land; the fish were counted, and found to be in number a hundred and fifty and three; and it was not till this had been done, and then (as we may conjecture) some of the newly caught fish had been dressed in addition to those already prepared, that our Lord bade His disciples partake of the meal provided for them by His supernatural power. Such are the main circumstances of the narrative; and you cannot fail to be impressed with a sense of something strange and unearthly, and to feel that, like Moses in Horeb, you must put off the shoes from your feet ere you presume to approach the strange flame which seems to have been kindled in a moment; for the apostles saw it not till they had set foot on the shore, though one might have expected it would have been visible during the night. Come, then, and let it be with all awe and humility, but nevertheless in the hope of instruction and comfort, that we gather with the disciples round the fire of coals, and endeavour to decipher the symbolical lessons which the whole transaction may have been designed to convey.

But now there are one or two suppositions which will present themselves to a thoughtful mind, and which deserve a passing notice, though they may be evidently incommensurate with all the facts of the case. It may readily occur to you, as one explanation of the kindled fire and the prepared repast, that Christ had been thinking kindly of His wearied and hungry disciples. Knowing how they had spent the night, and how much they were in need of refreshment, He had graciously employed His power in making ready a meal where, had they been left to themselves, they would have been utterly destitute. We need not exclude this explanation. We may believe it was part of the purpose of our gracious and compassionate Lord to supply the bodily wants of His followers—to provide fire to warm them, and food to satisfy them; but there is too much reason for regarding the miraculous draught of fish, like every other miracle, as designed to serve as a parable, to allow of our being content with an interpretation of the text which would strip it of all figure, and reduce it into a mere evidence of the tender consideration of Christ for His people. There is another explanation which may suggest itself, and which makes the whole transaction refer especially to St. Peter. It would certainly seem as if one great object of the manifestation of Christ had been the publicly restoring of the apostle to dicipleship who had so shamefully denied Him, but whose repentance had been as bitter as his offence had been flagrant. You will remember that so soon as the dinner was over, Christ addressed Peter with the question, "Simon Peter, Simon, son of Jonas, lovest thou Me more than these?" and when Peter had replied, "Yea, Lord; Thou knowest that I love Thee," Christ said

unto him, "Feed My lambs." This was, as it were, the re-investing Peter with the pastoral office, of which he might justly be thought to have stripped himself, when he basely and with an oath denied that he belonged to Christ.

But how does the mode or character of the manifestation agree with the supposition of its having been granted with a view especially to Peter, to his public reinvestment with the pastoral office. Most accurately; for now observe. When Simon Peter was first called by Christ—called, that is (for there had been previous intercourse), to forsake his worldly occupation and devote himself to the preaching of the gospel—Christ wrought, as you will remember, a miracle precisely similar, in its nature and circumstances, to that recorded in the narrative under review. Simon Peter and his partners were then in a ship on the sea of Gennesaret. At the bidding of Christ they then also let down their net, and the result then also was that immediately "they enclosed a great multitude of fishes." And then it was that Simon Peter being overcome by the miracle, Christ separated him for the office to which He afterwards gave him a more solemn appointment, saying, "Fear not; from henceforth thou shalt catch men." So that there could not well be a more accurate correspondence than between the mode in which Christ prepared for Peter's first ordination, and that in which He made way for re-ordaining him after his calamitous fall. It can hardly be imagined but that the similarity of the miracle must have painfully forced itself on the attention of Peter, bringing back to the mind of the penitent disciple the happy occasion on which he had forsaken all that he might follow our Lord, and perhaps suggesting how deplorably he had since altered his position through an over-weening confidence in his own steadfastness.

But what had the fire of coals to do with the transaction? It is this of which we chiefly seek the purport or design; for it does not yet appear how it served or contributed to the supposed object of this third manifestation of Christ. But if the sad fact of his denial of his Lord requires to be yet more vividly brought to his notice, might not the fire of coals help, in a measure, to recall this fearful act of Peter's apostacy? Thus much is certain, that the expression, "a fire of coals," occurs only in one other place in the New Testament, as though this were not the ordinary sort of fire, and the Evangelist wished to mark of what it was made. And it is the same Evangelist, St. John, who uses the expression on the two occasions. But what is the other occasion on which St. John mentions the fire of coals? It is when he is relating what took place in the palace of the High Priest, after Jesus had been apprehended and brought before Caiaphas—"And the servants and officers stood there who had made a fire of coals; for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself." It was then whilst he stood by this fire of coals that Peter denied his blessed Lord and Master. It was whilst he stood by this fire of coals that Christ threw on him that look which, following on the crowing of the cock, caused him to go forth and weep bitterly. Was not then the fire of coals found mysteriously kindled on the shore of the lake, likely to recall to Peter the circum-

stances of his own apostacy? It were hard to believe that, painfully affected as he must already have been by the miracle of the fishes, he could have looked on that strange fire, produced to all appearance by another miracle of Christ, and not have had all the scene in the High Priest's palace brought back on him with a sort of crushing power. Again is he standing as he stood on that fatal night, and again he meets a look which, more terrible in its meek reproachfulness than the fiercest glare of indignation and vengeance, convicted him of apostacy, and convulsed him with remorse. So that the fire of coals so pointedly mentioned by the Evangelist, who alone of the sacred historians has recorded of what the fire was made in the High Priest's hall, helps to complete the series of symbolical facts. On this supposition you are to consider that our blessed Redeemer, graciously designing by a triple commission, which should correspond to the triple denial, to restore His disciple to the pastoral office, arranged the circumstances of His manifestation of Himself so as to fix Peter's attention on the apostleship with which he had been honoured, and on the apostacy by which he had deserved to forfeit it altogether. Nothing could be better constructed to fix his attention on the apostleship than a miracle most accurately resembling that which had first induced him to forsake all and follow Christ; and accordingly after another night of fruitless toil, the net is again ordered to be cast into the sea, and again encloses a huge multitude of fishes. But how, on that wild sea shore, is he to be forcibly reminded of his apostacy? What shall pall that shore with recollections of the scene of disaster and of shame? Nay, if it were by a fire of coals that the recreant apostle stood when he thrice denied his Lord, and if the fire of coals were among the last things to be looked for on the solitary coast, why it might be hard to say what could have been better fitted than a fire of coals to fill Peter with remembrance of his terrible fall. Oh! it must have been to him as though there thronged up from the past the taunting questions of the servants, and his own fierce execration, and the short crowing of the cock, and the piercing, subduing look of his Lord, when, so soon as he was come to land, he saw a fire of coals there, lighted he knew not how, but for what he could not doubt.

In one of our Lord's parables, the kingdom of heaven is likened unto a net, which being cast into the sea, is gathered of every kind. So that we may be said to have Christ's own authority for considering that the miraculous draught of fishes represents the bringing of multitudes into the church through the instrumentality of the preachers of the gospel. There can be no doubt that in this second miraculous draught of fishes there was an especial reference to the combining of all nations in the visible church. The number of the fish is to be carefully noted—one hundred and fifty and three; and so also is the remark of the Evangelist—"And for all there were so many, yet was not the net broken." As to the number, it appears that one hundred and fifty and three was the exact number of kinds or varieties of fish then known. So that we may justly conclude that the number was an indication that persons of all nations and conditions should enter into the church. And then the remark, as to the net not being broken,

though it included so many fish, must be considered as prophetic of the Christian church. Unlike the Jewish, which was not constructed for enlargement and extension, the Christian church might embrace the ends of the earth, and not be overcharged, whatever the multitude and variety of converts. So far there is little difficulty in assigning the parabolic character of the narative before us. Every one may readily follow the facts, and be aware of their typical import.

(To be concluded D. V. in our next.)

A WORD FOR THE TRIED.

All the family of God have not got the full assurance of faith, and those who have the strongest assurance cannot exercise it when they please. David had this grace in the highest exercise when he said to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and He will give you into our hands." Here is assurance under arms at the front of the battle; but his assurance did not appear to be in such wonderful exercise at the time of Absalom's conspiracy, which many of his people took notice of —"And all the people were at strife throughout all the tribes of Israel, saying, the king saved us out of the hand of our enemies, and he delivered us out of the hands of the Philistines, and now he is fled out of the land for Absalom." All the household of faith are not blest with the full assurance of faith, and few who have it are favoured to enjoy it at all times; and it is evident that the life, power, spirit, and exercise of faith are not at the command nor at the disposal of man; and it is as plain that the old man and the new, grace and corruption, faith with its fruits, and unbelief with its doubts, do dwell in a child of God at one and the same time, though he stand in gospel liberty. There is in the most advanced believer a law in the members warring against the law of the mind; and it is clear that assurance belongs to the law of faith and love in the mind, and it is plain that unbelief is part of the law in the members that makes war with the law of the mind; and so you will find this out for yourself, unless you are one of those who are perfect in the flesh. If so, you have no battle to fight, nor anything to pray for. W. H.

The believer attends ordinances that he may know more of Christ, receive more from Him, and depend more upon Him.

Your letter brought tears to my eyes. The idea of an unworthy creature like me being made instrumental in spreading God's truth is enough to break my heart. Well, God will have it so! He *will* be glorified, and *He alone*, so He selects a wretch like me to get honour by! This is the only way I can account for it.—*Parks.*

Heavenly Mansions.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, APRIL THE 22ND, 1866, BY THE LATE REV. WILLIAM PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*"—St. John xiv. 2, 3.

I showed you this morning some of the many occasions of heart trouble the poor disciples of Christ have in their passage through this gloomy and terrifying world; how that *Satan* troubles them—*wicked men* trouble them—their own *depraved nature* troubles them—and sometimes *darkness* (owing to the withdrawal of God's presence) troubles them. All these are the inheritance of God's people in *this* world; and not only from the nature of the case, but with the wise purpose on the part of God of teaching them that *here* is not their rest. O depend upon it, we shall have to thank and glorify God hereafter for our heart trouble here; for were it not for it, we should have been content with our lot here, and should have forgotton all about the glorious inheritance that awaits us above.

I also pointed out to you the remedy which Christ has provided for His poor people's heart trouble, namely—*Belief in God, and belief in Himself;* and, doubtless, if we could at all times act faith upon a *covenant-keeping God in Christ*, we should have an infallible cure for all sorts of heart trouble; but *this* we cannot do, and so our considerate and sympathizing Lord condescends to come lower, and speak to our *senses* in this matter.

In our text for the morning He speaks to our *faith*. In the text I have just read, He seems to speak to our *sight*. He gives us something tangible, something at least that our poor carnal capacities can grasp, something that requires no mental effort to understand. He tells of a *place* where we shall be with Him by-and-by—and He tells us that He will come and *fetch us home to that place*. All this is sweetly calculated to induce us to forget our heart troubles. Let me now attempt to open up this text for you.

I. "*In my Father's house*"—*i. e., in heaven*. That place is called by many names in scripture—*e. g.*, a *kingdom*—a *city*—the *kingdom of God*—a *country*—a *habitation*—a *building of God*—a *house not made with hands*—each and all indicative of a *place*. I like to think upon heaven being a *place*, for it is calculated to give us more comfort than by considering it merely as a *state*. You know that some teach that *heaven* is only a state or condition of mind. There is something cold in *that*. I would rather believe it is a *place*, a glorious and heavenly *place*, where the

inhabitants live in perfect peace and joy. O blessed place! where there is no sin or sorrow, no pain, no tears, no envy, hatred, malice, rebellion, jealousy, no lying, no striving, no wrangling or quarrelling! But all is sweet harmony and peace! "Let not your heart be troubled," says Christ to His dear people. Think of the *place* you are going to. The joys of that place will compensate you for all trouble here!

But who are they that are to inhabit that place? We are told in the book of Revelation (xxi. 27)—"*There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie.*" And this makes us tremble, for we know that we are sinners, and have done many things we ought not to have done, and then we ask ourselves—*How shall* WE *enter there?*

Again we read the sentence in Rev. xxi. 7—"*He that overcometh shall inherit all things,*" and then again we are cast down, for we are conscious of having been many a time overcome by Satan and our own flesh, instead of overcoming at all times. Thus, unless we are properly taught, we become involved in gloom and despair, saying—"WE *shall never inherit Christ's Father's house!*" But, ah! how sweet to have the key in our hand that can shoot back the bolt of this difficulty! With respect to the first, we read that it is Christ's own work to cleanse for Himself a people who shall be without spot, or wrinkle, or any such thing, and to present them *faultless* at the throne of His Father's grace! So that there will be nothing that defileth in any of them!

And respecting the second, *the overcoming* does not mean that we have to start and master every difficulty, and overcome every sin, in our way; but that it is to be done by *our believing on the Son of God!* "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John v. 5.

Here is the answer to the question—Who are they that are to inherit that place above, to which Christ in the text directs our attention?

O what a relief is this to a troubled heart! Now we can understand Christ! Now we can take encouragement from the text!

"In my Father's house are *many mansions,*" says Christ. What is the meaning? I do not think it means many different rooms or apartments, in which the inhabitants enjoy various degrees of happiness. No; for in heaven all live in common, and the whole house, with all things in it, is common to every one admitted into it, every one enjoying it as much as if there were none to enjoy it but himself. Beware of that carnal, unscriptural notion that some have got of the joys and comforts of heaven. They fancy that the saints will occupy different positions according to the use of their talents and opportunities upon earth! This, of course, has sprung from *Rome*, the great seat of free-will and salvation by works! It is held, I can tell you, by many who call themselves Protestants; but I warn you against its folly and its carnality.

The phrase means that heaven is a very large and capacious place, capable of receiving a vast number of people. The original apostles might fancy that there would not be room for them in heaven, con-

sidering that Christ would have such an innumerable train of holy angels with Him; but the Lord says to them—"*there are many mansions* there." Abundance of room for all the holy angels, and for all My people.

And mark the word "*mansions.*" It is not *tents*, or *tabernacles*, such as men live in on earth; but *mansions*, abiding places. What a comfort to the poor saints, tossed to and fro, from lodging to lodging, and exposed to much hardship and danger here. "In this tabernacle," says Paul, "we groan, being burdened; but above, we have a house not made with hands, eternal in the heavens!" Brethren, believing prospects of these things will cure heart trouble.

"*If it were not so, I would have told you,*" says Christ—*i. e.*, If there were not such a blessed place for you, My people, after all your sufferings in this life, I would have told you. I have told you of the many troubles and sufferings you are to endure; and for your encouragement I am now telling you what glorious things you will shortly enjoy above, in My Father's house. "*Many mansions*"—no prisons, no fetters—but glorious dwellings, where you will be happy for ever!

Observe here, how careful the Lord is to conceal nothing from His people that conduces to their comfort. "*If it were* NOT *so, I would have told you.*" Hence we learn that whatever Christ has *not* revealed, it is not necessary for us to trouble ourselves about. He has left many non-essential things as open questions; these things are evidently of no vital importance, let us not then suffer them to be the cause of needless controversies amongst us. Such I consider to be—1. *The mode of baptism;* 2. *The mode of church government;* 3. *The origin of evil;* 4. *The wearing gowns, surplices, &c.*—questions that, alas! have created the fiercest debates amongst many of God's people! Let *us* remember the significance of His words—"If it were *not* so, I would have told you."

"*I go to prepare a place for you.*" But was not this place prepared before the foundation of the world? See Matt. xxv. 24—"*Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.*" Yes, doubtless, heaven for God's people is no new place, is no place of a few thousand years old—but older than the world itself, older than time itself! But the meaning is that Christ, as our forerunner, is gone into heaven to take possession of that place in the name and on behalf of His people. The meaning is, that it is *by Christ alone* we can get to heaven. It is as if He had said—"I have purchased this most glorious place for you with My blood—I have promised it to you—and now I go to take possession of it for you in your stead."

Brethren, if we could always believe this, and that heaven will make amends for all the sufferings of the way, we should bear bravely up, and not be troubled in our hearts. And now mark you the climax of this assuring and condescending address—"*And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.*" But, what? Does He intimate that He will not come to us before what we understand by His second coming at the last day?

CHRIST'S INTERVIEW WITH HIS DISCIPLES ON THE COAST OF TIBERIAS.

(Concluded from page 168.*)*

Now since by the fish of all kinds which the net enclosed, we are undoubtedly to understand the members of the church under the gospel dispensation, ought we not to understand by the fish on the coals, the members of the church under the Jewish dispensation! This is nothing but preserving or keeping up the metaphor. If the fish just caught represented the converts that would be made by the preaching of the gospel, the fish which had been caught before, and not by those who now drew the net to land, may surely—we should rather say must—represent those of whom the church had been composed during the ministration of the law. So that the visible church before Christ was figured by the fish already on the coals; the visible church after Christ, by the fish just enclosed in the net; and when the newly caught fish were placed on the fire with those which had been previously secured, was it not shown that the visible church before and after the coming of Christ was virtually but one and the same—that its members, at whatever time they lived, had to be brought to the same altar and purified by the same flame. I know not why we should not think that that strange fire, mysteriously kindled on the lonely shore, was typical of the propitiatory work of the Redeemer, through which alone the men of any age can be presented as a sacrifice acceptable unto their God. We have all to be laid on an altar; we have all as it were to be subjected to the action of fire; but there is no altar but the one Mediator, and no fire but that of His one great oblation, which will answer for those who seek to consecrate themselves a whole burnt offering to their Creator in heaven. And what could be a more lively proof of the fact, than that Christ before His departure from earth, when standing on this margin of the sea—the separating line, so to speak, between time and eternity—Christ caused an altar to rise mysteriously in itself, for no human hand reared it, and crowned it with burning coals which could not have been kindled by any earthly flame, and then brought about that there should be placed on this sacred and significant fire, representatives of the one visible church, as it subsisted before His incarnation, and as it was to subsist until He should come the second time to judgment.

Now it can hardly be said that there is any part of the remarkable narrative before us which does not thus find a consistent interpretation. It is true indeed that we have made no observation upon there having been bread as well as fish lying provided; whereas the Evangelist has carefully noted it, because mentioning afterwards that our Lord took of both bread and fish, and gave to His disciples. Christ, you will remember, had fed a great multitude with a few loaves and fishes, typifying how the truths and doctrines of His religion should suffice for the spiritual sustenance of the whole world. The disciples would naturally be reminded of this miracle when Jesus again took bread and

fish, and distributed among them; reminded too (and what parting lesson could be more important?) that the food which Christ delivered to them as spiritual pastors, would be an abundant provision for the men of all ages and all countries.

But now, considering that a sufficient and consistent interpretation has been assigned to the several parts of the narrative before us, let me show you, in conclusion, into what a beautiful lesson some of the facts may be wrought when a broader view is taken—one which shall more distinctly comprehend ourselves. We would not indeed claim for what we have now to advance, the character of an explanation or interpretation of the significative circumstances. It is at best but an accommodation of the parable; but when a portion of scripture has been expounded as relating to others, rather than ourselves, it is both beautiful and useful to search for some personal application, that we may feel our own interest, and find our own profit in the passage reviewed.

It is a natural and an appropriate simile which likens life to a voyage—a voyage which has variety of terminations; sometimes in a calm, sometimes in a storm; the vessel in one case casting anchor in placid waters, so that the spirit has but, if we may use the expression, to step gently ashore; in another suffering shipwreck, so that there is fearful strife and peril in escaping from the waves. We shall all reach the shore of another world; for though some may be said to be thrown violently on that shore, whilst others are landed on it as if by the kind ministry of angels, none can perish as though existence might terminate at death. Of all it will have to be said, as of those with Paul in in the ship, "some by swimming, some on boards, and some on broken pieces of the ship; and so it came to pass that they escaped all safe to land." Now there is something of a delineation of this variety of modes of death, in Peter struggling through the waters, whilst the other disciples approached the shore in their boat. Peter's is the violent death—the death of the martyr; but his companions found a gentler dismissal from the flesh; theirs is the natural death—death with fewer of the accompaniments which invest the last act with terrors and awfulness. Yet die when we will, there is a mysteriousness about the moment of dissolution that must cause it to be met with some measure of fear and apprehension. The passing in that moment from time to eternity, the becoming in that instant a disembodied spirit—a naked, unclothed soul launched on an unknown scene, and with none of the instruments heretofore employed for the ingathering of knowledge or the communication of thought—oh! who ever marked, so far as it can be marked, the noiseless flitting away of man's immortal part without experiencing a painful inquisitiveness as to what had become of that part, as to where it was, as to what it saw, as to what it heard. There may be a thorough assurance that the soul has gone to be with the Lord; but whilst this destroys all anxiety on its account, it does not, it cannot repress the strivings of the mind to follow it in its flight, the intense gaze at the folds of the veil which hangs between the present world and the future, as if it must have been so far withdrawn, from the admission of the spirit just freed from flesh, that some

glimpses might be caught of the unexplored region beyond. But in vain this straining of the mind, this intenseness of the gaze. Whilst we live it is an infinite desert, which no thought can traverse, that separates the two worlds; though when we come to die, it will be found only a line, like that which the last wave leaves on the sandy shore. Let it satisfy us in the meantime, that whatever the mode in which the soul of the righteous is dismissed, whether that mode be imaged by Peter casting himself into the sea and struggling to the land, or whether it be represented in the quieter approachings of the boat with the other disciples, the soul will find, as it were, preparation for its reception. Christ stands on the shore expecting His faithful servants, and of all of them it will have to be said, in the words of our text, "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon and bread." Oh! this may well shadow out what we are abundantly warranted in believing from more express statements of scripture, that to the faithful in Christ the moment of being detached from the body, is the moment of being admitted into happiness. "As soon as they were come to land." No delay, no interval; all that was needed was found ready—the fire kindled, and the banquet spread.

We need not dwell on this. "Blessed are the dead which die in the Lord, yea, saith the Spirit; they rest from their labours, and their works do follow them." "They rest from their labours" in that so soon as they come to land, they see "a fire of coals there, and fish laid thereon and bread." "Their works do follow them" in that they are then bidden to bring of the fish which they have caught.—MELVILL.

THE BELIEVER'S CONFIDENCE.—My confidence in the Lord is not founded on any thing I am, feel, or enjoy in myself; it is built upon the person and word of Christ, as revealed in the everlasting gospel. God's revelation of Christ, is the foundation of all my faith in Him. I receive the Father's testimony of His Son, and believe the record which He hath given of Him; and it is written, he that hath the Son hath life; what I am, or feel in myself, does, by no means, alter the truth of God, nor my faith either; indeed, it forces me to believe; because, what I am in myself, always produces in me, self despair; I have no hope in myself; I have not the least expectation from myself I never expect any, no, not the least alteration in the body of sin; therefore, I look off it wholly; I go off myself entirely; I renounce myself for ever; I am only confident in God, I have hope alone in Him, as I believe in Christ. It is what I know and believe concerning Christ, which carries me out of myself, and causes me to rest and centre wholly in Him; the more I feel of myself, the more I look to Him: because I am sin, therefore I praise His blood, because I am all emptiness, therefore I live upon His fulness; as I am nothing in myself, therefore I make Him my all.

AT THE BAR.

The following circumstance, as copied from the daily examination of the well-known "Claimant's" case, conveys a little useful teaching to the people of God. On some statement being made by a witness, the Claimant rose to reply; when the Lord Chief Justice said—"You must not defend yourself; your case rests with your counsel, and it could not be in better hands." The Claimant's answer was—"I know it, my lord," and sat down.

The attempt to defend is common to all the world. Adam led the way, Eve followed in his track; and since that day it is a native principle in humanity. When grace enters the heart, the first blow is laid at this root; and though it is death alone fells the tree, yet there are incisions made, and branches lopped off from time to time, that prove there is a divine power at work in the heart. A sense of sin brings down a proud spirit, and makes it cry out, "God be merciful to me a sinner. The soul, humbled under a solemn sense of what he has done, and what he is, can no longer defend himself. Job could not; he said, "Behold, I am vile." Daniel said his comeliness was turned to corruption, Dan. x. 8. And when grace met the persecutor Paul bearing letters to Damascus, to drag the saints that were in prison to death, the man was humbled in a moment, and, instead of defending himself, he said—"What wouldst Thou have me to do?" And when the Lord told him, after his conversion, to quit Jerusalem, as the Jews would not receive his testimony, he made this notable answer in excuse, not for himself, but for his enemies—"Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee; and when the blood of Thy martyr Stephen was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him." The mouth of pride and self-justification was stopped, and this "Pharisee of the Pharisees" was brought down in humility and self-abasement before the Lord." Now the lesson contained in these few but weighty words, "*You must not defend yourself,*" God will teach all His people whose cause He graciously takes up; they cannot, they dare not defend themselves. They have nothing to say, nothing to plead—they have no righteousness to present to God—sin and deserved wrath is all they see; but the mercy is, that those who cannot and dare not defend themselves, have an Advocate in Jesus—"*Your case rests with your Counsel, and it could not be in better hands.*" Now this is a blessed fact—"all God's people have Christ for their Mediator, Redeemer, Intercessor, Counsellor, and Advocate. "He will thoroughly plead their cause." He has engaged to bring them off more than conquerors, and all He has said He will do. But though this as a fact is known to the Sacred Three in One, who engaged to secure the salvation of all the children of God, it does not follow it is known by all the children of God. Many of them are in an unregenerate state, and do not trouble themselves about it; others, who are awakened to see sin in their heart, cannot receive the fact that Christ has undertaken their cause, and will carry them through. There is still something wanting

in addition to the fact, and what is that? Why, it is the sweet and blessed experience of it in the soul—the comfortable assurance that *my* case is in His hands, and He is *my* Advocate, *my* Counsellor. But how comes this about? says a poor timid child of God, who wants to know above all things that Christ has taken up his case; for he is fully persuaded, if He has, "It could not be in better hands." Well, all the arguments of all the divines that ever lived cannot satisfy a sinner in the absence of God's testimony. The letter of the word will not do it—the reasonings of men upon truth will not do it; nothing but Almighty power can produce this blessed result—to make a sinner leave his cause with the Lord, in the confidence that He will carry him through. This is effected by the power of the Holy Ghost, and man is as powerless in producing the experience of the fact as of producing the fact itself. Both are on a level as far as creature-work is concerned, therefore all appeals to the sinner, to push him into experience of the fact, are only unrighteous attempts to undervalue and ignore the work of the Blessed Spirit, whose office is to bring the great facts of salvation before the guilt-stricken sinner, and take of the things of Christ and show them to the soul's peace and comfort. Then they see for themselves "*their case could not be in better hands.*"

But there are many difficulties in the mean affairs of this life wherein the established believer finds he cannot do without his Advocate. The gospelized believer, through various causes, is often in the Law Courts—he has usually a case on hands that requires Counsel. Embarrassed by the affairs of this life—the thick clay of the wilderness—with all his well-meant efforts, he finds himself in difficulties he cannot manage, and in perplexities that are too much for his shallow wisdom to master, so he must needs take his case to a Counsellor who has been his help in days past. But there is something new in every trial, that gives a fresh aspect to the cause; and if faith be not given to meet the difficulty, doubts will arise as to the issue, and then the child of God finds himself still a learner—a broken reed—his stock of faith exhausted, and, like Sampson shorn of his locks, "weak as any other man." By these exercises of soul God's people are taught doctrine experimentally; they find out that their old nature still lives, that faith is not at their command, and that their sufficiency lies in God's sovereignty. A sound creed is a great favour; but a little sound experience, learnt in the school of heart-discipline, exceeds all head-knowledge; and truly blessed are the favoured few whom the Spirit of God thus leads into the truth.

But now a word upon this note-worthy reply of the Claimant's—"*I know it, my lord.*" When a poor guilty sinner, by divine power, is enabled to commit his case to the Judge of all the earth, with a sweet persuasion that He will plead thoroughly his cause, and carry him through honourably, what is the result in the mind? There is peace, trust, confidence, security. The believer who can say in faith, *I know it*, has a secret support while the trial is pending. The issue is no longer doubtful—"I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." This is faith's language and faith's confidence. The soul is at rest

now; it is not tortured by doubt or suspicion. It is no wild, random thought or assertion, based upon general views and doctrines that have their foundation in self-strength and creature-confidence. "The heart is fixed, trusting in the Lord." When the Lord by His Spirit breaks down a sinner to see his case is desperate, and enables him in the power of faith to commit it to the sinner's Advocate, Christ Jesus, then according to the measure of faith will be the measure of peace; and when the soul is brought by the sovereign grace of God to surrender his case to Jesus unreservedly, with the persuasion it could not be in better hands, and the free acknowledgment, *I know it, my Lord*, the heart is at rest; for saith the word, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Here we see the blessedness of faith in its happy results; but it is the saints' mercy that their success does not turn upon the measure of their faith, but upon the wisdom of their Advocate—"So the poor hath hope, and iniquity stoppeth her mouth." The Lord's people must be tried, and the trial of their faith is unbelief, whereby they are led into doubt, questionings, suspicion, distrust. But the case proceeds just the same; the Advocate does not regard the fluctuations in His client, but brings up the witnesses, and pleads the cause. To such poor tremblers, when the case succeeds, and judgment is given in their favour, what a gracious surprise it is to them. They never thought that they should win the day and gain the cause. "If God should make windows in heaven might such a thing be," was the unbelieving language of their heart. They did not dare to hope, and "hope deferred maketh the heart sick; but when the desire cometh it is a tree of life." And so the Lord's dear tremblers have found true in every age; for when liberty, assurance, and a sweet sense of interest in a precious Christ are made known to the soul, it seems too good to be true, and the language of the Psalmist is the expression of their feelings—"When the Lord turned again the captivity of Zion we were like them that dream; then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." L.

TO A FRIEND IN THE FURNACE.

My dear Friend,—I was, as all God's saints are, deeply exercised for a long time before I felt my way clear; but the Lord has been pleased most marvellously to show me His will concerning it, though it has been and is still often disputed.

The enemy is always watching our times of affliction, and as soon as he sees us entangled with perplexing circumstances, then he knows it is his time for assault. He never winnows but when the corn is under the flail. Here faith is apt to grow very feeble, and if we are rightly taught we shall fly to the shield of faith; if that be neglected at this special time, we shall be tempted to think hardly of God. Here Job

fell, and here the apostle cautions us: "I would not have you ignorant of Satan's devices." These things generally follow a careless and heedless walk, which I believe you and I, having waded through deep waters, are, through the mercy of God, made greatly to fear, lest He should add tenfold to our trouble when the next affliction overtakes us. We must learn to give up everything for which the Lord contends! Here have I found the sweetest contrition, and have been enabled to say with Job, "Though He slay me, yet will I trust in Thee." I have always found the judgments of the Lord a great deep; yet I sometimes think, and have this day for a few minutes felt, with a heart full of love, that the darkest dispensations are most assuredly in love.

The Father demanded ten thousand times more of His dearly beloved Son, and suffered Him to know and feel more sorrow, than we are capable of knowing. The Son suffered it all for our sakes, that "He might be a faithful and merciful High Priest," and know how to succour us. I think I see in all this the Saviour's great love, and the need on our part that we should have this continual correction. I may also say that I find in this path of tribulation most of the subject matter of my discourses to the people; and here it is I meet their feelings, and perceive that the Lord secretly works in my heart a sense of His love and approbation while I am speaking; and this spiritual liberty, which is of the Lord, carries along with it much authority. It is in this way the Lord breaks down and keeps down the spirit both of the preacher and hearers; and here we get the feeling sense of Jeremiah's words, "It is of the Lord's mercies we are not consumed, because His compassions fail not." Here also we learn with the same prophet to put our mouths in the dust, and are greatly ashamed to see how like we are by nature to the bullock unaccustomed to the yoke.

Boston says, "The straits of the children of men afford a large field for displaying the Lord's glorious perfctions, which otherwise would be wanting." The Lord signalizes His glory to His dearest children in making and mending notable crooks in their lot; they make way for their richest experiences. Therefore we had better seek to humble ourselves under the yoke. I feel more earnest in prayer for this than anything else, and always find more sweetness in such a prayer than in any other; the Lord draws so very near, and enables me to kiss the rod and not to quarrel with Him. How often has the Lord taught me to wait patiently and quietly for His salvation. "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame." How often have I wondered at the manner in which the Lord has wiped away my reproach, without my meddling with it, only crying to Him in secret. The Lord of hosts, as the Husband of His people, has stood by me, owned me for His own, and pleaded my cause; and I have found myself more than conqueror through Him. Look at Isaiah liv. 4, 5.

May the Lord grant you His special blessing and help under all difficulties, and lead you to believe at all times that His eye is upon you for good, and that He is most carefully and tenderly leading you to an expected end of peace.—Yours,

J. Bourne.

RELIGION IN HIGH PLACES.

(Continued from page 155.)

God was pleased wonderfully to own at this time the preaching of the gospel through the ministers appointed by the Countess of Huntingdon as her chaplains. It was a simultaneous movement, without any order or arrangement that first led men into deep and solemn anxiety about their own souls, and then drew forth from them a testimony as to the truths they had received, which affected their hearers; not in a sensational way of fleshly excitement, but of deep spiritual feeling, followed by such unmistakable proofs of a divine influence, as stirred up the enmity of the world mingled with astonishment. Among the nobility there was a goodly number that turned their backs on the world, and dared to cast in their lot with the people of God, showing in their pursuits, dress, and companionship that they had left Egypt, and had entered the gospel land of grace and salvation. Among the poor the Spirit's work was as fully manifested. Colliers and miners, labourers and artizans, heard and received the gospel; and crowds followed in thousands, day after day, to listen to the earnest, solemn, soul-humbling discourses of the Itinerants, who forsook their colleges, their books, their worldly prospects, to preach Christ and the glory of His great salvation.

At the age of 39 the Countess was left a widow; but the career to which God had called her was a continuance of trials. Of the death of her only surviving daughter, Selina, she thus wrote—"It pleased our dear God and only Saviour to take from me, May 12, 1763, my dearest, my altogether lovely child and daughter, Selina Hastings, the desire of mine eyes, and continual pleasure of my heart. On the 26th of April she was taken with fever. On her going to bed, she said she should never rise from it more; and from all she said to me during her illness, it was evident she continued satisfied she could not live. She said she did not begin to think about death then, and that she had no desire to live, therefore, my dear mother, why not now? The Lord can make me ready for Himself in a moment, and if I live longer I shall not be better prepared; I am a poor creature; I can do nothing of myself. She often desired me to pray by her. At one time she called me and said, 'Dearest mother, come and lie down by me, and let my heart be laid close to yours, and I shall rest.' She often complained of her impatience, though no one ever heard a complaint pass her lips. During the last few days such sentences as these fell from her lips—'Jesus, teach me. Jesus, wash me, cleanse me, purify me.' Another time she said—'I am as happy as my heart can desire to be.' The day before her death, I asked her did she know me? She replied, 'My dearest mother!' I asked her if she was happy. She answered, 'I *now* well understand you,' and raising her head from the pillow said, 'I am happy; *very, very* happy,' and then put up her lips to kiss me. 'Blessed are the dead that die in the Lord.'"

By the death of her eldest son, Lord Huntingdon, she was severely tried; the bitterness in this last case being the absence of

all hope that he had realized the same change which made sister's illness and death so happy. But the word of God decl a truth that is often seen in daily life—"Which were born, of blood, nor of the will of the flesh, nor of the will of man, bu God," John i. 13. It is not the fact of being born of godly par that produces the new birth in the Lord's people, but the everlas purpose of God. "I am the good Shepherd, and know My sh and am known of Mine," said our Lord. "Whom He did forekı He also did predestinate," said the Spirit by the apostle Paul. "I according to the foreknowledge of God," is the testimony of St. P and all this without any reference to their progenitors, whether g or bad; and their spiritual history is briefly told in these few worc our Lord—"All that the Father giveth Me, shall come to Me; him that cometh unto Me I will in no wise cast out." The soverei of God was notably displayed in the death of these two earthly that bound the affections of the Countess to this world.

But she had troubles of another class that greatly disquieted spirit, and that was the introduction of Arminianism among her m ters and their people. The doctrine of fleshly perfection now bega take root, and caused much mischief. Mr. Romaine was the firs sound an alarm on this point, at Brighton, where he found it quickly spread. He thus wrote to Lady Huntington—"Since my turn to town several things have happened to make the people r dear to me than when I was amongst them. I find they are not to long in peace. The enemy has begun to attack them, and has in succeeded. He sees how safe they are while they make Jesus all t salvation and all their hope, and how happy while they live wholly faith on Him, and this vexes Satan. Since he cannot dethrone exalted Head in heaven, he shows his malice against His mem upon earth. The temptation with which at this day he disturbs t is to hinder them from living upon Christ as poor, needy, helpless ners, and from finding by faith all they need in His fulness. ' exalts the Saviour, and keeps them safe and happy; therefore S would persuade them to get riches, strength, and a clean heart c without sin, in themselves, so that then they may look inward complacency and delight, and look outward on others of supp smaller attainments with—'Stand by thyself, I am holier than th and look upward with the Pharisee—'God, I thank Thee that I not as other men are.' Thus you see when pride enters in, Chri thrust out."

The result of the spread of these Arminian views—which were the doctrines of the Church of England as laid down in her Art and Homilies—produced a division in the camp. The two broth John and Charles Wesley, parted company. The latter, who was author of the sweet hymns that bear the name of Wesley, was bc by the experience of the doctrines expressed in his hymn—

"Jesus, lover of my soul"—

to stand by the truth, and contend for the faith once delivered t the saints. But many who were ignorant of doctrines in the le

realized them in experience. They felt Christ precious, and gave to Him the glory of their salvation. This living Calvinism found its way into the hearts of God's people among the poor and unlearned. They heard Christ preached, and the Spirit opened up the sins of their heart, and showed them their need of salvation, and taught them to ascribe all they received to the free, unmerited, sovereign grace of God. They knew God began with them, and that God, who began, was able to keep them to the end. Felt sin taught them their daily need of Christ, and thus the essential truths of the gospel, by the power of the Holy Ghost, found entrance into the hearts of God's people. Errors proved the sieve that separated the chaff from the wheat in many cases; but not a few who fell into error, renounced it as God led them into the light. Many who were sound in heart, but ignorant in head, followed in the wake of leaders to whom they were attached; and as this has been the case in every age, it serves to make the Lord's people deal gently with persons, while with all boldness they fight against errors, and "contend for the faith once delivered unto the saints;" in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.

In the North Riding of Yorkshire the Lord was pleased to raise up an instrument for the spread of the gospel in Dr. Conyers. He entered upon the office of a pastor with zeal, and left no part of his parish neglected—catechised the young, visited the sick, and laboured with earnestness. He was respected as an earnest Christian, but was wholly ignorant of gospel truth, relying upon his own righteousness for acceptance with God. While reading the lesson for the day in his church, the words, "unsearchable riches of Christ," made a deep impression upon his mind. It struck him that he never knew there were *unsearchable* riches in Christ. Deep convictions followed. Accustomed to consider the gospel as simple and intelligible to all, he was surprised at the expression *unsearchable*, and concluded that his sentiments and the apostle's were dissimilar; further, he considered that if he himself were wrong in the fundamental articles of true religion, his mode of preaching must mislead his flock to the injury of their souls. After a long season of deep and solemn soul-humbling conviction that he was all wrong, the Spirit of God led him to contemplate, one day while walking about his room in a distressed state of mind, two passages of scripture—"Without shedding of blood is no remission," and, "The blood of Jesus Christ, His Son, cleanseth us from all sin." The mists of ignorance were immediately dispersed; and finding his hopes centred in the atoning blood and righteousness of Jesus, he became partaker of the joy of the Lord. "I went up stairs and down again," he said, "backwards and forwards, clapping my hands for joy, and crying out, *I have found Him—I have found Him whom my soul loveth;* and for a time, like the apostle, I could not tell whether I was in or out of the body." The first time his friends assembled at his house, he told them that they had been unintentionally deceived by him. He related his former distress, and made them acquainted with the joyful change that had taken place in his soul, and concluded by attempting to convince them from scripture that the blood of Christ alone could expiate their

sins, and produce peace of mind, and that His righteousness alone could entitle them to the enjoyment of heaven. At the parish church, before a large congregation, on the following Sabbath, he spake to them freely of the way of salvation by Jesus *alone*, acknowledged that his teaching had been erroneous, that he had been ignorant of the holy scriptures, and that the doctrines he had inculcated and laboured to establish among them *were not the gospel.*

He now found that all men did not speak well of him, and he was soon called upon to bear the cross. Many of his former friends began to treat him with indifference and contempt, but none of these things moved him. Uncommon success attended his ministerial labours, and numerous were the conversions that followed. After his character as a man of Evangelical principles became known, he was called to preach a sermon before the clergy at a visitation of his diocesan, the Archbishop of York. This became the general topic of conversation among the clergy and their parishioners, who declared if he preached his Methodism in the presence of his grace, his gown would be stripped over his ears. But the Lord gave His servant strength equal to his day. During the discourse the countenances of his hearers betokened their displeasure. When the sermon was concluded, the doctor was in the street in conversation with several farmers, when the Archbishop advanced and said—"Well, Dr. Conyers, you have given us a fine sermon to-day." "I am very glad," said the doctor, "it meets with your grace's approbation." "Approbation! approbation!" replied the Archbishop; "if you go on preaching such stuff you will drive all your parish mad."

(To be continued, D.V.)

What a miserable thing it is for a man to know how to make money, and make it too—to know science so well that he is familiar with the secrets of nature, can measure the distance of a star, and follow a wandering comet on its fiery track—and yet not to know whether he is at peace with God; whether, should he die to-night, he is saved or lost; is going to heaven or to hell! I undervalue no knowledge; but were I lying in jail under sentence of death, and, having got no answer to my application for mercy, did not know whether I was to be spared or to be hanged to-morrow, what would I care about the discovery of a new planet or a new metal, a change of ministry, the rise or fall of prices, the rise or fall of kingdoms? The one question which would interest me, now awakening my hopes and now my gloomiest apprehensions, would be this: Am I saved? or, What shall I do to be saved? If there shall be no more salvation out of Christ on a day of judgment than there was found out of the ark on that day when the avenging waters pursued the shrieking crowd to the tops of the highest hills, and washed off the last living man from the last dry spot of land, how important for us to know whether we are in Christ—united to Him, not in name and by profession only, but by faith, in deed, and in truth!—*Guthrie.*

OUTLINES OF A SERMON,

BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"If thou wilt return, O Israel, saith the Lord, return unto Me: and if thou wilt put away thine abominations out of My sight, then shalt thou not remove; and thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in Him, and in Him shall they glory."—Jer. iv. 1, 2.

The prophet here speaks with regard to putting away sin—"If thou wilt put away thy abominations out of My sight, then thou shalt not remove." If—here we have the law. The gospel has neither conditions nor peradventure; but certainties, absolutes, unconditionals. It comes with this voice—sin *is* put away, salvation *is* finished, the work is done; and hence there is a comparative conformity to the law of God begun in the soul when the gospel is set up in the heart; and never till the power of the gospel is realized in the soul, is sin put away by the sinner. Till then he loves sin, he delights in sin, he revels in sin. Sin is his element in some form or other; sin is his breath, his employment, his enjoyment; but when the gospel is revealed with power, then an abhorrence of sin is raised up in the soul—then sin is seen and felt to be exceeding sinful—then sin in the practice of it is put away, and war waged with Satan, the world, and the flesh. Then the soul desires obedience, not *for* life, but *from* life. Said the apostle, "I beseech you by the mercies of God, that ye present your bodies a living sacrifice." Nothing else but the mercies of God revealed, the mercies of God enjoyed, the mercies of God lived upon, will teach us to deny ungodliness, to subdue the evil workings of old nature, and give us victory, in enabling us to subdue and keep under those sins that, when suffered to break out, bring such dishonour on God, darkness on the soul, and make others stand in doubt as to the reality of our profession. Why, my friends, if the gospel will not produce holiness of life, nothing will. I am sure the law cannot aid if you have realized the gospel; if you enjoy the gospel, then you will endeavour to adorn the gospel, and so "put away your abominations." You know something of them—God has showed them to you—thence you will be desirous to put them away. Yes, in this consists our freedom—not free to sin, but free to serve the Lord—not sin and Satan, as we once did, but the Lord, who has bought us with His blood. This will make you cast your idols to the moles and to the bats, this will humble your proud heart, this will bend your stiff neck, this will subdue your temper and make you put away your abominations, when nothing else will. The particular abomination here meant is idol worship, to which Israel was so prone. Now are there not those of you here who feel guilty in this matter? Have you got no idols in your heart? And cannot some of you bless the Lord for taking your idols away?—putting away your abominations, your vile sins, as to their final consequences, because Christ Jesus has fulfilled the law for you; and I am sure, if you have tasted of this love, you

desire to put away your abominations. You may be left to the power of your enemies, from time to time, to humble you, and you may be left to feel the force of your nature; but you shall not be finally left—He will stand by you to the last—He will take care of His own—He will rest in His love—He will never leave you, nor forsake you. Next with regard to the remnant—"Thou shalt not remove." But it was removed, and returned again. It was removed because they would not obey the law; but they were returned, for God had not done with Israel. Israel was to be kept together till the promised seed should come, and the desire of all nations was to be brought forth; and being come, the outward nation, for whom this national covenant was made, must be broken up and put away, as if all the purposes God designed so far were accomplished when Christ came. Hence the spiritual nation was to be born, the true Jews, which the literal prefigured; for, says our Lord, "the kingdom shall be taken from you, and given to a *nation* bringing forth the fruits thereof." Peter also speaks of a holy nation; and what nation was that but the Gentile church, who were to inherit spiritually all that God promised and performed literally to Israel of old. The Lord removed all that was outward, literal, external, and put in the place of it the kingdom of grace in the hearts of His children. In Heb. xii. we see the apostle reminds the Jews of this contrast. Again, "We having a kingdom that cannot be moved." He tells them this, so shows them that they have now—whatever God may have in store for them—nothing to boast of as pertaining to the flesh. He pulls down their self-righteousness, as I hope God has pulled down yours, if you are his, and shown you that you have nothing to boast of before Him. You have got in your nature the filthiness of the flesh and the spirit in one person; that is you, and if you are taught of God you have seen this; you have seen sinful self in the glass of the word, so you are not now in love with yourself, as you once were; you see your vileness, your deformity, your loathsomeness. Ah, but you see something else besides creature ugliness; you see Jesus, you see His preciousness, you prize His salvation, you feel His worth. The heart is affected through the eye, and through the eye of faith your heart has been touched by love to Jesus. This is the effect of faith—to give impressions to the soul that will touch the heart. I would not give a straw for your religion if it have not touched your heart, and I would not give a straw for your profession unless it influences your life. You may have a great deal of knowledge, and after all be only one of Solomon's fools. Next I would notice these words—"Thou shalt swear, The Lord liveth." This was the old way of describing worship. So the Lord describes His covenant as made with an oath. It implies knowledge of the circumstances; it implies truthfulness, and acquaintance with the God by whom we swear. God swears because He will assure His people of His faithfulness, which from their unfaithfulness they are prone to think cannot remain firm. In Phil. iii. 1, we have a description of a true worshipper—one who "worships God in the spirit, rejoices in Christ Jesus, and has no confidence in the flesh." And here in our text it is—They shall swear in truth, in righteousness, and in judg

ment. Yes, it all rests in an experience of these things; hence true worshippers are taught to know them and made to realize them, to feel their power and enjoy them. Now, then, have these things reached *your* heart? Have they ever been enjoyed by you? Do you know what this spiritual worship is? Have you been made to swear by the God of Israel? My friends, these are no common mercies; they are the property of the people of God, and they are enjoyed by none else; therefore may the Lord give you to realize your part and portion in them, for His great name's sake.

TRUE LIBERTY.

If a man have been led to a knowledge, first of his wants, and then of their supply, we can confidently say of Him, that the Son, the Lord Jesus Christ, is working out for him a great emancipation. If altogether delivered from the condemnation of the law, and increasingly delivered from the power of sin, who shall measure to us the liberty in which a child of God walks? He is freed from the accusations of conscience; that mighty principle which, like an avenging fury, rises up often in its awfulness, and scourges and beats down the stoutest, has nothing to lay to his charge. It can tell him indeed of countless misdoings, but it cannot heap them on him, as it once did, as a burden. He has hearkened to the call—"Come unto Me, all ye that are weary and heavy laden," and having cast the burden down before the cross, he is no longer to be bound with slavish fears of God. He is freed from the dread of the last enemy, death. To effect this deliverance is assigned as one great object of the mission of Christ: "that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." And it is a sublime emancipation. Where was the philosophy that could make any approach towards its achievement? Where was the human teacher that could stand by a deathbed and tell the spectators, as they gazed mournfully on the agonies of dissolution, that there was nothing in the struggle from which they need shrink? Where was the gifted reasoner, from whom came flashes of truth, which dried up the tears that were wept over the dead, and so lit up the open grave that survivors could expect without trembling their own day of dissolution? Oh! it was not possible that man could grapple with death, and strip him of his terrors. If death were called annihilation, there was a vehement repugnance to the being for ever extinguished, which made death fearful; and if it were the entrance on another state of being, the apprehension of the judgment filled with anguish the departing; and therefore were men "through fear of death all their life-time subject to bondage." But the bonds have been rent. "I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God." "The sting of death is sin;" sin alone makes it terrible to die; and now,

therefore, if I can behold sin taken away by the sacrifice of Christ, I can feel also that the sting of death is extracted, and I can break into the triumphant challenge of the apostle—"O death, where is thy sting? O grave, where is thy victory?" Thus the captive is delivered; and as you mark an individual naturally timid, and easily scared by what wears an aspect of terror, contemplating with calmness the approaches of death, undismayed by the thought of crossing the border-line, beyond which lies a mysterious expanse, a land which no eye hath seen, and no foot hath trodden—and all because Christianity holds forth as an object of faith the resurrection and the life—as you mark this, we know not what your notions of liberty can be, if you confess not that there has been wrought out a glorious emancipation—if in this spurning away the fetters of fear, this breaking loose from that captivity of the grave which commences ere men die, so that they are bound with its dread ere imprisoned in its chambers—if, I say, in all this you read not the accomplishment of the promise of the Saviour—"If the Son therefore make you free, ye shall be free indeed." "*Free indeed.*" Is a man free just because there are no fetters on his limbs, and he is not the inmate of a prison? Call you a despot necessarily free, because his will is law, and there is none to control him in a single purpose or a single desire? You know better than this. You know that there is often immeasurably more of freedom with the slave than with the tyrant, with the captive than with the jailer. There are fetters of the spirit that are mental chains, forged of such material, and fastened with such strength, that he who wears them may sit upon a throne, and be unspeakably more a bondsman than many a wretched thing that is bound in a dungeon. An exiled king had learned this truth; for James II. on his death-bed thus addressed his son—"There is no slavery like sin, and no liberty like God's service." Was not the dethroned monarch right? For "where the Spirit of the Lord is, there is liberty." The man who should obey God in everything would be the man without the least remnant of servitude. Thus shall it be in that blessed world for which you long, and toward which you journey. Angels are free: who doubts their freedom, as with ardent step they course the universe, and execute their Maker's bidding? Yet they are the servants of the Most High, "His ministers who do His pleasure!" But to serve Him is their liberty; bondage would be to be restrained from serving Him. Glorious liberty! Who would not long to be a freed man, by thus being the servant of Jehovah? "Whoso committeth sin, is the servant of sin;" but "if the Son shall make you free, ye shall be free indeed."

Matt. xiv. 24.—"He treadeth upon the waves of the sea," is one of the prerogatives ascribed to the Most High God, Job ix. 8. The original word signifies "a sea that rolls mountains high;" and such we have reason to suppose were the waves on which our Lord walked, since the vessel to which he bent His course was "lashed, battered, tormented," by their vehement concussions.

DID CHRIST DIE FOR ME?

BEING AN EXTRACT FROM A SERMON, PREACHED BEFORE THE HOUSE OF COMMONS, BY THE REV. SAMUEL RUTHERFORD, A.M., PROFESSOR OF DIVINITY AT ST. ANDREW'S, A.D. 1644.

"*I am not come to call the righteous, but sinners to repentance.*—Matt. ix. 13.

God's decree of election, or His intention to save *me*, is not the proper object of my faith, but rather of sense and feeling. We go mightily beside the line in the method of believing, when we go to believe at first God's intention to save *me*. The order is—being humbled for sin, we are to adhere to the goodness of the promise, not to look to God's intention to individual persons, but to His tenderness of heart to all *humble* sinners. So Paul in 1 Tim. i. 15, embraceth by all means that good and faithful saying, "Jesus Christ came to save sinners," before he put himself in as the first of these sinners; even as the condemned man believeth first the king's grace to all *humbled* suppliants who sue for grace, before he believeth grace to himself.

The woman diseased with the issue of blood heard of Jesus, and therefore came and touched the hem of His garment. What had she heard? Nothing of His exorable kindness and tender mercy towards *herself*, but towards *others*, and upon *this* she believed.

It is true that your Christian name (whatever it may be) is not in the New Testament, but here is a good and a better, a more individual designation than your Christian name. If thou bring sin with thee to Christ,—and there be no man, but He hath this name;—bring a lost soul with thee. Christ saith (Luke xix. 10), "The Son of man is come to seek and to save that which was *lost*," and (Matt. ix. 13), "I came not to call the righteous but *sinners* to repentance." Then, if it be said, "What is thy name, who layest hold on Christ?" here is an answer, "My name is *a sinner*." Leave behind thee righteousness when thou comest to Christ. Thou mayest easily leave true righteousness behind thee, because true righteousness of thine own is just nothing, and *nothing* is the proper heritage of the poor. Bring want and poverty with thee, and there is another name. Say thou, "Lord Jesus, my name is not in the royal promise of grace made to traitors and rebels against the crown of heaven, but my name is poverty, they call me want and necessity."

But you must bring some feeling and sense; come wearied and laden, and then thou hast a third name. This is harder, but the law, which worketh (if it were felt and heard), will work this in thee, and though then thou want it, thou hast sin, and nakedness is a near friend to shame and cold, and poverty is very near of kindred to hunger. Hunger is come of that same stock and house, and if thou canst say, "O Physician Jesus, my right name is sickness; O rich Jesus, they call me want; O bread of life, they call me hunger"—it is enough.

But, you say, it is not faith, but presumption, for *me* without law or right to believe.

I answer—Presumption is sister to pride. If thou be wearied an heavy laden, thou canst not readily be proud. Thou askest a warra to believe in Christ. I answer by another question—what law c warrant have beggars to cry for alms at the hands of the rich? Oft laws are against begging. What warrant or law have they to beg Let the beggar answer for himself—"I have no law" (he may answer "but I am poor. I have nothing, and I cannot starve." So by th law of want thou restest upon Jesus Christ: I want all things, an Christ hath all things. Is it pride for the drowning man to flee to th Rock? or pride for the sick man to cry, "O my Physician, help?"

Let then the weak soul, that findeth nothing but darkness, want and fears, from all flee to Christ, for the bleeding of the sinner' wounds is a preparation to believing, and the less evidence we hav let adherence to Christ be the stronger.

"I'm saved and justified by faith,
Which yet no *saving* value hath,
Nor e'er pretends to save from thrall,
But in its Object hath its All.

"'Tis Christ alone saves guilty me,
And makes my right to life so free,
That in Himself it stands alone;
Faith takes the right, *but gives me none.*"—R. ERSKINE.

NOVELTIES IN RELIGION UNLIKELY TO BE TRUE.—On hearing a se mon such as Paul might have preached, a critic once said, with a shru of his shoulders and a tone bordering on contempt, "There is nothin new there." Fancy a man to whom I offer a rose fresh plucked fro the *parterre*, dyed in the richest hues, breathing the most fragra odour, with the dew-drops still shining like diamonds on its pu bosom, tossing it from him with an air of contempt, to say, Ah! the is nothing new there! This were not more absurd than that. Nev Anything in religion that professes to be new, beyond the light whi modern researches into the geography, and geology, and natu history, the manners, customs, and languages of the East, may thr on the contents of the Bible, is to be regarded with grave suspici We are to search the scriptures with the eagerness of one who digs hidden treasure. But this field is not like those gold regions on Ca fornian coasts or the Australian continent, which, left for long ages the lowest savages, have been but recently explored. The road heaven has been too long travelled by the feet of devout men, and carefully surveyed and examined by them on their knees, for anythi of importance to have escaped their notice. Long as familiar to wise and good, as the path between a cottage door and a cottage w there is nothing in the world so improbable as that the gospel of Je Christ will yield anything new in matters either of doctrine or duty the keenest or most curious eye. He is a fool who, travelling o desert, moor, or mountain, allows himself to be easily persuaded leave the beaten track for some new untrodden way.—*Guthrie.*

HEZEKIAH.

(Concluded from page 157.*)*

as during the last sickness of Augustus Toplady that he wrote as been called "that mellifluous hymn"—

> "When langour and disease invade
> This trembling house of clay,
> 'Tis sweet to look beyond our cage,
> And long to fly away."

f us remember all that he called *sweet* in that sweetest of hymns. pirit of the writer was not long caged in its poor body of clay e wrote it, and his prayer was answered that "the unction of ruths might stay with him to the last;" for never was there a nore peaceful, more triumphant, than that of Augustus Toplady. ss is a sore trial; bodily anguish, utter dependence, entire tion, weaker than a child, and Satan perhaps permitted to take age of it all and shoot his fiery darts into the soul! Oh to have rd with us then, the everlasting arms underneath and the banner over us!

those days was Hezekiah sick unto death," or *unto the death,* 2 Chro. 24. They had been troublous days, and the trouble was not yet Hezekiah's sickness must have occurred just previous to his ance from the Assyrian army (verse 6), and upon this Gill es—"It is certain it was in the same year, since it was in the nth of Hezekiah's reign that Sennacherib invaded Judea, and his his sickness and recovery fifteen years were added to his nd he reigned no more than twenty-nine years." Thus it was pon wave, and the message of death which Isaiah was com- ied to bring came very heavily upon the poor king. How was We are led to ask, What was the cause of his great desire for is earnest prayer for its prolongation—his extreme shrinking he gates of the grave? Why did he *weep sore,* or *with great* , as he turned his face to the wall, that he might shut out all ers, while silently and unseen he communed with Jehovah? It ot appear to have arisen from a sense of unpardoned sin, for his had been delivered from the pit of corruption," and "*Thou hast my sins behind Thy back,*" he said—blessed acknowledgment, we see what is behind us! Might not this yearning for life have ither to see the Lord—the Shiloh—the promised Messiah—*in the the living;* or that from him, as the seed of David, the promised —Jehovah Tsidkenu—might descend? for at this period Heze- ad no child, 2 Kings xx. 18. If in this consisted his yearnings ife, and his shrinkings from death, it was a justifiable and taught sorrow; but if otherwise, it must have been the love of esent world preponderating over that of the world to come. The of Hezekiah was speedily answered and his tears seen—seen by who is touched by the sorrows of His people. "*Put Thou my to Thy bottle; are they not in Thy book?*"—the book of remem- —said David, Ps. lvi. 8. The promise of another fifteen years is given, with deliverance from the Assyrian yoke. Nor was

this all—a sign should be given and a miracle wrought for the establishment of the faith of the king, and a token of the love and favour of the King of kings. But prosperity is a far more dangerous school than adversity. Hezekiah with his deadly disease was in a better position, and safer, than after its removal; for no sooner was the disease cured, and he had sung his songs of gratitude on his stringed instruments, and had come back from the house of the Lord the third day, than Satan meets him, and the Holy Ghost tells us, "*God left him to try him, that He might know all that was in his heart,*" 2 Chro. xxxii. 31. He needed more humbling for the pride (or lifting up) of his heart, verse 26, and so *at that time*—a time that had been one of great mercy—Merodach-Baladan (who had his name, *a pure lord,* from an idol), sends letters and a present to Hezekiah; but there was poison, as it were, both in the one and the other. Should Hezekiah have received either the first or last? It would have been well if he had said, *thy money perish with thee;* but, alas! he was glad, and the ambassadors of Babylon were taken into the house of his precious things (or house of jewels). Silver, gold, spices, ointment, were brought forth in the pride of poor Hezekiah's heart—*all that was found in his treasures;* they were indeed treasures of earth, into which the rust and moth were already creeping. He says nothing of the Lord's great goodness in raising him up from death, nor of the miracle wrought for him, nor of the fifteen years added to his life; all he talks about to these idolators is his riches and honours and treasures, flocks and herds, corn, wine, and oil! But was the sin overlooked? Oh, no; that would not have been like the God of Jacob. Once more Isaiah is sent with a question and a message—"*What said these men, and from whence came they unto thee? What have they seen in thy house?*" And then he predicts that the day is coming when all those treasures shall be carried into Babylon, nor the treasures only, but his posterity; and, as it has been said, "there was nothing that was not shown to the ambassadors, so nothing should be left untaken away by the Babylonians." One loves to observe the spirit in which Hezekiah receives these tidings. He had been honest, and kept nothing back from Isaiah, not an iota; yet now, when he hears that all his earthly treasures are to be taken away, and even his kingdom destroyed, he submissively replies—"*Good is the word of the Lord which thou hast spoken.*" It was like the Shunamite, 2 Kings iv. 26, and Job, i. 21, and Eli, 1 Sam. iii. 11. *He said moreover for there shall be peace and truth in my days*—my fifteen years given me by the Lord. And so we hear no more of him, though in the summary of his acts *his kindness* is spoken of, 2 Chro. xxxii. 32, and that all Jerusalem did him honour at his death. C.

How hard it is not to pray one petition in the Lord's prayer backward—"My will, not Thine, be done."—*Wilkinson.*

"Trusting to the blood of Jesus," says the believer, "I am satisfied I shall never perish; trusting to the righteousness of Jesus, I am satisfied I shall have everlasting life."—*Romaine.*

The Lord's Supper.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, NOVEMBER 25TH, 1866, BY THE LATE REV. WILLIAM PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.*---Mat. xxvi. 26---29.

A young member of this congregation has begged of me to preach upon the subject of the Lord's supper, and, though many of you understand all about it, I believe it will not be altogether lost labour to comply with the request. The time is peculiarly appropriate, as we are about to partake of the feast; and I pray God to enable me so to simplify the subject as to banish from your minds all superstitious awe which so many in these days strive to cast around it. You know, of course, that many of the clergy of the Church of England have been very zealous of late to transform the simple ordinance of the Lord's supper into a sort of mysterious rite or sacrament, invested with a holiness and sacredness altogether mystical and magical. Men have begun to follow the popish superstition in this matter, and actually pay adoration to the "consecrated" elements of bread and wine, the appurtenances of the feast, and the table on which it is spread! This is all rank ignorance, or downright popery; and we cannot too clearly and earnestly protest against it. There is nothing whatever of a mysterious character about the ordinance of the Lord's supper. It is nothing but a simple commemoration of the death of our blessed Lord. But we shall see this more plainly as I open up the text.

1. Open the text 2. Excuses for not partaking of the feast. 3. The parties *fit* to partake of it.

I. "*And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.*" It is plain, from the most superficial perusal of this passage, that the Lord's intention was to institute an ordinance to perpetuate the remembrance of His death and passion, IN THE STEAD of the one they were celebrating—*i. e.*, THE PASSOVER. The passover, you all know, was to commemorate the miraculous deliverance of the

Lord's typical people from the death that visited every family of the Egyptians upon that memorable night in which the Israelites marched away from their cruel taskmasters. That the lambs slain upon that night were typical of Christ Himself is clear from *Paul*, who says—"*Christ our passover is sacrificed for us, therefore let us keep the feast*," 1 Cor. v. 7. The one, then, was typical of the other—*i. e.*, the passover was typical of the rescue by blood of God's family. It was Christ's intention evidently to insititute a feast to commemorate His death, and by that death the deliverance from eternal death of the family committed to His care. Look into the text—"*and as they were eating*," &c.—*i. e.*, while they were eating the passover, "*He took bread*," and "*He took the cup*," and *Luke* records the words—"*This do in remembrance of ME*," Luke xxii 19. As much as to say—You have been keeping *the passover* in rembrance of your great deliverance from the Egyptians, which typified your deliverance by ME, keep *now* a feast in remembrance of actual deliverance by ME.

Such is the simple history of the establishment of the ordinance of the *Lord's supper*.

That it was not to be confined to the original disciples is clear from 1 Cor. xi. 23—26—"*For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as often as ye drink it, in remembrance of Me.*" Mark the expression—"*I have received of the Lord that which also I delivered*," &c.—*i. e.*, I received an account of the institution of this ordinance by revelation from the Lord.

Now for an explanation of the wording of the text—"*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come*," ver. 26. It is a question amongst scholars whether the Lord really *blessed* the bread or not. You will see by the margin of your Bibles that in many copies the original is *gave thanks*, and also you will perceive the word *it* is not in the original. Whatever Christ did with regard to the *bread*, He would do with regard to the *wine*, and we read in the 27th verse, "*He gave thanks*"—*i. e.*, He gave thanks for the fruits of the earth. I call your attention to this because I am totally opposed to what is called "*the consecration of the elements*" in the Lord's supper. I no more hold that my giving thanks for the bread and wine produces any change in the elements, than my saying grace before meat makes any change in the victuals on the table.

"*This is My body*"—*i. e.*, this *represents* My body. This mode of speaking is common in scripture, see Gen. xli. 26, 27; Hos. vii. 8; John x. 7, xv. 1. So that the obvious meaning is—This *represents* My body, and this wine *represents* My blood.

"*But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom*," ver. 29. This, of course, you will at once perceive is highly figurative. It seems to allude to the time when the whole church shall sit down at the marriage supper of the Lamb. It is as much as to say—"I shall

not again celebrate this or any other feast with you till we meet in heaven, and partake of those joys which are in store for them that love God." The expression, "*New wine*," was figurative of joy, see Isa. xxv. 6; Prov. xxxi. 6. So far for the meaning of the text.

II. *Now let us see what the reasons are that keep so many professors from the Lord's supper.* It is a curious fact that the bulk of worshippers in the churches turn their backs upon the Lord's table. I have thought and thought upon this many a time, and I have come to the conclusion that all excuses may be reduced to four:—

i. "*I don't see the use of this feast, and therefore I do not partake of it.*" To which I answer—Does not this savor of presumption or ignorance? Is it not demonstrated that the Lord has instituted this feast, and has commanded us to keep it in remembrance of His death and passion? And ought not this to silence all objections? Are we wiser than Christ? But see the inconsistency of the objectors. They can commemmorate their birth-days and their wedding-days, and can mourn on the anniversary of the death of their beloved ones; and yet they cannot see any use in showing forth the *Lord's* death! or commemorating the shedding of *His* blood who *alone* can give remission of sins! There *is* a use, depend upon it, for this feast. It is to celebrate Christ's death. It is to proclaim His death—to show it forth until He come. I'll tell you another use of this feast—It is that Christians come forth and show themselves, that they are not ashamed of the Lord! Ah, how many professors are like Nicodemus, wanting to hide the fact from their companions that they know the Lord! or appreciate Him!

ii. "*O I am not worthy to partake of the Lord's supper—I am too great a sinner.*" In reply to this I would observe—God forbid that I should be the means of making any one a hypocrite; but I will say this, that if you are *a sensible* sinner—*i. e.*, a sinner really *knowing what sin is*, and *mourning* because of it, *you* are the very person who ought to be the readiest to come to the Lord's table; for His blood was shed for sinners, and most certainly for sensible sinners! O I should have no hesitation in saying to such—"Christ loved *you*, and gave Himself for *you*," and surely you will not refuse to commemorate His death for you! If you are a hardened sinner, or a determinedly wicked sinner —*i. e.*, if you are not praying or struggling against your sin—you have no business at the Lord's table; but if you are the opposite to that, no matter how grievous your sin may be, you have every right to come!

iii. "*I see so many hypocrites going to the Lord's table, that I cannot persuade myself to go. Let me see all sincere and consistent, and then I will come.*" To this I reply—My good friend, first, what has the hypocrisy of another to do with you or me? Is it because I know of a hypocrite in the next pew, or the same pew with me, I will not listen to the sermon, or join in the prayers? Surely you do not say so or do so! Why then should you say or do so with respect to the Lord's supper? But, ah! I fear there is *Pharisaism* in this objection of yours? Does it not all come to this—"*Stand by, for I am holier than thou?*" Surely, if you were a broken-hearted sinner, and you wanted to bless Christ

for His body broken and His blood shed, you would not trouble yourself by asking who it is that goes or stays away from the Lord's ordinance!

iv. "*I am afraid of committing sin after I have partaken of the ordinance, and you know St. Paul has said 'we eat and drink damnation to ourselves if we unworthily partake,'*" *&c.* To this I reply, that if you wait till there is no fear of your committing sin *after* your partaking of the ordinance, you will never partake of it as long as you live, except you turn an awful hypocrite. "*In many things we all offend,*" Jas. iii. 2. We all sin every day and hour of our lives. Fear not on this account, then. Fear to sin, but do not fear to come lest you sin *after;* for sin you will in the best of times and in the best of frames. And again—I have known the very act of partaking of the ordinance, or rather the remembrance of it, be an instrument in keeping from sin. Lastly, with regard to the word "*damnation,*" as put into the mouth of Paul, it is on all hands acknowledged to have been one of the most unfortunate and unwarrantable translations of the Original in all the Bible. The judgment Paul alludes to is *fatherly chastisement*, not "damnation." "This word '*damnation*' here," as Alford well observes, "has done infinite mischief." "It has unnecessarily wounded many tender souls," says another (Doddridge). But now it no longer stands as a stone of stumbling in any of your paths. Besides the peculiar case of the Corinthians is altogether different to the generality of cases in modern times. *We* cannot be guilty of gluttony or drunkenness in partaking of the Lord's supper, so cannot bring down those chastisements spoken of.

Now, I think I have completely and satisfactorily answered all objections on this subject. So they that profess to know and love the Lord, and yet will not partake of His supper, and commemorate His passion, are mysterious characters that I cannot read or understand; so I must leave them to their own wills.

We now come to our last point—

III. *The parties* FIT *to partake of the ordinance.* I have almost anticipated the answer.

1. This feast is spread for the *poor*, the *maimed*, the *halt*, and the *blind!*

2. It is spread for such as *feel their poverty*, having not a single rag of righteousness to cover themselves with!

3. It is spread for *poor creatures* who, like the publican, can say—"*God be merciful to me a sinner!*"

4. It is spread for those whom *the devil has crippled, wounded, and maimed* by his fiery dart—his blasphemous suggestions, and his dreadful temptations.

5. It is spread for those who are ready to perish.

6. It is spread for such as are *baffled and wearied out* with *the conflicts between flesh and spirit*, grace and corruption.

7. It is spread for those who, when grace reigns, receive the word with joy unspeakable, but, when corruption is sttrred up, are filled with dismay.

8. It is spread for the *blind—i. e.*, those whom the Spirit of God has

nsible of their natural blindness, ignorance, and darkness, and spiritual judgment.

are the parties fit to partake of this ordinance. They have been nest to confess their wretchedness. So light is sown for them, dness for the upright ones!

y of *you* can truly say you are such as I have described, you can *better qualification or right or title to come and partake of the feast ow to be spread for you!* May the Lord make you to under- ese things!

THE QUIET MIND.

I leave with you, My peace I give unto you: not as the world giveth, give u. Let not your heart be troubled, neither let it be afraid."—John xiv. 27.

treasure which I prize,
I cannot find;
othing like it on the earth,—
s, a QUIET MIND.

ot that I'm stupified,
eless, dull, or blind;
own peace within my heart,
forms my QUIET MIND.

his treasure at the cross,
re, to every kind
laden, weary souls,
gives a QUIET MIND.

ur's death and risen life,
this were design'd;
the root, and that's the branch,
my QUIET MIND.

of God within my breast,
rt to His doth bind;
e mind of Heaven on earth,—
my QUIET MIND.

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my QUIET MIND.

And what may be to-morrow's cross,
I never seek to find;
The Saviour says—leave that to me,
And keep a QUIET MIND.

And well I know the Lord hath said,
To make my heart resign'd,
That mercy still shall follow such
As have this QUIET MIND.

I meet with pride of wit and wealth,
And scorn, and looks unkind;
It matters nought—I envy not,
For I've a QUIET MIND.

I'm waiting now to see the Lord,
Who's been to me so kind;
I want to thank Him face to face,
For this my QUIET MIND.

y faith that all the blessings of Christ's suretyship come: the rease the blessed grace in our hearts—the Lord increases it by by hearing, reading, meditating on, and praying over His *Romaine.*

Martin Luther's saying, That prayer is the Christian's gun s then a bullet out of a gun, so prayers out of the mouth can urther than the Spirit carrieth them. If they be put out faintly, not fly far; if they be hollow-hearted, then they will not pierce nly the fervent, humble, active devotion hits the mark, and the walls of heaven, though, like those of Gaza, made of d iron.

MANASSEH.

What! Manasseh among the saints of the Old Testament? Manasseh the idolater, the murderer—the companion of sorcerers and wizards—the worshipper of the sun and moon—sacrificing his own children to Molech—seducing the people to sin—a corrupter in every sense—and Manasseh among the saints? But he was. What cannot the Lord do by His own almighty, irresistible, sovereign grace? It was as easy for Him to dethrone Satan from the heart of Manasseh as it was to open the heart of Lydia.

A little child of twelve years old Manasseh first appears on the page of scripture, soon after Hezekiah had gone to his rest. It is but natural to suppose that Manasseh had been trained by early instruction to serve the God of his fathers. The name of his mother, Hephzibah, is remarkable from its meaning, rich in truth, *my delight is in her*, for it was a title given by the Lord to His church, Isa. lxii. 4. But godly parents cannot give grace to their children: they may pray for them, and instruct them in truth, and set them examples in godliness, but beyond that they cannot go. Free-grace gave them what they have, and made them what they are; and nothing but free-grace can change the hearts of their children.

A mere child and fatherless, Manasseh begins his reign, and for ten years he is the scourge of Jerusalem, filling its streets with the blood of innocents, even from one end to another, *from mouth to mouth*, a metaphor, Gill tells us, taken of filling from vessel to vessel. It is a tradition among the Jews that the prophet Isaiah was sawn asunder by command of this king. He went on exceeding in iniquity all the Gentile nations, rearing an altar for Baal, and rebuilding the high-places Hezekiah had thrown down, so that for ten sad years his name was an execration in the kingdom over which he ruled. But his cup of sin was now full, and the cup of misery was to follow; the first, filled with all the iniquities of which the fallen heart of man is capable—the last, with retributive punishment, judgments which an angry God only could inflict. Thorns were some of the ingredients—thorns, man's primeval curse. Manasseh had made many bleed, he must now bleed likewise. We are told, "Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseth among the thorns, and bound him with fetters, and carried him to Babylon," 2 Chro. xxxiii. 11. Did the wretched king hide himself among the thorns? A miserable hiding place indeed, tearing him with their prickly bushes, and refusing any shelter. There did the Assyrian captains find him, and fetter his hands and feet with irons, and thus bleeding and bound he was carried into Babylon, a monument of God's just judgment. But there was another monument which soon after Manasseh became—a monument of God's free-grace—rich, free, unmerited grace—free favour—free indeed! for what had Manasseh to give? A poor wretched outcast, chained in a prison, the poorest beggar in his kingdom richer than he, and the most wretched happier. But grace opened those prison-doors, like the angel who

came to Peter in *his* prison, and opened that heavy iron gate, Acts xii. 10. Affliction was the first school where Manasseh learnt his first lessons of humiliation, grace the first teacher. We read—"And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him; and He was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God," 2 Chro. xxxiii. 12, 13. "*Then* he knew"—ah! he had to pass through a fiery ordeal before he knew that—to be fettered in a Chaldean prison, after he had bled by thorns, and there to be humbled to the very dust. But the Lord has His set time to favour Zion; and although we may not have looked upon poor Manasseh as one of the "precious sons of Zion," yet such he was—such in the eternal counsel, the everlasting covenant, and manifested as such in time, the *set time*, the time of favour and special love. And now, restored to his kingdom, Manasseh's new life begins, and for more than forty years he evidences the sincerity of his repentance by his life; while in all that he does in God's service—taking away the idols, breaking down the altars, and repairing the Lord's altar—it is very sweet to notice his sacrifice of peace offerings and thank offerings, 2 Chro. xxxiii. 16; for in the first was prefigured the Lord Jesus, who offered Himself without spot to God, "making peace by the blood of His cross;" and in the last, Manasseh's perfect acceptance and delight in that One Great Sacrifice.

But death overtakes all, and at last Manasseh sleeps with his fathers, and his reign of fifty-five years comes to a close—a cloudy morning, but a cloudless evening. We learn much from his history—much to humble and keep us little in our own eyes, and to be constantly leaning upon a strength not our own, remembering that all the sins of Manasseh are in our own evil hearts, and, like a fire laid but not lit, only wanting a little match to light it all up into a great flame. Then again we see in this sad picture the direful effects of sin, for although through rich grace this king was pardoned and received back into the free favour of Jehovah, yet we learn from Jeremiah xv. 4, that those whom Manasseh had caused to sin were never pardoned as he was, therefore let us pray to be kept from becoming a snare in any way to those with whom we come in contact. But the last great and glorious lesson to be learnt from the whole is, to honour and exalt the grace of God, which saved Manasseh, and saves us.

C.

I feel like a man who has no money in his pocket, but is allowed to come for all he wants to One infinitely rich; I am therefore at once both a beggar and a rich man.—*Newton.*

The heir must believe his title to an estate in reversion before he can hope for it; faith believes its title to glory, and then hope waits for it. Did not faith feed the lamp of hope with oil, it would soon die. —*Ambrose.*

SHE IS NOT DEAD BUT SLEEPETH.

'Tis God who has taken our sister away,
From sorrow, and sickness, and pain,
Then let us not sorrow as those without hope,
Our loss is her infinite gain.

Weep not, belov'd brother, thy partner's not dead,
But sleepeth in Jesus, God's Son;
But rather be ready thus always to say,—
Thy will, Lord, Thine only, be done.

Weep not, my dear child, thy parent's not dead,
For sorrow can reach her no more;
She rests in the bosom of Jesus her Lord,
At home on fair Canaan's shore.

And why should we mourn for our sister who's gone
To dwell with the Saviour above?
No, rather rejoice that such a kind voice
Her spirit from earth should remove.

My friends, do not weep, she's only asleep.
And hid from our eyes for awhile,
She's entered the place where God shews His face,
And where sin can never defile.

Although her poor body corruption may see,
While sleeping here under the clod,
Yet soon it shall rise, and soar to the skies,
A beautiful building of God.

Yes, when the last trumpet from heaven shall sound,
To call both the quick and the dead,
We who remain shall with her be caught up,
Together with Jesus our Head.

To that blessed city where parting's unknown,
And sorrow can never annoy,
Where brethren can meet, their songs, oh, how sweet,
In praises that never can cloy.

There pain cannot enter, nor sickness can come,
But love in each bosom shall reign,
And God from our eyes shall wipe off all tears,
We never shall sorrow again.

Our song shall be of the Lamb that was slain,
To redeem guilty sinners from hell;
How wondrous the theme! who ever could dream
That we in the glory should dwell?

—*Sacred Greetings.*

Generally speaking, those who have the most grace and the greatest gifts, and are of the most usefulness, are the most humble, and think the most meanly of themselves. So those boughs and branches of trees which are most richly laden with fruit, bend downwards and hang lowest.—*Dr. Gill.*

RELIGION IN HIGH PLACES.

(Continued from page 184.*)*

The direct and indirect use God made of His willing servant, the Countess of Huntingdon, is worth notice in the record of her life. The illness of her son having brought her to Brighton, she visited while there a poor woman, the wife of a soldier, during her confinement. Being led to speak with solemnity of the awful state of sinners dying without a vital knowledge of Christ, the poor woman was led by the Spirit to see her danger; and showing great anxiety about the way of salvation, and an earnest desire to realize her own safety in Christ, the Countess was induced to repeat her visits. The apartment was close to a bakehouse, and the people that came to the oven, through a crack in the partition, heard the Countess conversing with the woman on spiritual subjects. This got talked about, and the poor came to listen, and those who felt a wish to know more came into the room occupied by the woman. A blacksmith, noted for his profligacy, obtained admittance—though none but females had attended—to hear the Countess read the scriptures. At seeing him, her first impulse was to ask him to withdraw, but she determined to take no notice. The word was applied with such power, that Joseph Wall became from that hour a distinguished monument to free and sovereign grace, and for 29 years lived to adorn the doctrines of God his Saviour. This was the only sort of public ministration of the Countess of Huntingdon, if such a term can be used with propriety, when sick-beds were made the opportunity for reading the word of God to invalids in the presence of a few poor people.

But God had His gatherings from all classes at this time, and the delaration of old—"I the Lord both search My sheep and seek them out"—applied with equal truth to high and low, rich and poor. The Earl of Dartmouth thus writes to her ladyship on the death of her beloved child:—

"My dear Madam,—Permit Lady D. and myself to sympathize with you on the recent departure of the amiable and excellent Lady Selina. Mr. Romaine was so good as to allow us to see your letter announcing the solemn event, and detailing the divine supports she enjoyed in her last moments. Ltttle did we think when we saw her so lately in London, that she was so near the confines of an eternal world; but we know not what a day may bring forth. Though nature must feel the loss of such a darling object, your grief must be mingled with joyful satisfaction and complacency at the noble evidence she gave of the grace and hope of the gospel, and the lovingkindness and mercy of the Saviour manifested in her dying moments. O my dear Madam, she is now before the throne of God and the Lamb, singing the praises of redeeming love.

'She is happy now, and we
Soon her happiness shall see.'

Lady Dartmouth feels most deeply for your ladyship on this occasion, and has been much affected by the touching close of your daughter's earthly course.* God grant you grace to feel submissive and resigned under this event. Living and dying may

* She was on the eve of marriage suitable to her position, with every prospect of earthly happiness.

you be the Lord's.—I remain, my dear Madam, your very affectionate, humble servant, "DARTMOUTH."

About the same time Whitefield wrote to a friend:—"I rejoice to hear that good Lady Huntingdon is so supported; I hear her daughter died well, and that her ladyship is comforted and resigned." But her poor ladyship, though comforted and resigned as a believer, felt as a mother this severe stroke, which deprived her of a child dear to her both in nature and grace, and brought on a very severe illness. Honest Mr. Berridge, hearing somawhat of her grief through friends, wrote to her, and from his letter, wise though rough, we give an extract:—

"Mr. Bateman acquaints me that your ladyship has been ill of a fever, but is now better. I was glad to hear of both. Nothing expels undue grief of mind like bodily corrections; nothing makes the child leave off crying like the rod—at least I find it so by experience. However, I durst not send such consolation to many Christians, because they are not able to see the truth or bear the weight of it. I found your heart was sorely pained, and I pitied you, but I durst not soothe you. Soothing, though it eases grief for a moment, only makes Lady Self grow more burdensome, and occasion more tears in the end: a little whipping from your Father will dry up your tears much sooner than a hundred pretty lullabies from your brethren, and I now hope you will soon be well again."

Lady Huntingdon, in a letter subsequently to a friend who was seeking after God's truth, gives a sweet indirect testimony to the humble spirit in which she received this and similar reproofs from her friends:—

"I knew a lady of quality who had most serious and religious sentiments, but surrounded by the world in person, fortune, friends, and family. A gentleman who was well acquainted with her, and saw the snares that would beset her, in order to pervert the solid experience of the truth, dealt most plainly with her, and showed her the consequence of a divided heart. It gave her great pain for a time, but before her death she would often cry out, 'O what great, what unspeakable obligations do I now feel for that dear and faithful friend who dealt so plainly with me;' and indeed her death was the most blessed proof of that solid and most substantial evidence she had of future glory, for mortality was swallowed up of life visibly to others. It is this sort of friends I feel I want for myself, who will ever contend with every false rest I would set up, and with faith and zeal be hastening my slow and lazy steps through this rough wilderness of woe."

But an affliction of another and a peculiar kind followed the loss of her child, and this was occasioned through her uncle's son, Lord Ferrars, who shot his steward. The murderer gave proofs of eccentricity that looked very like madness, but the plea of insanity was disregarded, justice took its course, and the Lord Ferrars was sentenced to be hanged. Many were the efforts made to have his life spared, but all proved ineffectual—he was executed, and died in his sins. The bitter remark of a well-known wit and infidel of that day (Horace Walpole) was—"The Methodists have nothing to brag of in his conversion, though Whitefield prayed for him and preached about him." This solemn testimony was only proof which abounded in that day, and in every age, that "God will have mercy upon whom He will have mercy, and whom He will He hardeneth," Rom. ix. 18. The doctrine of God's sovereignty cannot be expunged from the word without mutilating the scriptures; there it stands, whether men hear or forbear, receive or reject it; and we have it in another form that is

obvious to all—the conversion of some, their godly life and happy death, while others are left in their natural state, and die enemies to God and His way of salvation. Of this twofold manifestation of divine sovereignty there were abundant proofs in the days of the Countess of Huntingdon, and in her own immediate family—the eldest daughter, Lady Moira, died at 78, a woman of great literary attainments and amiable disposition, but devoted to the world to her life's end. Discriminating grace was marvellously seen in the conversion of the wife of the notorious Lord Chesterfield. Beautiful, fascinating, and surrounded with all that earth calls good and great, a way was opened that led her to attend the preaching of Whitefield. To please the Countess, Lord Chesterfield often went to hear Whitefield; but the power of the word, by the Spirit, laid hold of the heart of his wife. She began to see where the true source of happiness lay. The hollowness of the world, the emptiness of its pleasures, were put in contrast with the solid peace that the life of God in the soul, and the love of God shed abroad in the heart, can give to a poor sinner. To take up the cross and follow Jesus, she well knew was to bring down a storm of reproach and persecution; but grace triumphed to the glory of God. The difference in life and death between Lord and Lady Chesterfield was but the illustration of the text—"I will have mercy upon whom I will have mercy." Of Lord Chesterfield the Countess of Huntingdon writes—"I saw my dear friend a short time before his death. The blackness of darkness, accompanied by every gloomy horror, thickened most awfully round his dying moments. Dear Lady Chesterfield could not be persuaded to leave him for an instant. What unmitigated anguish has she endured. The curtain has fallen—his immortal soul has passed to another state of existence. O my soul, come not thou unto his end."

His deeply injured wife survived him a few years. She was not even named in her husband's will; but she lived to show out her love for the gospel and the people of God. In the religious profession of the female converts at that time, a decided feature was the simplicity that marked their dress, which obviously is not to be found among any of the churches in the present day. The last time that Lady Chesterfield appeared at court, her plain but elegant dress excited the observation of George the Third, who rallied her upon her appearance, and said with a smile—"I know who chose that gown for you—it was Mr. Whitefield. I hear you have attended him for a year and a-half." Lady Chesterfield replied—"Yes, I have, and like him very much." After she became seated, she said she was grieved to think she had not said more, when so favourable an opportunity was afforded; but her appearance gave a better testimony than her tongue. "I was with her to the last," writes the Countess of Huntingdon, "and never saw a soul more thoroughly humbled in the dust under a sight and sense of her vileness and nothingness, but having a sure and steadfast hope in the love and mercy of God in Christ, constantly affirming that His blood cleanseth from all sin. The last audible expressions that fell from her a few moments before the last final struggle were—'*O my friend, I have a hope—I have a hope—a strong hope—through grace;*' then

taking my hand, with energy she exclaimed—'*God be merciful to me a sinner.*'"

Another trophy to sovereign grace was exhibited in the early death of the daughter of Lady Gertrude Hotham, who had opened her house for the preaching of the gospel, and gathered a goodly number of rank and fashion to hear addresses from Mr. Whitefield in her drawing-room. His preaching had been blest to Miss Hotham, whose ill health occasioned a visit to Bath, where she died. At her mother's request she was visited by Whitefield a few days before her departure. When he approached her bed-side she looked glad to see him. He conversed with her some time, during which she dropt some strong expressions about the depravity of her heart, the vanity of the world, and the littleness of everything out of Christ. She appeared to speak out of the abundance of her heart from a feeling sense of her own vileness. After prayer she seemed as though she felt things unutterable; those about her wept for joy. A short time before her dissolution she declared to those round her dying bed her peace and hope, and bore the strongest testimony to the faithfulness and love of God to her soul at that solemn season. She knew in whom she had believed, and her hope of eternal life, founded on the Rock of Ages, was an anchor to her soul both sure and steadfast. Lady Gertrude's only son, Sir Charles Hotham, was a frequent hearer of Whitefield. Unlike his infidel uncle, Lord Chesterfield, a place was made by divine grace in his heart for divine truth. He married happily, but their union was of short duration, and within a year from his wife's death he was called to his eternal rest. This was a severe stroke to his now childless mother, Lady Gertrude Hotham. The evening after she received the intelligence of her loss, being alone reading, she accidentally set fire to her cap, and was severely burnt. She would not suffer her friends to lament this trial, but blamed herself for marking out the way to God in her desire for a speedy flight from the trials of life. While the surgeon dressed her wounds, she was wont to speak of God's mercies to her; but when he intimated in various ways that her good life merited heaven, she in holy indignation would rouse her fainting strength to reply, that there was no merit but in Christ Jesus, and that in His blood and righteousness were all her hopes. She called on her friends to bless God for her accident, and used the means of recovery in the spirit of submission. For every nourishment afforded she gave peculiar thanks; and on being asked to take some wine, she could not speak of its reviving influence without noticing that on the cross her dear Lord was denied this indulgence afforded to her. A few minutes before she died a friend put some liquid into her mouth; she had spoken little for some days, but she then said, "*Enough*—happy—happy!" One sigh followed, and her spirit was with the Lord.

(To be continued D.V. in our next.)

It is not hearing only, but a dependence on Jesus in hearing, that brings the blessing.—*Romaine.*

OUTLINES OF A SERMON,

BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"*For thou art an holy people unto the Lord thy God: the Lord thy God th chosen thee to be a special people unto Himself, above all people that are on the face of the earth. The Lord did not set His love upon you, nor oose you, because ye were more in number than any people; for ye were the west of all people; but because the Lord loved you and because He would ep the oath which He had sworn unto your fathers, hath the Lord brought u out with a mighty hand, and redeemed you out of the house of bondmen, m the hand of Pharaoh king of Egypt.*"—Deut. vii. 6—8.

The Jews were types, shadows, prophecies, and representations of e church of God in Christ, and the church of Christ in God, and the erality of this portion of scripture has its fulfilment in the people of d now, who are the nation concerning whom the Jews were only pical. They were the shadows, believers are the substance; they re the type, believers the antitype; they were the figure, believers e reality; hence those passages which describe Israel of old have eir fulfilment in Israel now, for whom those things were transacted. ot but I believe there are many prophecies yet to be accomplished ncerning the Jews, and that much of prophecy is wrapped up in em, but in what way the event alone can determine. Here we have blessed description of God's Israel, as in verse 6—"For thou art an ly people unto the Lord;" and we will consider from this subject— Their privileges. II. The source of them. The first privilege oken of is their holiness. Now this refers to their separation to God, d primarily means this, though we shall use it to speak of personal liness also. This people God separated from all the surrounding tions of the earth to be a people for His praise, and out of whom He s to get glory, and show forth His power; for this end they were t apart and separated, and so a holy, a consecrated, a separated ople, as you will see Ex. xix. 6—"And ye shall be to Me a kingdom priests"—as the priests were set apart from the rest of Israel for the rvice of God, so Israel was set apart from the rest of the nations to a peculiar people unto the Lord, and to serve Him. Now Peter, in Epistle ii. 9, quotes the very text we are on to prove that all this hich was literally true of ancient Israel, was spiritually fulfilled der the gospel. He calls them "a chosen generation, a royal iesthood," and in Rev. i. 3, the elect are called "kings and priests." ow this Epistle Peter wrote, as you see, "to the strangers scattered" roughout the world; to Gentile converts, whom he unequivocally clares were in possession of all the privileges bestowed literally upon cient Israel, as stated in Deut. vii. 6. In this literal separation we hold the land of Canaan, a little speck to the world at large, the ject of God's continual care and solicitude; spiritually we see this lfilled in the church of God—a holy, a separated people gathered out the world, made a kingdom of priests, and, as Peter says, a "holy tion." Now what is a nation without a king, without laws, without

an administration? But the church of God, this holy nation, possesses all these marks of a nation. They have a King. "Is not the Lord in Zion? Is not her King in her?" Yes, and some of you know it, because you feel His rule in your hearts. You are under His laws—the law of the Spirit of life—and He administers the same by His Holy Spirit. But, II. There is another meaning to the term—holy, or righteous. Israel was in a certain sense in opposition to the heathen nations around; they had the worship of God, they were under His rule, and they were different to the ungodly countries surrounding them; but in any other sense they were not righteous, for they were stiff-necked and rebellious. Now there is a comparative holiness that belongs to all the Lord's called people, and there is a relative holiness that they have in Christ. In Him they have all the righteousness of His nature, all the perfection of His work; His active and passive obedience; His doing and dying. It is all thus—beceause they are His, and this is their justification before God. This is the holiness you and I must stand in, or we are lost for ever. This is the only righteousness that will do for an all-seeing God. But there is a comparative holiness which God's called saints will have, and must have, to show that they are not what they once were; there is a comparative separation from the world, there is a manifest change in them, they declare plainly that they seek a city to come; there is a difference in their conduct, conversation, and walk. There is a comparative holiness in them; but there is one feature which belongs to this holiness when it is God's work, and not the work of the flesh—the saints will never be satisfied with it, and the more they have of it, the less they see it. If you are satisfied with your comparative holiness, you are nothing better than a Pharisee. But, further, they are here called a "special people"—in Peter it is translated or quoted "peculiar people"—and this word is properly rendered, as in the margin, "purchased"—a redeemed people, and this in the way of inheritance or possession. The Lord redeemed Israel, but it was to possess them. So Peter tells the church the same truth—they were redeemed by the precious blood of Christ; but it was to be possessed and inherited by the Lord, and that inheritance the Lord will never part with. Now this same word in the root is used in two places, which forms a sweet opening of this blessed truth. Heb. x. 39—"The *saving* of the soul;" the purchased possession can never be lost; no perdition for them; no drawing back; no, they are eternally secure. See also 1 Thess. v. 9—"*Obtain* salvation"—a people purchased for salvation, therefore to salvation they must come. Now why do I insist so much upon this point—the speciality and particularity of redemption? Because the opposite to this, general redemption, forms the basis of the divinity of the day, which takes men off from the personality of redemption, and leads them to hope they shall come in with the multitude. Another feature in my subject is the fewness of Israel when compared with the nations around. Now some have asserted that we take pleasure in dwelling upon the fewness of those saved; but we ask, Is it a Bible truth or not? If it is, then there should be a pleasure in stating the truth of God as the mind of God, be that truth what it may, and we refer you

to your Bibles for this. If it be God's truth, it should give ministers pleasure to proclaim that truth, and called people pleasure to hear it, whatever men may say against it; but the reason people dislike this truth so greatly is, they have no evidence in their own souls that they are among the number. They are not in the secret, and so they quarrel with the members of the famlily who know it, and the secret likewise. I am quite sure, when you come to learn this secret, you will cavil no more at it; for "the secret of the Lord is with them that fear Him, and He will show them *His covenant*;" and only wonder and bless and praise a God of all grace, who taught it to you. But of the fewness of Israel. By this God's power was manifested. We see an instance of this in the taking of Jericho, and in Gideon's army. The 20,000 valiant men of Israel must not go out against the host of Midian, and why? "Lest Israel vaunt themselves," and think that numbers got the victory; and so the army must be reduced to 300 men, and this poor little contemptible band put the army of Midian to the rout. The Lord, in addressing Israel, calls him, "the worm Jacob," or, as in the margin, "the few men of Jacob." And this was true in a comparative sense, for of Israel's seed it was prophesied that they should be as the sand on the sea shore for multitude, and still they were but a few. Of the remnant according to the election of grace it was said they should be at the last an innumerable multitude, and yet the Lord speaks of them as a little flock, a few, a remnant; and on one occasion, when the Lord was asked, "Are there few that be saved?" He waived the question, because it was put in the way of curiosity and speculation; but on another occasion He directly asserted —"few there be that find it." Now, are you among the few? What proof have you of it? Or are you among the multitude who are going to hell? May the Lord impress this enquiry on your heart. But, further, of the redemption—"redeemed you out of the house of bondmen." This earthly redemption is used in scripture to denote deliverance from a state of nature, as we see in Col. i. 13, and 1 Pet. ii. 9, latter part; also from a state of spiritual bondage, as in Gal. v. 1; and again, deliverance from trials and difficulties, from which the Lord's children shall be redeemed from time to time, and finally redeemed when they reach glory. II. The source of their blessings—the *love* and *oath* of God, as you have in the 8th verse—"Because the Lord loved you, and would keep the oath He swore." He set the heart of His love upon them, and He would not be frustrated or disappointed by man or devil—His love being immutable like Himself, so also is His oath (Heb. vi. 17, 18), which could not be broken. Here indeed is strong consolation. May the Lord give His people grace to lay hold of it. Amen.

I often blush for my unthankfulness to God. Blessed beyond most with health and strength to do His work, I am a wretched sluggard, a poor worker, a sorry creature! If it were not for that word *atonement*, where should I be? But O may the Lord infuse fresh vigour into me.—*Parks.*

A WORD FOR THE TRIED.

MY DEAR DAUGHTER,—I know what you mean by being dejected almost to despair, and in bitter anguish crying to the Lord; and with you I never like these things to die away without some clear outlet from the Lord. I have at times such a view of that endless eternity which opens immediately before me, that my soul is the principal thing that engages my attention. How few live as if they in the least regarded eternity! Like you, I often turn the Bible over and over, and yet find no relief; but the whole of my profession of religion appears only a fable. Sometimes the Lord comes down like rain upon the mown grass, I then say, "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance." It is a wonderful mercy that the Lord should provide for His people according to their wants, and when heart and flesh fail, should then Himself be their portion for ever. I am exceedingly harrassed with the fear and alarm of my end, which appears very near. I have continually sounding in my ears, the Lord will then forsake you, and all will be dark. Nothing removes these dismal feelings but a renewed token of the Lord's presence.

Often too I am assailed with the sudden fears you speak of, and cannot easily get rid of them. Daily I seek the Lord in prayer that He would preserve me from those alarms which come upon me in the night. I find it hard to maintain spiritual life, and keep open access to a throne of grace. I often think many of the simple people here have more of the reality of spiritual life than I have, which makes me ashamed, and in honour to prefer them. My fear is, that in taking care of the public vineyard I am neglecting my own. I cannot deny that I have life, but I would have the other half, that is peace, Rom. viii 6. It is the life that discovers the death, and until I perceive the healing Sun of Righteousness arise I am full of despondency.

I never could live upon what the Gibeonites presented to Joshua, to make him believe they had come from far. They lied and said—"This our bread we took hot for our provision.....but now it is mouldy." I see much of this dry and mouldy profession which is swallowed down, because no counsel is asked of the Lord. I hope none of you, my children, will be induced to eat such dry and mouldy stuff. You appear to be on the verge of a very serious trial in the approrching loss of your minister. May the Lord lay it deeply on all your hearts to seek counsel at His hands.

I am made to look back on my father's house, and remember their religious life, yet how awfully destitute of the *true fear of God*, and how ignorant of the *power* of godliness; and I must say of myself I was as a brand more than half burnt plucked out of the burning. I was more heedless than all the rest; but God looked upon me with an eye of mercy. How sensibly I feel I have nothing to glory in but the free, sovereign grace of God. "God commendeth His love toward us, in that while we were yet sinners Christ died for us."—Yours,

J. BOURNE.

MEPHIBOSHETH.

LAME ON BOTH FEET; OR, THE KINDNESS OF GOD.

The following may be had for 1*d. of* G. MORRISH, *24, Warwick Lane, Paternoster Row, and is well worthy of extensive circulation.*

Very early one morning, many years ago, I was reading the ninth chapter of 2 Samuel. After reading it once, I thought, "What a strange chapter, about a young man lame on both feet." I read it again, and still I could see nothing in it. After going through it a third time, my eye rested on these words, "I will surely show thee kindness, for Jonathan, thy father's sake. The thought suddenly flashed upon my mind, "Ah! there is a picture of the kindness of God, through Jesus Christ." What a picture now lay before me, like some lovely landscape, at the break of morn. As years rolled on, the beauty of this picture has only, to my mind, increased. Many times have I been led to preach Christ from it, and seldom without souls being converted to God. This encourages me, in faith, to trace over this interesting portion of the Word of God with my readers; trusting that God will use it in blessing to many souls.

In this picture, then, of the *kindness of God*, there are two characters —Mephibosheth, the child of grace; and Ziba, *the self-righteous man.* The condition of Mephibosheth, strikingly illustrates the state of a sinner when he is brought to God.

If you turn to the fourth chapter and fourth verse of this same book, you will find he was the son of Jonathan, the son of Saul, both now dead; that he had fallen, and become lame; and that since his fall he had been hid, lame on both his feet, in Lo-debar; which Hebrew word means, a place of no pasture. Being of the house of Saul, the enemy of David, he concluded, no doubt, that David would be his enemy; and therefore hid away from his presence.

How very strikingly this illustrates the condition of fallen man. No sooner had sin blinded the mind of Adam, then we read he "hid himself from the presence of the Lord God, amongst the trees of the garden." And is not this man's very condition, to the present hour? Why is that one hurrying off to the theatre, or the alehouse? Ah! he knows not God. Being at enmity with God, he concludes that God is his enemy, and he dreads His presence. The thought of going this day into the presence of God would be terrifying. Does the thought give you alarm, my reader? Ah! it is because you know not God. Perhaps you may say, "I have sinned, and that makes me afraid of God." True, you have sinned; and I have sinned; and all have sinned. But if you knew the price He has given, that He spared not His own dear Son, then you would see that God is the *only one* to whom you can go, as a sinner—and be assured, "The blood of Jesus Christ, His Son, cleanseth from all sin."

But let us go on with the chapter. "David said, Is there not yet any of the house of Saul, that I may show the kindness of God unto

him?" And is not this the present work of the Spirit of God? Are there not yet any of the fallen sons and daughters of Adam to whom I may show the kindness of God? No matter how deeply fallen, utterly lame, lame on both feet, and truly in the place of no pasture. For, poor, fallen sinner, wherever thou art trying to hide from God, there is nothing, in this world of misery and sin, that can make thee happy. Is there, now? Hast thou pursued the phantoms of Satan, or put thy trust in the world's fair promises, until thy poor heart is broken with bitter disappointment, and all is a dismal void? Then, listen, I will tell thee of One that will not serve thee so.

Ziba, the *self-righteous man*, informed the king, that Jonathan had still a son, who was lame on his feet, in the house of Machir, the son of Ammiel, in Lo-debar. "Then King David sent and fetched him." Now, this *fetching* is very beautiful. It tells out a grace so entirely of God. Man shows kindness to those who, as he thinks deserve it. Or he expects to get something worth the kindness in return—not so with God. Mephibosheth had not done one thing to merit the kindness. He had not to do his part first, as some say. No! GRACE *went to fetch him from Lo-debar, the very place were he was.* And did not the Son of God come to poor sinners, just were they were? He came to fetch them, and He found them dead in trespasses and sins. And did He not take that very place, and die, the just for the unjust, to bring us to God? Eternal shame on every proud Pharisee, who, after this, will say, "Man must do his part first."

Mephibosheth was too lame to do his part first. He had to be fetched. And He who knows both man's utter lameness, and this fetching-grace, has said, "No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day." And again, "All that the Father giveth me shall come to me; and him that cometh to Me I will in nowise cast out." Ah! if it had not been for this fetching-grace, we should have all perished, in our wretched strivings to hide away from God. "And now, when Mephibosheth was come unto David, he fell on his face." What a picture of dread and fear. As the son of Saul, the hunter of the life of David, what had he to expect? The next moment the voice of stern justice might demand his life. There he lies—a picture of a trembling sinner, brought into the presence of God, with the fearful load of guilt and sin; he knows not God—he knows not what to expect.

Before we hear the words of David, let us turn to the covenant of love, as unfolded in 1 Sam. xx. 14—17. Jonathan, the father of that young man, fallen at the feet of David, speaks in the fourteenth verse "And thou shalt not only while I live show me the kindness of the Lord, that I die not, but also thou shalt not cut off thy kindness from my house for ever.....And Jonathan caused David to swear again, because he loved him; for he loved him, as he loved his own soul."

Did you ever visit the place of your early life, and look for the first time on the child of a dear departed friend? Then you may have some faint idea of what David felt when he looked at Mephibosheth, the son of Jonathan, laid at his feet. Who can tell the tender sweetness of that voice, that spoke from the bottom of his very heart—

"Mephibosheth!" "Behold thy servant," is the trembling reply. How little did he expect the unconditional grace that was about to be shown him. "*Behold Thy servant,*" is the highest thought of fallen man. He ventures to offer himself as a servant to God, and hopes to be saved at last for his serving. This is the religion of every human heart.

But now hear the words of David. Like the Father, in the parable of the Prodigal, he cuts him short. "Fear not: for I will surely show thee kindness for Jonathan thy father's sake; and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." Ah! this is like God, no conditions, no bargaining. It is not, If thou wilt do this, or if thou wilt not do that. Oh, no; it is all pure grace! The kindness of God! "*I will surely show thee kindness,*" and that entirely for another's sake. "*And thou shalt eat bread at my table continually.*" Was it not thus in the parable referred to, where Jesus was unfolding the unknown, boundless grace of the Father's heart? Was there one reproach? Was there one condition? No, he fell on his neck and kissed him, Luke xv. Is not this the kindness of God? Am I misrepresenting, or with Jesus unfolding the true character of God? Is it thus that he receives the lost sinner? Are these his words to the wretched, trembling, hell-deserving sinner, I ask? Can He, pointing to the cross of Christ, say, Fear not, I will surely show thee kindness, for Jesus' sake? All this, too, without a single condition. All pure grace, flowing from His own overflowing heart of love.

Oh, my reader, do you thus know God? "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together; and made us sit together in heavenly places in Christ Jesus; that in the ages to come, He might show the exceeding riches of his grace, in HIS KINDNESS toward us through Christ Jesus." Can you say that this is your portion? Man would have sent a book of directions to the lame young man, to tell him how to repent, and how to cure his feet, and how to do I cannot tell what. But there is not a word of it here. No, he comes just as he is, nothing more was required. How could there, when David's heart was already filled with love to him. Above all things, Satan will strive to hide this kindness of God from the poor sinner. Let God be truly known, and I need no priest on earth, or saint in heaven, to soften His heart towards me. It is already filled with love unspeakable. Are you, dear reader, feeling the burthen of sin? And have you been perplexing yourself with men's long books of directions how you are to repent, how you are to please God and get Him to save you? Perhaps one tells you to be as opposite to Col. ii. 20, as you possibly can, and that by keeping men's ordinances and sacraments you may hope to be saved. Another, with equally deadly effect, may tell you to be deeply sorry for your sins (they never say how deeply), and that you must give them all up, and love God with all your heart, &c., &c., and then you may think yourself fit to come to Christ. That is, they would fain persuade you, that you are not so utterly fallen; that you are only lame a little on one foot, and that you only need to

make a crutch of Christ, and so by his help you will get on very well; and really what it comes to is, that *you* may merit heaven at last.

Now if you are thus bewildered and perplexed, let me beg of you to shut up, and turn away from all the schemes of men. Let your mind dwell on God, as revealed in the cross of Christ. Perhaps you may be ready to say with alarm, Then do you mean to deny repentance altogether? Far, very far, from this is my desire. And perhaps few passages of God's word bring out more clearly than this both what repentance is, and the true place of repentance, or that show more strikingly what produces it.

No sooner had the stream of unconditional grace been poured into the trembling heart of Mephibosheth, than "He bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?" It is thus that the goodness of God leadeth to repentance. The sinner is brought into the presence of infinite grace, and infinite holiness too. The true character of God is revealed to him in Christ Jesus. He hears the sweetest word of love divine:—"*Fear not, I will surely show thee kindness.*" And the effect of this is to *bow self to the dust*, in the sense of this overwhelming grace. This is that change of mind called repentance. But shall I tell you, my reader, that you must thus repent before you come to Christ? No, I should as soon think of asking you to feel warm first, before you come to the fire, if I saw you perishing in the cold and storm.

But, if I mistake not, what many mean by repentance is a lifting up of self, a mending of self; and, by so doing, changing the mind of God, as though He were an angry Being, and needed our good works to turn His heart to us. Did there need a change of mind in David? No; his heart was full of love. Then how can there need a change of mind in God? What is the cross, but the expression of the love of God to perishing sinners? Now, my reader, if you knew the kindness of God to you—that nothing should ever separate you from His kindness and love in Christ Jesus—would not this instantly produce an entire change of mind in you? And the more you knew the freeness of this precious love, the more would you be humbled to the dust before Him. That which you may vainly try to work up in yourself as a preliminary to salvation, or as a title to it, would be produced the moment you believed the wondrous love of God.

And now mark the contrast of these two men—*Ziba the servant, and Mephibosheth the son.* David calls Ziba, and gives him commands, all of which he agrees to keep. "According to all that my lord the king hath commanded his servant, *so shall thy servant do.*" The very thing Israel foolishly engaged to do at Sinai—and the very thing thousands are engaging to do in our day, who have given up Christianity and gone back to Judaism—yes, and I fear nine out of every ten who read this paper, will belong to the religion of the *servant*, instead of the *son.*

What a contrast is seen in the words of David in pure grace to the son. "I have given." "Mephibosheth *shall* eat bread *always* at my table." "As for Mephibosheth, HE SHALL eat bread at my table, as one of the king's sons."

"So Mephibosheth dwelt in Jerusalem, for he did eat bread

continually at the king's table; and was lame on both his feet." Not one word of grace to the servant, and not one command to the son. The one is the service of legal bondage, the other the service of the heart's deepest affection.

Happy thy portion, child of grace! God hath given thee eternal life. No longer a servant, but a royal son, at the table of thy Lord. Not a sacrament to help to save thee, but *ever* sitting at the Lord's table, breaking and eating that bread, and drinking of that cup, that reminds thee of the broken body and shed blood of Christ, by which thou art saved. Yes, God hath given thee the bread of life, on which *thou shalt* always feed. Why dost thou thus continually feed on Jesus? God hath willed it. He hath said it, and it shall be done. If thou art a believer, thy condition and standing cannot possibly be that of a servant. "For to as many as received Christ, to them gave He power to become the sons of God, even to them that believe on His name." "And if children, then heirs, heirs of God and joint-heirs with Christ." (Rom. viii.)

How immensely important it is to understand this wondrous relationship. Surely you must see that there is a great difference betwixt the relation of a servant, and that of a son. A servant abideth not ever, but the son abideth ever. Thus grace brought Mephibosheth from his hiding-place of fear and enmity, and at once *gave him* all the privileges of sonship, and that without a single condition. We have seen its effect upon him, in an entire bowing of self, a thorough change of mind; yea, we shall find that his heart is won to David for ever.

Cold unbelief would say, "True, he was a poor, lame thing before he was brought to David, and made a king's son. But surely he could never enjoy the privilege of sitting at the royal table, and still be a poor lame thing." For there are not a few who would admit that it is all grace that brings a poor, lame, lost sinner to Christ, who nevertheless imagine that when brought, his continuance and final salvation somehow depend on his own walk and obedience. This is a most bewildering and tormenting mistake. If it were true, alas! who could be saved? Every believer who knows his own heart will say, Not me. If my final salvation depend on me for one hour, I dare not even hope to be saved. Dare you? But now what do we get in this divinely-inspired picture of the kindness of God? "He did eat continually at the king's table; and was lame on both his feet."—Precious grace!

> "The grace that sought and found me,
> Alone can keep me there."

The believer is often sorely perplexed, when he finds that as to all strength in himself to stand in the hour of trial, he is as weak now as he was before. And should he for one moment, forgetting his standing in grace as a son, begin trying to walk as a servant, he would get occupied with his poor lame feet. Finding thus that, as a servant under law, *he cannot* please God, he would be ready to give all up in despair. My reader may have been buffetted sorely in this way. You may have looked at your poor lame walk until you have said in your heart, I surely cannot be a child of God at all! Ah! you never can

get peace by looking at your lame feet. Put them under the table, and look at that with which God, in His infinite grace, has spread the table. He sets before us the remembrance of Christ. All that we are in our poor, wretched, lame, dead selves, has been judged and put to death on the cross. And God reckons our old selves dead, and buried out of His sight. He sees us now risen with Christ; yea, even in Him, sat down in the heavenly places.

Oh! yes, it is quite true, the believer is in himself as lame after conversion as he was before. He has indeed a new life—a new nature now, which he had not before; and he has the Holy Ghost dwelling in him. But still his old nature, called the flesh, is what it ever was. What is he to do then? Have no confidence in the flesh whatever; but own the grace that made him His, and keeps him His for ever. Let us put our feet under the table then, and feast on the riches of divine grace spread before us. When we have come to the end of all dependence on self, the end of all vow-making, of all our resolutions—when we really own the utter ruin of the old man—then follows that calm dependence on Christ in which we begin to realize the power of *His resurrection* in a holy life. But self-righteous flesh will have a hard struggle before it gives up for dead. (See Rom. vii.)

The subject of the next chapter (2 Sam. x.) is kindness shown and rejected; with the judgment consequently thereon. *It is the great condemning sin.* The kindness of God has been shown. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What kindness! But hear these solemn words: "He that believeth not is condemned already." If my reader should be a rejector of the kindness of God in the gift of His Son, think, oh! think of your eternal doom.

But I would now briefly pursue the history of these two men—types, as they were, of all at this day who have either found grace and salvation in God, or who are trying to be saved by keeping His commands.

In chapter xv. we have recorded the rebellion of Absalom. David, the true king, is rejected; and as he leaves Jerusalem, it is remarkable that he crosses the same brook that the rejected Jesus afterwards crossed. "And all the country wept with a loud voice, and all the people passed over: the king himself passed over *the brook Kidron.*" When Jesus crossed over on the night of His rejection, the few that passed with Him failed to watch even one hour. And in the 30th verse, "David went up by the ascent of Mount Olivet, and wept as he went up." It was to this mount Jesus led His disciples, when, having been murdered by this world, and God having raised Him from the dead, He ascended into heaven—rejected by the world, but received up into glory.

Now it is when David is thus rejected, having passed this Mount Olivet, that we find the character of Ziba, the servant, brought out. (Read chap. xvi. 1—4. The first thing here is a great display of service to the king—asses loaded with bread, and fruits, and wines. How is this? says the king. Where is Mephibosheth? Ziba tells the king that he is abiding at Jerusalem, trying to get the kingdom. Really this seems as if Ziba, the self-righteous man, had the best religion. Yes, and to sight it has always *seemed* so. But God knoweth

the secrets of all hearts. To all outward appearance there seemed to be great zeal and devotedness in Ziba; and he had such a beautiful form of prayer. But all was hypocrisy within. The day of the return of the rejected David at last came (chap. xix. 24—30), and Mephibosheth goes forth to meet him. Yes, and the day of the return of the rejected Jesus will quickly come; and every child of grace, whether sleeping in the dust, or alive when He comes, will go forth to meet Him in the air (1 Thess. iv. 15—18.

And now the *true character* of both comes out. Mephibosheth "had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day he came again in peace." The kindness of David had won his heart. That heart beat with affection to the rejected king; and his affection was too deep to allow him to take any place on earth but that of a sorrowing mourner, waiting the return of him he loved.

And did not Jesus count on this on the night of His rejection? "A little while, and ye shall not see Me; and again a little while, and ye shall see Me. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." Alas, how little have we answered the heart of our rejected Lord! I cannot make anything of it but forgetfulness of Christ, to take any other place than that Mephibosheth took—the place of a sorrowing mourner, awaiting the return of Him we love.

But what about the fruits, and bread, and wine? "Wherefore wentest thou not with me, Mephibosheth?" And now the truth is made manifest. It was he who had provided the asses' loads of fruits. But being lame, Ziba had slipped into the saddle, and thus misrepresented Mephibosheth and played the hypocrite. And now mark the deep effect of grace. Mephibosheth says, "Do therefore what is good in thine eyes; for all my father's house were but dead men before the lord the king; yet didst thou set thy servant among them that did eat at thine own table." How sweet the confidence grace gives! Has my reader the settled assurance that God has given him, in pure grace, a place at His own table? Then may you not look forward to the coming of Jesus with unmixed joy?

"And the king said unto him, Why speakest thou any more of thy matters? I have said thou and Ziba divide the land." Beautiful is the reply of Mephibosheth: "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house." It was not the land he wanted; no, his utmost wish was realized. It was the person of him who had shown him such kindness.

And is it not so, where grace has really won the heart to Christ? It is not the things of the land. "Yea, doubtless," says the Apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Oh! that we were more like Mephibosheth—more like the saints at Thessalonica—"waiting for the Son of God from heaven." Mephibosheth had received the kindness of David with the fullest confidence; in spite of all his lameness, he had never doubted the reality of David's love but had patiently waited for David's return;

bearing every reproach, until the time should come. The Thessalonians had also received the glad tidings of the grace of God in power, and in the Holy Ghost, and in much assurance—and hence they bore with patience, and even joy, every insult and affliction from the hands of their enemies. And what was the secret power of this? They waited for Jesus from heaven. The real children of God have always been hated and slandered—yea, often burnt at the stake—by these boasting law keepers for salvation.

But what a day is coming! Who can tell how soon He may come for whom we wait? His very last words were "Surely I come quickly; Amen. Even so, come, Lord Jesus." Did David return, and will not David's Lord? Yes, our eyes shall soon behold Him. Oh, bright and blessed hope! Not the millennium. Not fulfilments of prophecy. These are blessed in their place—but it is *Jesus Himself* that the believer, who has been washed in His blood, longs to see.

This beautiful illustration stretches still further on, in chap. xxi—the day of judgment on the house of Saul. "But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between them, between David and Jonathan, the son of Saul." This closes the history of this child of grace. And long after Jesus shall have returned, and His kingdom have been set up; when the church of God shall long have enjoyed the heavenly glory of Christ, and Israel shall have enjoyed the glory of the kingdom on earth; yea, even when the great white throne shall be set, and when the fallen sons of Adam shall stand before that throne; *then*, not one that was numbered in the family of grace, in the counsels of eternity, no, not even one, shall be lost. But where will the careless sinners, or even the doers for salvation, appear in that day? Find me a man that professes to be a keeper of the law, that is not a breaker of the law. Can you, my reader, or can I, stand before that throne on the ground of our doings? Impossible. Surely the man that pretends to be better than his neighbour, must be a hypocrite; for God says there is no difference—all have sinned. No, no! it is not by works that any sinner can be saved. If you can find a man that is not a sinner, well, let *him* try. But *a sinner* needs pardon. "And without shedding of blood there is no remission." Blessed Jesus, thou hast borne the wrath, the curse, the judgment, due to thy people's sins; and now unhindered kindness and eternal peace are the happy portion of every soul that rests in thee. Look at the cross, my reader, and listen. Does not God speak there to thee? "I will surely show thee kindness."

But must there be no works in return? Oh! yes, *real, deep, heart-service*—the *fruit* of saving faith. How many works that seem to be good works before men, are really nought in the sight of God! Men load themselves with heavy burdens of self-righteous doings; and yet, what are they all, but the mere rejection of the unmerited kindness of God?

The deeper thy assurance of the unchangeable kindness of God to thee, a worthless sinner, the deeper will be thy hatred of sin, and the fuller thy joy in whole-hearted, devoted service to Christ! and the more earnestly, though patiently, wilt thou wait for His return from heaven.

C. S.

Complete Salvation.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, JUNE 24TH, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*And being made perfect, He became the author of eternal salvation unto all them that obey Him.*"—Heb. v. 9.

A few Sundays ago I spoke to you from the 14th verse of the 10th chapter of this Epistle, when I showed you that Christ, by His sacrifice, has for ever perfected those who have been set apart for Himself. The whole epistle is full of this glorious and heart-cheering truth. "*Eternal salvation*" (Heb. v. 9), "*Eternal redemption*" (Heb. ix. 12), "*Perfected for ever*" (Heb. x. 14), "*Once for all*" (Heb. x. 10), are expressions frequent in this epistle, declaring the fact that Christ, by His sacrifice, has made an end of sin, and brought in an everlasting righteousness for His people. There are no more doings, workings, toilings, or sacrifices by man. The thing is done. The thing typified by those ceremonies is accomplished. All we have to do is *to believe* in what has been done; and even *that* we are given power to do by the Holy Spirit—"*For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake,*" Phil. i. 29. Dear hearers, if ever we would have peace with God, if ever we would have any settled enjoyment in religion, if ever we would have pleasure in walking with God, we must believe that Christ has made all square with God—has settled all, perfected all on our behalf with Justice. But until Christ is "revealed" to us, and in us, we cannot thus believe; He *will*, however, be thus revealed, sooner or later, to each of the children of God.

The solemn warnings in the 6th and 10th chapters of this epistle are intended for *unbelievers* in these things—for those who at one time *professed* to believe them, but did not. They have nothing to do with you or me, who most thoroughly believe in the Lord Jesus as He is described in this scripture.

1. I would now open this text.
2. Show you the need for a finished salvation.
3. Say a word in conclusion.

I. "*And being made perfect, He became the author of eternal salvation unto all them that obey Him.*" At first sight this passage seems to contradict all I have been saying. That little word "*obey*" staggers us. We are ready to say—"Ah then, after all, *obedience* on our part is required for salvation; and if we do not *obey* Christ, He will not be the author of eternal salvation to us." But let us see that we understand this word "*obey.*" Does "*obey*" always and only mean to perform *a physical act* in accordance with instructions given? Nay, a man

can *obey* by *thinking* and *believing*, as well as by *acting*. Indeed, true obedience must emanate from *thinking*. The submission of our bodies, or the doing of a physical action without the submission of our mind or will, would be nothing but hypocritical slavery. But when the mind or will is submissive, *then* follows *obedience*. Now, it is in this sense we must receive the word "*obey*" here. We *obey* Christ when our minds or wills are brought into submission to His plan of salvation. We *obey* Christ when we believe in Him and in His work—we *obey* Christ when we submit to His word. When we believe what the apostle is proving in this epistle—namely, that "Christ is the end of the law for righteousness," we *obey* Christ, for we submit to what He has revealed to us. This obedience, because it is accompanied with a love of the truth, will be followed, as a consequence, by an obedience of life and lip to Christ's precepts; but most certainly this latter obedience has nothing to do with our eternal salvation, for we are saved by grace, and not by works.

The obedience that Christ required was all concentrated in the words *Believe*, and *Love*. The obedience the apostles required was likewise concentratrated in the words, *Believe*, and *Love*. The commandments of Christ were, *Believe*, and *Love!* The commandments of the apostles were, *Believe*, and *Love!* So that if we believe what has been revealed, and we love it, and those to whom it has been revealed, we, to all intents and purposes, *obey* Christ. Consequently He is the author of eternal salvation to US!

Let us just look into two scriptures to ratify all this—"*Be it know unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you,*" Acts xiii. 38—41. Is it not clear from this that *believing* is *obeying?* "*Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed,*" 1 Pet. ii. 7, 8. Is it not as clear from this that *believing* is *obeying;* for stumbling at the word, or disbelieving, is *disobeying?*

Yes, my hearers, *obeying* Christ is believing in Him, His Person, and His work. But what is the meaning of the first part of our text —"*Being made perfect?*" Was not Christ always *perfect?* Surely so. He was "holy, harmless, undefiled, separate from sinners." What then is the meaning of this sentence? The apostle is here speaking of Christ as a *Priest*—He was not made *perfect* as a *Priest* until He suffered. "*For every high priest taken from among men is ordained for men in things pertaining to God, that He may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that He Himself also is compassed with infirmity, and by reason hereof he ought, as for the people, so also for Himself, to offer for sins; and no man taketh this honor unto himself, but he that is called of God, as*

was Aaron. So also Christ glorified not Himself to be made an high priest; but he that said unto Him, Thou art my Son, to day have I begotten Thee. As He said also in another place, Thou art a priest for ever after the order of Melchisedec, who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered," Heb. v. 1—8. As the Saviour, Intercessor, or High Priest of His people, He must be made perfect through sufferings—He must bear their sins in His own body on the tree—He must suffer the just punishment for sin—in order that He might claim for His people their restoration to happiness and to God, and grant them eternal salvation! Thus was Christ "*made perfect*"—perfect as a Priest, an Intercessor, and a Saviour.

And see the consequences—"*Seeing then that we have a great high priest, that is passed into the heavens, Jesus the son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need,*" Heb. iv. 14—16. "*And being made perfect, He became the author of eternal salvation unto all them that obey Him,*" Heb. v. 9. Think of *the Priest*, and think of *the Victim*, and then let any man say, if he dare, that eternal salvation will not be the consequence! O brethren, blessed be God, the work is complete—*we* have nothing to do with it. Our very *obedience* is secured; for the Holy Spirit's office is to look after that!

II. *Let us now glance at the need there is for this complete salvation.* As I often ask you, Supposing salvation were left to you and me to effect, what could we do? Some of you, I think, fancy that as you grow older you will grow better, but this is a delusion. Without grace, the hard heart will be harder and harder. With grace, the old heart will be no better. How then can you grow better with age? Impossible!

(a.) But look at *human depravity!* It is a load too heavy to stand under—a monster too terrible to encounter in our own strength. As water, if left to itself, is sure to run down hill, so is human depravity sure to run away with the soul. And, mark you, when I speak of "human depravity," I do not mean the coarse, brutal, beastly propensities of nature, but the perverse hatred and enmity to God that exists in every natural man under heaven. This renders every individual altogether helpless in the way of his own salvation!

(b.) Look at the *plague of the heart!* even in regenerated people. It is as a running sore, deeply seated, and past curing by any mortal. It clings to us to our graves. It is the "old man" that meets us at every step, and dodges us wherever we go. What *can* we do to help our salvation? Some I know are not conscious of this plague, but they are dead in trespasses and sins!

(c.) Look at *the world!* It is full of pitfalls, and snares, and delusions, and temptations! Who can guide their feet through it? None but those who are "kept by the power of God!" And even *they* are

sometimes found stumbling and falling, and are obliged to cry migl unto God for help.

(d.) Look at *Satan!* That awful enemy that goeth about seel whom he may devour! So subtle that he mocks the wiliest phil pher, and so powerful that he can defeat a host of men!

Ay, look at all these, and tell me *what can you or I do toward eternal salvation?* Surely you who are quickened will say with without hypocrisy and without guile, that if ever we are saved, it i be by "*the author of eternal salvation!*" Yes, He *must* do all! He *has* done it all, and stands responsible to God for the safe ar in glory of each and every one interested in this wondrous and stu dous transaction! O the comfort derivable from our little text—' *author of eternal salvation to all them that obey Him!*" The comfort derivable from the fact that *obeying* Him is *believing* in His Person work!

III. *A word in conclusion.* I have explained to you the words o text, and have shown you the actual necessity of being saved, out out, by Christ. And now the question is—ARE WE THUS SAVED? T who in trying to answer this question would keep reckoning up good deeds they have done—what sins they have avoided—or lusts they have mortified—are in a most miserable state of ignora Whatever good we have done is not worth a straw in the matt *salvation!* O that I could impress this upon your minds and memo *You* who cannot, or will not believe it, pray look into 1 Cor. xii Look through the entire chapter, and you will see that though we paragons of human perfection, we should be lost if we were wan in love to God and the brethren. Look into Rom. i., ii., and iii., see that by your deeds you can never be justified! Look into Gal 10, and see that one breakdown damns for ever! O then tra your works under your feet! They are very useful in their w they honour God, and they are profitable to men; but for, or tow *the salvation of the soul* they are worth NOTHING. O, no! It costs to save a soul than all the works of saints and angels since the w began! Can you believe this? If you cannot, then your case present, is hopeless! But tell me—

1. Are you willing to be saved by *Christ alone?*
2. Is *He* regarded by you as the author of eternal salvation?
3. Do you count your best works as "*dross and filth*" in the que of salvation?
4. And yet do you long to let your light so shine that men ma your good works and glorify God?

Then, be assured, you are saved: for Christ is the author of et salvation to all them that obey Him; and this is *obeying Him*, for believing in Him and loving Him!

The reason why our graces are not more bright is, because w not constantly using them; that is the reason they grow so rust *Romaine.*

THE GRACE OF OUR LORD.

A brief account of the Lord's dealings with me may be made useful to some of the Lord's little ones. I was born in a little village in Devonshire. When I had grown up I joined with the Arminians. I went to their class-meetings, and thought all was right; but, blessed be God, He did not leave me there, as thousands are left. What an awful thing to have a name to live while dead! This was my case. The Lord saw fit to lay me on a bed of affliction, then, if not deceived, the Lord began His work in me. There is no work like His. It is only God's work that will stand in a dying hour, and when the world is in a blaze. O! what will only a profession then do for us? First, I had my practical sins brought to view, then what I am by nature; I am at a loss for language to express it here, but we have it in Rom. iii. Never shall I forget what I felt, nor my awful blasphemy and rebellion against God. And when election was opened up to me, I felt as if I could pull God from His throne, for I imagined I was created to be damned, and I expected every minute to be cast into hell. I was more like a fiend than anything else. I was in this state three weeks—I could scarcely eat or drink, and could get very little sleep; when I did sleep I was on high mountains with the devil. The devil said—"It is all over now, it is no good for you to pray any more," and I thought it true, for I could not believe it was God's work. I was obliged to have my Bible put away; I would not look at it, and I felt as if I could burn it. I was led to ask God to work deeply in my heart. The more I asked God to do this, the worse I felt. I thought I should like to know if ever any one else felt as I did, so I sent for a minister and told him the state of my mind. He said, "None but God's children feel as you do." I said "I am lost, I am lost, yes, I know I am lost!" He answered, "You will never be lost." I said, "Hell is waiting for me," and this text sounded in my ear—"Hell from beneath is moved for thee, to meet thee at thy coming," Is. xiv. 9. Then God was pleased to show me how I was to be saved in and through the blood and righteousness of Jesus, and this by grace alone. I felt at one time that I would rather go to hell than be saved in this way; but this put an end to all free will. I now hated free will as much as I then hated free grace. Blessed be God, He did not leave me here; He put a cry in my heart—"God be merciful to me a sinner;" "Lord, save, or I perish." This was all I could say. Then the words came, "God is slow to anger." This gave me a little hope. The devil again said, "It is no good for you to pray any more." I answered, "Tell those in hell that, not me." Then the Lord took and stripped me of all fancied righteousness; this was trying work with the old nature. It was here I quite lost free will, and I believe there never was a sinner under heaven that ever felt so wicked as I did; for if all the devil's host had been in my soul, I could not have felt worse; and God so stripped me that I had not as much as a rag to cover me from the eye of Justice. I was brought to the bar of God, there to plead guilty, and to confess

that the great God would be just in sending me to hell, where I thought every minute to go. At last God, in His own good set time, was pleased to answer my prayer—"God be merciful to me a sinner." It entered heaven—it went to God, as it first came from Him. I was then willing to be saved in God's own way, for He made me willing in the day of His power. These never-to-be-forgotten words came to me with power—"It is finished." I was led to see what was finished; I saw clearly that redemption work was finished, and that Christ had wrought out, and brought in, an everlasting righteousness, which is unto and upon all the elect, chosen in Him before the foundation of the world; also I felt the power of the resurrection of Christ in my soul, and that I was risen with Him. These words also: "Your life is hid with Christ in God;" then who can touch it? I thought; not devils, nor men. I could then triumph over the devil and his host, and cry, "Victory, victory, through the blood of the Lamb." I could praise God, and call Him my Father. I used to go to the Arminian love-feasts, but I never had such an one there as I now had. It pleased God to raise me from a bed of affliction; I then felt that all my sins were put away by the sacrifice of Himself, into the land of everlasting forgetfulness; and God said He saw no spot in me, and that I was "all fair"—"I have loved thee with an everlasting love." Then indeed I loved that doctrine which I before hated, namely, election; I saw that without election there could be no salvation. The Arminians said to me, What an awful thing it was for so young a person as I was to believe such doctrines; but I did not care what any one said, I found them precious to my soul, and I could say with Paul, I did not receive it of men, neither was I taught it, but by the revelation of Jesus Christ; and it was on a bed of affliction, and surrounded with ungodly relatives and friends. For three years the devil was not permitted to tell me I was not a child of God, but since then I have passed through deep waters. But O I feel it a mercy to be out of hell, and to have a good hope of heaven.

We must not expect that all the Lord's children are to be led into the same depths, and we often get discouraged when we set up man's experience as a standard rather than the simple truth of God, as revealed in the scriptures.

THY LOVE, DEAR SAVIOUR!

Thy love, dear Saviour, O how deep,
How large, how full, how free,
Oh may Thy Spirit daily keep
My soul more close to Thee.

In all my troubles Thou art nigh,
Thou sympathizing Friend,
Thou seest my pain, and from on high
Dost consolation send.

Thy presence to my soul how dear,
Thy gracious voice how sweet,
Thy words my fainting spirits cheer,
Thus pains and pleasure meet.

Love beams in Thy paternal eye,—
When wisdom bids Thee smite,
Health to my soul Thou wilt apply,
For all Thy ways are right.

'Tis but a Father's gentle rod,
Held in His tender hand,
To stop my wandering far abroad
In this enchanting land.

THE SOVEREIGNTY OF GOD.

With respect to man, had any person stood by and seen the piece of de clay in the Creator's hand of which he made him, and been asked · God, "May I not most justly and reasonably make this a vessel for e glory of which of my attributes I please? Could any, with the ast pretence of reason, have denied that right and power unto God? ow the light and law of nature both confirm that creation is God's ving being to a creature that was nothing, so fundamentally it deteth back the creature to the absolute disposal of the Creator. The ithor of our being must certainly have an undeniable right to de-mine the special end thereof, and particularly which of the Creator's cellencies we shall ultimately glorify. Monstrous clay! first give yself being, and next command thy preservation therein; or else be hamed at once both to blaspheme God, and give reason the blush, saying, "Why hast Thou made me thus?" Rom. ix. 20.

Let none then wonder that God insisteth so much in His word on is just and high claim of the Deity, His sovereignty; frequently serting Himself *The Most High; Only Potentate; King of kings; Lord lords*, 1 Tim. vi. 16. *Doing according to His will in the armies of heaven d among the inhabitants of the earth:* and that *none can stay His hand*, (justly) *say unto Him, What doest Thou?* Dan. v. 35: and that *He is r all God blessed for ever.*" Rom. ix. 5. For 1st. It is the founda-n of all the divine decrees and providential operations in the world, that upon its falling, all falls. 2ndly. It is the grand formal reason the Deity, calling for, and influencing adoration, reverence, and obe-ence among angels and men; it being God's creating all things to be sposed and governed at His pleasure, that causeth Him to be pro-aimed worthy to receive glory, honour, and power. Rev. iv. 11. And nce, also, the sum of worship taught us by our Lord, in that great rectory for prayer, issueth principally in a cordial and practical ac-nowledgement of the Divine Sovereignty,—"*Hallowed be Thy Name. hy kingdom come. Thy will be done in earth as it is done in heaven.*" att. vi. 9, 10. So that any denying this doctrine, do evidently reject at excellent prayer in its most substantial part.

His Sovereignty is the Deity's great charter, proving Him account-ble to none, and holding all accountable to Him; so that there is no erfection more worthy of the Deity, and in which His glory is more ncerned; and therefore it is that any attacks made upon this claim re so deeply resented and signally punished by Him. Dan. iv. 34. um. xvi. 31, 32.

Its actings towards man with respect to time,—1st appoints the mo-ent of his birth, the number of his days, and the day of his death; ndly. appoints the different places of his habitation; 3rdly, makes a reat difference among men as to their natural and acquired accom-lishments; and 4thly, orders and disposes their lot and condition in me, with respect to all the different ingredients and changeable rcumstances thereof."

BLACKWELL.

THE SPIRITUAL TEMPLE.

"And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." 1 KINGS vi. 7. See also chap. v. 7—18.

AND whither came these goodly stones 'twas Israel's pride to raise,
The glory of the former house, the joy of ancient days;
In purity and strength erect, in radiant splendour bright,
Sparkling with golden beams of noon, or silver smiles of night?

From coasts the stately cedar crowns, each noble slab was brought,
In Lebanon's deep quarries hewn, and on its mountains wrought;
There rung the hammer's heavy stroke among the echoing rocks,
There chased the chisel's keen, sharp edge, the rude, unshapen blocks.

Thence polished, perfected, complete, each fitted to its place,
For lofty coping, massive wall, or deep-imbedded base,
They bore them o'er the waves that rolled their billowy swell between
The shores of Tyre's imperial pride and Judah's hills of green.

With gradual toil the work went on, through days and months and years,
Beneath the summer's laughing sun, and winter's frozen tears;
And thus in majesty sublime and noiseless pomp it rose,—
Fit dwelling for the God of Peace! a temple of repose!

Brethren in Christ! to holier things the simple type apply:
Our God himself a temple builds, eternal and on high,
Of souls elect; their Zion there—*that* world of light and bliss;
Their Lebanon—the place of toil—of previous moulding—*this*.

From nature's quarries, deep and dark, with gracious aim he hews
The stones, the spiritual stones, it pleaseth him to choose;
Hard, rugged, shapeless at the first, yet destined each to shine,
Moulded beneath his patient hand, in purity Divine.

Oh, glorious process! see the proud grow lowly, gentle, meek;
See floods of unaccustomed tears gush down the hardened cheek:
Perchance the hammer's heavy stroke o'erthrew some idol fond:
Perchance the chisel rent in twain some precious, tender bond!

Behold he prays, whose lips were sealed in silent scorn before;
Sighs for the closet's holy calm, and hails the welcome door:
Behold he works for Jesus now, whose days went idly past:
Oh! for more mouldings of the hand that works a change so vast!

Ye looked on one, a well-wrought stone, a saint of God matured,—
What chiselings that heart had felt, what chastening strokes endured!
But marked ye not that last soft touch, what *perfect* grace it gave,
Ere Jesus bore His servant home, across the darksome wave?

Home to the place His grace designed that chosen soul to fill,
In the bright temple of the saved, "upon His holy hill;"
Home to the noiselessness, the peace of those sweet shrines above,
Whose stones shall never be displaced,—set in redeeming love.

Lord, chisel, chasen, polish us, each blemish work away,
Cleanse us with purifying blood, in spotless robes array;
And thus, Thine image on us stamped, transport us to the shore,
Where not a stroke is ever felt, for none is needed more. J. T.

RELIGION IN HIGH PLACES.

(Continued from page 204.)

Full of activity and zeal for the cause of God and truth, the Countess Huntingdon extemporized plans to perpetuate the work of the Lord. hese were principally building chapels for the preaching of the gospel, id establishing a college to educate and qualify godly men for the inistry. Upon hearing of the latter scheme, her old and honest iend, John Berridge, vicar of Everton, wrote her his opinion in the llowing words:—

"The soil you have chosen is proper: Welsh mountains afford a fresh air for a ident, and the rules are excellent; but I doubt the success of the project, and ar it will occasion you more trouble than all your other undertakings. Are we mmanded to make labourers, or to pray the Lord of the vineyard to send la- urers? Will not Jesus choose and teach and send labourers now as He did the sciples aforetime, and glean them up when and where and how He pleaseth? ie world says, No, because they are strangers to a divine commission and a divine aching. We read of a school of prophets in scripture, but we do not read that it is God's appointment. Elijah visited the school that was at Bethel, and seems to ve been fond of it; yet the Lord commanded him to seek a successor, not from e school, but—as the Romans fetched a dictator—from the plough. Are we told a single preaching prophet that was taken out of this school? or do we find any blic office given to the scholars, except once sending a light-heeled young man, ien light heels were needful, with a horn of oil to anoint wicked Jehu? The old ophet that told a lie to a brother prophet was of this school, and might have been aster of the college, for he was grey-headed, 1 Kings xiii. 11. While I am thus attling to you as a child, I have no fear of offending you, and if your project be ht the Lord will smile upon you."

That the Lord's blessing rested upon the college at Trevecca for me time was manifest, and the honest old man, at a later period, rote thus to the Countess:—

"I am glad to hear of a plentiful effusion from above on Trevecca—Jesus has ptized your college, and shown His approbation of the work. Faithful labourers ay be expected from thence; but if it is Christ's college, a Judas will certainly found amongst them."

As the income of the Countess was totally insufficient to meet these penses, she was liberally helped by rich friends in whose hearts od had planted His grace. From Lady Chesterfield and Lady lenorchy she received £500 each for the expenses of the college, and r. Thornton gave £1000. In her account of money received from iends, the Countess thus writes—"The college, as dear Mr. Berridge ys, has been baptized with the baptism of the Holy Ghost; great ace rests upon all within its walls, and eminent success crowns their bours in the towns and villages around. To God alone be all the ory; the work is His, and He will carry it on in His own way."

The following extract from a letter of Mr. Toplady's continues the rly history of the college:—

"The night I left town, the Worcester coach, in which I went, broke down, but t one of us received the least injury; but I have a still greater deliverance to ord. On the anniversary day in Wales of the college at Trevecca, the congre- tion was so large that the chapel would not have contained a fourth-part of the

people, who were supposed to amount to 3000. No fewer than 1300 horses were turned into one field adjoining the college, besides what were stationed in the neighbouring villages. A platform was erected at one end of the college court, on which a book-stand was placed by way of pulpit. Six or seven of us preached in succession to one of the most lively and attentive congregations I ever beheld. When it came to my turn to preach, I advanced to the front, and had not gone more than half-way through my prayer before sermon, when the platform fell in as I stood near the highest steps. I was enabled to keep on my feet. About forty ministers were on the scaffold and steps when it gave way, but none were hurt beyond trifling contusions and slight bruises. The congregation, though greatly alarmed, had the prudence not to throw themselves into disorder, which I believe was chiefly owing to the powerful sense of God's presence which was eminently felt by the assembly. About half a minute after this interruption I had the satisfaction to inform the people that no damage had ensued, and removed for security to a lower step. I thanked the Lord for such undeniable proof that He had given His angels charge concerning us. Prayer ended, I was enabled to preach, and great grace seemed upon us all."

Thus the Lord for a time made bare his arm, and gathered out a goodly remnant of His elect by the preaching of the gospel, giving testimony to the word of His grace through the instrumentality of the men who went forth from the college to preach Christ and Him crucified. The homely truths conveyed in the honest letter of Mr. Berridge before long cropped up, and the tug of war began between the Arminians and the Calvinists. Wesley hitherto had carried the sway as head and ruler of the large and scattered members of the body of believers gathered out of the world and called by grace. He early organized a system—since known as Methodism—but which at that time was a term of reproach that was liberally bestowed upon each and all who had any care for their souls. Whitefield was wholly taken up with itinerating, and his long and frequent visits to America occupied his time and thoughts. But his care was not for leadership, to perpetuate his name or found a sect; his sole desire was to preach Christ, and see sinners drawn by grace from the grasp of Satan, and brought as victorious trophies to the feet of a dear Redeemer. The establishment of Trevecca, and the trust deeds of chapels upon the foundation of Free-grace doctrines, gradually drifted Wesley to examine his own ground, and, as if he awoke to a new thought, he gave expression to this sentence—"*We have leaned too much towards Calvinism;* accordingly, as a guard against the doctrines of grace, which the enemy then and in every age asserted would lead men to live in sin, Wesley issued certain propositions in the following order:

"I. With regard to man's faithfulness, our Lord Himself taught us to use the expression. We ought steadily to assert upon His authority that if a man is not faithful in the "unrighteous mammon," God will not give him "the true riches."

"II. With regard to working for life, which our Lord expressly commands us to do: "Labour—literally work—for the meat that endureth to everlasting life;" and in fact every believer till he comes to glory works *for* as well as *from* life.

"III. We have received it as a maxim that a man is to do nothing in order to justification; nothing can be more false; whoever repents should do works meet for repentance, and if this is not in order to find favour, what does he do them for? Is not this salvation by works? Not by the *merit* of works, but by works as a *condition*. * * *

"VI. As to merit itself, of which we have been so dreadfully afraid, we are rewarded *according to our works, yea because of our works.*"

These statements sapped the foundation of the gospel, and roused up the men who were taught in the truth; and the Countess was not slow to sound an alarm at the dangers arising from such doctrines. Probably at first Wesley was not aware of the errors into which he soon drifted. The society had become large, and, despite all the supervision and scrutiny in the rules of Methodism, as drawn up by Wesley, the members grew lax in practice, and the fervor of first love declined. Like many more in witnessing such a state of things, he considered the remedy was to be found in the law, and accordingly he set forward works as the means of revival, and the benefits arising therefrom into co-partnership with salvation, as the motive power to influence the heart and guide the footsteps. He eyed all the declensions of his flock by this erroneous light—"*We have leaned too much to Calvinism;*" the consequence was that he drifted vehemently into Arminianism. The controversy now commenced in earnest. Lady Huntingdon, by a circular, invited the clergy of all denominations to assemble at Bristol, to meet the Wesleyan Conference, and compel them to contradict and revoke the errors of Wesley. The circular was drawn up by the Hon. and Rev. Walter Shirley, of which the following are a few extracts:—

"The minutes given by Mr. John Wesley in conference with others we think ourselves obliged in justice to our own consciences to disavow, believing such principles repugnant to scripture and the whole plan of man's salvation under the new covenant. That He, the only wise God, our Saviour, is the first and the last, the Author and the Finisher, the beginning and the end of man's salvation, wholly by the sacrifice of Himself to complete and perfect all those who believe, and that under this covenant of free grace, He doth grant repentance, remission of sins, and meetness for glory, for full and true salvation unto life eternal, and that all good works are alike the act of His free grace to man through faith as a part of that covenant. We altogether desire no other salvation than what is derived from this *alone;* believing all the promises are vested in Christ Jesus, and by Him to be dispensed, that so it may be all of grace, by faith in Himself alone, and works only as the manifestation and fruit of faith. Upon the most impartial survey of these minutes, we find from beginning to end one uniform and positive contradiction to the known principles of the Protestant faith; and as all under the name of Methodists may, and are, too generally, supposed to hold principles essentially the same, we therefore desire to be considered as having no approbation of, or hand in, the establishment of such doctrines, either in part or in whole, considering them as destructive to the very foundation of Christianity."

At the request of Wesley, Mr. Fletcher, a man in much esteem for godliness, but of a strong Arminian bias, undertook to vindicate the minutes which stirred up this controversy. Meantime John Wesley in conference declared he had no such meaning as was attributed to the minutes; that he and his followers abhorred the doctrine of justification by works as a perilous and abominable doctrine; "and as the said minutes are not sufficiently guarded in the way they are expressed, we do hereby solemnly declare in the sight of God that we have no trust or confidence but in the alone merits of our Lord and Saviour Jesus Christ for justification or salvation either for life or death, or in the day of judgment." This avowal would have been sufficient to quench the controversy, but the enemy was on the alert, and, strange as it may appear, Wesley had Fletcher's vindication of

the objectionable and *revoked minutes* printed and circulated. The war now began to rage fiercely on all sides. Many of the erroneous combatants were sound at heart, and in experience had realized the life and power of the doctrines of grace, but were led from the truth partly by fear lest advantage should be taken to sin under the cloak of gospel doctrines, and others from love and ignorant confidence in ministers who fell into the trap laid by Satan. That the best of men have been caught in various snares no one can deny. Amongst a huge mass of evil Adam has left a legacy of errors to mankind upon the momentous matter of salvation, so that by nature man "puts bitter for sweet, and sweet for bitter; darkness for light, and light for darkness:" and amongst God's called people, though the work of regeneration is instantaneous as far as divine life is concerned, yet the apprehension of divine truth is for the most part of gradual and slow growth; and though Satan cannot injure the life, he often is permitted to intercept the light, and keep souls in ignorance of the foundation whereon their mercies rest. Thus the enemy sowed tares among the wheat at this period, and the snare was laid into which the bulk of the so-called Methodist body fell. "*We have leaned too much to Calvinism,*" was soon followed by a decided denial of the doctrine of election; and vague longings after fleshly perfection led to the denial of imputed righteousness. Thus gradually, step by step, the old Pelagian doctrines of free-will became prevalent, and took a form which since the fall has ever found a friend in the breast of every human being, savage or sage, old or young, poor or rich. "Ye shall be as gods," said Satan to our mother Eve. This made the fruit desirable, and she did eat, and gave unto her husband, and their posterity became wise to do evil; but "to do good they have no knowledge." All important and fatal errors may be traced to this source—wrong views of total depravity; and all the opposition felt or expressed by the children of Adam to the doctrines of grace, spring from experimental ignorance of this root sin. A lady, who attended for some time the ministry of the Rev. John Newton, sent to him to say she was purposed to attend it no more. Mr. Newton went to enquire the reason. She said very frankly, "Your doctrines are too high for me." "Ah, madam," said the dear old man, "you have never been brought low enough, that is the reason you reject them." Now this is the pithy but true explanation of heart enmity to God's truth. A sinner who has been cut down by the Spirit, and made to see and feel his sin, and desire to be saved in God's way, knows in his own soul that God was beforehand with him—this is the doctrine of election, however the mind may shrink from the term. In spite of all his efforts to be healed of sin, and weave a righteousness of his own, he finds out his nature is incurable and that his own righteousness is but filty rags; this opens the way to make the sinner value "the righteousness of God in Christ;" and these two most precious and fundamental doctrines—God's election and imputed righteousnes--are only valued by those who feel their lost condition, their *total* depravity. Christ Jesus proclaimed that He was anointed of the Spirit to preach good tidings to the *meek*, to heal the *broken hearted*, to preach deliverance to the *captives*, recovery of

sight to the *blind*, to set at liberty them that are *bruised*. To such feeling sufferers, through total depravity, the doctrines of grace are welcome news.

Sinners can say—and only they—
How precious is the Saviour!

(To be continued D. V. in our next.)

ENCOURAGEMENT.

My dear Young Friend,—I read your letter with many tears of thankfulness to the Lord for His goodness and mercy to you. O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. When we have thought He was farthest from us, while we were deploring our wretchedness, and fearing a total separation, He has showed Himself most near, and given us to understand it was Himself discovering to us our inconceivable sinfulness, that we might learn the more to prize His mercy, as we read of one that loved much because much was forgiven. I would have you cherish most tenderly every love-token the Lord repeats, and make the most of His visits by sitting at His feet and hearkening to His voice, and begging grace to walk according to it. The enemy is never still, he is always on the catch, and whenever he sees an opportnity he throws in a poisoned arrow, and this he makes to sink down into the heart, where, with the help of carnal reasoning, it brings on a fainting, in which state he takes us prisoners; and when once we are bound, he begins to plead against all the real evidences which the Spirit of God has given us, and we again return to the spirit of bondage, but not to the condemnation from which Christ by His precious blood has freed us. For the spirit of adoption in us has a voice, though much drowned by the thundering accusations of the devil, and will not give up making intercession for us, though it be with groanings which cannot be uttered; and in this continuance of the very feeble cry the Holy Spirit bears witness that we really are the children of God—no more servants, but sons, and then again we cry out, Who is he that condemneth? It is Christ that died even for my sins, and the Holy Spirit bears that testimony to my conscience, and I now feel again that nothing can separate me from Christ's love, but in all things I shall be more than conqueror through my beloved Saviour, Rom. viii.

I would gently remind you, my dear young friend, that all God's children are called soldiers, and we are to learn to endure hardness. This is not said for nothing, for there is yet the world, the flesh, and the devil to fight against as long as we live, and no doubt you will often feel yourself sorely put to it to stand your ground; but while you look by faith at the invisible power of God, you will abide and be fruitful; and whenever the enemy says, Look at yourself, and the dangers round about you, you will, like Peter, begin to sink. That

sinking, dear child, is terrible; O beware of it. But the Lord is touched with the feeling of our infirmities, and whispers, "Fear not, thou worm Jacob, however weak thou art; I have graven thee on the palms of My hands."

Beg for, and cherish a tender conscience, for on this there will be a fair impression of God's word. If this cools or hardens, you will not know when good comes, but will presently feel your eyes opened to discern your nakedness, and some legal pretension will be substituted to hide it; and no return till you hear the Lord say with thundering voice, "Where art thou?" Then you will begin to understand what is said, "Whosoever toucheth the mount shall be put to death;" for you quickly perceive the withering and death. The moment you begin to sew the fig-leaves of self-righteousness you are covered with clouds and darkness, and, like the prodigal, you get into a far country. But in all these painful cases we are to remember that we are still the Lord's. The Lord saw the prodigal afar off, and ran to meet him, to show how great is His mercy towards them that fear Him.

These various entanglements I have felt most trying and painful, yet I have always found that when the enemy has come in like a flood, the Spirit of the Lord has lifted up a standard against him, and says, "Hitherto shalt thou come, and no farther;" and when I have been brought very low at the feet of Jesus, I have heard His sweet voice saying, "I have seen his ways and will heal him." May the Lord abundantly bless and protect you, is the sincere prayer of your affectionate friend,

J. BOURNE.

THE CHRISTIAN'S PROSPECT.

"He shall go no more out."—Rev. iii. 12.

To go no more out from the Lord,
No more from His presence depart,
What joy does the prospect afford
To the grief-burden'd, sorrowing heart.
To be with the angels of light,
To share in their glories divine,
No more behold darkness or night,
This state, will it ever be mine?

To be changed from this body of death,
To be free from the power of sin,
Its load to escape from beneath,
And rise without blemish or stain;
To leave all corruption behind,
And faultless for ever to be,
What joy to the sin-oppress'd mind—
And is it in prospect for me?

No more to feel sickness or pain:
No more to know hunger or cold;
Nor ever of thirst to complain;
Nor sun's scorching beams to behold;
To be where the Lamb is the light,
And the glory of God shall be known,
With lustre transcendantly bright—
Such bliss, will it e'er be my own?

The harp of my God in my hand,
His praises for ever to sing,
Among the redeemed ones to stand,
Where Jesus, my Saviour, is King;
His face in the glory to see,
His name in my forehead to wear,
Is this mark of honour for me?
Shall I in these glories appear?

Yes, if I on Jesus rely;
The word has gone forth from my God,
Himself He can never deny,
But what He has said will make good;
That he who believeth shall live,
And share in these glories divine,
Then, if while I live, I believe,
How can they be other than mine?

OUTLINES OF A SERMON,

BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"*If the blood of bulls and of goats, and the ashes of an heifer sprinkling he unclean, sanctifieth to the purifying of the flesh, how much more shall he blood of Christ, who through the eternal Spirit offered Himself without pot to God, purge your conscience from dead works to serve the living God.*" -Heb. ix. 13, 14.

Many and important truths are stated in these verses. The offerings nder the Mosaic law typified Christ, the Redeemer, Substitute, sin-toning Surety of the church of God. 1. He was the offering. 2. He ffered Himself, who was God-man—both natures united in one per-erson—hence "able to save." 3. We have here the perfection of lis holiness, for He was without spot. He was a tried stone—tried y the devil, the church, and the Lord, and found sufficient for His ork; tried and proved precious, I doubt not, by many of you. If so, am sure you are satisfied, and you seek no further—you want no ther Christ; you find in Him everything suitable to your condition! oor, lost, ruined wretches like you and me, what should we do with-ut this Christ! whom we have tried by our sins before and after egeneration, and who yet is not weary of us, and does not cast us off. Ie did not come to seek the godly, the righteous, the sinless; no, but he lost, ruined, undone.—not, my friends, that He leaves His people here He finds them—He comes to break the power of sin in them; Ie comes to destroy the works of the devil in them. He makes them ot only hate sin, but enables them to separate from it; He not only hews them their sins, but He makes them show out in their daily alk that they are indeed new creatures in Christ, and these groan, eing burdened, because they show it so little. He does not come to ake His people white-washed sepulchres, to make them outside hristians, Pharisees, and talkers about religion; but honest, earnest alkers in the ways of God. O, say you, I feel I am no better than a hited sepulchre, full of all uncleanness. I am glad you do, and I ope you are sincere in this; I hope it is not talk, but a solemn per-uasion. So felt Paul, who uttered the same complaint in the 7th of omans, and exclaimed, "O wretched man that I am, who shall de-iver me from the body of this death?" and I am sure you are not etter than Paul. Next you have in the text to whom Christ is offered. *Not to you*, remember that. There is not one single passage in the ible that can be adduced to show Christ is offered to man. Christ is n offering to God, Eph. v. 2, and thence a sweet savour to the church —*given* to the church, *offered* up to God. It is not by offers salvation omes, for I am quite sure not one of you would have accepted it; no, t is not by offer, but by gift; not by *invitation*, but by *revelation*. I ope you all admit Paul's experience was a sound one, and he speaks f it as receiving Christ in the way of revelation—"When it pleased od to reveal His Son in me," Gal. i. 15. Offers and invitations

may make men Pharisees and professors, but they never made a Christian yet, and never will, for it is not God's way. "God so loved that He *gave*," and offers imply there is a will in man to choose, which he is utterly destitute of, his will, with every other faculty, being wholly depraved, and opposed to God's salvation But if Christ is offered, as some say, why do men reject Him? Why are they continually refusing Him? It is because He is not given; for when He is given, He will make an entrance for Himself into the heart of a sinner, and be accepted; hence He comes to the soul not in the way of an offer, but a gift, which men must take when God is pleased to give; and when He gives it, the soul is taught to say, "Thanks be unto God for His unspeakable gift!" "Thy word was found, and I did eat it." Yes, this suits such of you as received Christ at a time you looked not for Him, and who therefore feel, if it had been left to your will, you never would have received Him. You would have rejected Him to the last breath, till you were burning in hell. 4. This offering is through the eternal Spirit, thus we have the work of Father, Son, and Holy Ghost. 5. The offering of the blood is to purge. It is precious blood that cleanses the soul—nothing else can. The blood of Abel spoke vengeance; the blood of Jesus speaks pardon and peace. Now I suppose all will admit that to purge the conscience is to clear and purify it. Well, then, say you, does this take away the sense of sin and its inbeing? No, it does not mean that; nor does it mean the notion of perfection in the flesh; but a pure conscience, like a pure heart, comes from a revelation of Christ to the soul, Heb. x. 27. An evil conscience is a guilty conscience, and to have the soul purged from guilt is to have a sense of the pardon of sin; and the washing of the body is figurative of the soul's use of Christ under its daily defilements—sin bringing sorrow upon the soul, and then the soul running to the blood of Jesus for cleansing. See Peter i. 3, ii. 3. What is it then that saves? It is the blood that saves, that cleanses, that perfects for ever—not the putting away the filth of the flesh, which washing with water effects—no, but the answer of a good conscience to God by the blood that cleanses effectually, finally. This it is which purges the soul from dead works, from false dependence, false hopes, which are only dead works, as they can never save, nay, can only damn. I hope some of you are resting upon another foundation than that, and are renouncing your own righteousness as filthy rags, and are looking to the blood of Jesus alone for pardon, cleansing, and peace. Now this is effected "through the eternal Spirit," not your efforts, or man's persuasion; not for your obedience, or a fellow-sinner's invitation—no such thing. It is by covenant appointment—"by the blood of Christ through the eternal Spirit," whose office it is to take of the things of Christ and show them to the elect, who are made sensible of their lost and ruined state by nature, must be gospelized by grace, and "obtain an inheritance among them that are sanctified."

THE PURPOSE OF GOD.

It is true of all events, let them be what they may, that ever have transpired or ever shall transpire—it is true of all events, the most important and the most trivial, that they are all appointed, all pre-determined, all to come to pass according to God's mind and will; and all to come to pass at the time when God determines that they shall. This is the truth, and there is no escape from it. It is altogether a moral impossibility that it should be otherwise, that each event should transpire otherwise than as pre-determined and settled by God. It is all in accordance with His own purpose, and His own will. Brethren, God of necessity has purposed; the whole of Scripture is clear on that subject. First of all, we say, God has a purpose. There was a purpose formed in the mind of God from the time when God was—from all eternity. God expresses it in the epistle to the Ephesians. Listen—"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Now, there is the purpose of God—"He worketh all things after the counsel of His will." The counsel of that will must be to fulfil the purpose existing in His own mind. The nature of that purpose is seen in the third chapter of the Ephesians,—"To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." There is not a text in the whole Bible that throws us back into the eternal purpose of God like that. If you look at the text, and consider it, you will see that the eternal purpose was to form a church, and to redeem it, and therefore that all things that have ever transpired have been subordinate to that. That was the original purpose of God. It does not say that the eternal purpose of God was creation, though that came first in the ordinary lapse of time. No, the eternal purpose of God was redemption; that was first in God's mind, and then the rest follows. If there be redemption there must be creation, and after the creation there must be the fall, and then there must be a Redeemer. That was the history of the matter. Redemption was the principal purpose God designed—that He would consecrate to Himself a people—a church—which would be purchased by the blood of His own Son, to His own praise and glory. Therefore, redemption-work was His determined purpose. Following upon that was creation, and after the creation came the fall to give occasion for redemption. But what I want to remark is, that there was the eternal purpose of God clearly spoken of, and it is clearly explained to be the redemption of the Church, whereby His infinite wisdom can be manifested. It is a strange thing that any intelligent person should have any doubt about this. Is there an intelligent person on the face of the earth without a purpose? What is a man without a purpose? He acts without knowledge; it is at once a decided characteristic of a lack of common intelligence—one of the most striking and important characteristics of intelligence, being the presence before the mind of an object. A wise

man enters into everything he does for an object—a purpose. shall not God have a purpose? Shall God exist, and will you g Him infinite intelligence, and yet no purpose? But if God has a pose at all, surely He must have a purpose in everything. If grant to God wisdom and omnipotence, He must arrange and perf all things, and He must do so for a purpose. We often fail in acc plishing our purposes, first, because perhaps we find the object nc be a deserving one; secondly, we fail in our purpose again, beca though the object is a deserving one, we have a lack of power tc complish it. Our purpose is good and wise, but we have not the pc to carry it out, so the purpose fails. That cannot be the case God. There can be no purpose formed by God that is not the best possible, and there certainly can be none formed by Him, that cannot accomplish; for He is infinitely powerful. Therefore, if grant to God infinite intelligence and omnipotence, it follows of ne sity that He has an eternal purpose, which purpose must be car out. It is not simply a general purpose, or a thing foreknown, bu must be a purpose which includes all the details. For instance, if form a purpose to build a house, it would comprehend all the det and if God has formed a plan for the development and formation Church, it must be inclusive of the particular circumstances arisin such development and formation. Does not the Scripture say th Does it not say that the sparrow falls not to the ground but by Heavenly Father? Never does a sparrow either fall to the groun pick up a grain of wheat, or fall dead, but by our Heavenly Fath will; and are not the very hairs of our head all numbered? V does He enter into these minute details, but to convince us of the r momentous truth, that all things are positively arranged of God, cause they are for God; and that therefore nothing happens but by G positive purpose and permission. The declaration is, "Shall ther evil in a city, and the Lord hath not done it?" "I form the light create darkness, I make peace and create evil: I the Lord do all t things." God cannot create evil, as such; that is a moral impos lity; but he so entirely permits it, that evil cannot exist but by permission; and so He speaks of Himself as the Author or Creat it, that there may be no mistake about it, that we may not entertair wretched, miserable, unscriptural, and blasphemous idea, that occurs in spite of God. If it does not occur in spite of God, it mu with His permission. Nothing can happen of any conceivable imp ance, whether the fall of angels, or the fall of devils, or anything petrated by devils of the most atrocious character, but by the per sion of God, and so is known by Him as a part of His original pur Does He not say, the wicked will praise Him in their wrath; and He not say, the remainder of wrath He will restrain? Nothing,] ever important or trivial, occurs without the purpose of God.

What difficulty can be so great as is involved in denying this? you say there are endless difficulties in according this determinati God? Think of the difficulties you raise in their places. You God's omnipotence, you divest Him of all His perfections. Thos greater difficulties than any you have to encounter in the other

And what are the difficulties of which you complain? You say if God has absolutely pre-determined, if all things are pre-ordained and fixed, how can man act according to his own natural inclination, and be responsible for his actions? Yet, does not the Bible assure us that the same pre-determination created responsibility in man? And let me ask, for one moment, what is prophecy but the demonstration of the truth of God's pre-determination? Prophecy is the revelation of God's mind, the declaration that God will act according to His own will. And what is history but the fulfilment of this? What is the history of the children of Israel, from the time of the bondage in Egypt; the period of the bondage; the escape from it; the fate that came upon Pharaoh for pursuing them; their wanderings in the wilderness; the whole of their history downward. What was it but prophecy fulfilled? God declares, "That is My purpose in regard to My people," and when the time comes for the accomplishment of that declared purpose, then comes the fulfilment. What was the history of our blessed Saviour, from the beginning to the end, in all its incidents, but the fulfilment of God's revealed mind? From the time of His birth, the whole of the circumstances of His life, all His trials and sufferings prove this. What does Peter say of Him in the Acts of the Apostles? "To do whatsoever Thy hand and Thy counsel determined before to be done." Prophecy is the declaration of the truth that all things are done by God. There is no contingency about things at all: they are all settled by God, and God in His purpose will accomplish them in time.

Let us learn, then, from this to see that there is nothing like "chance." This annihilates all the difficulties connected with secondary causes. Somebody does you a damage, inflicts an evil upon you; you cannot divest your mind of the belief that it is that person's fault. That is perfectly true; the person is culpable, and will be punished at some time or other; but it was in the purpose of God. Again, this man is murdered—there is no question about the wickedness of murder—the murderer will be punished; but the Lord pre-determined it. It does away with all difficulties. Many of you have troubles in your mind, and endless perplexities in regard to those connected with you, in consequence of free agency. How often you hear a person say this—"Here is a great trouble in my family," or "to myself, and I have great difficulty in submitting to it; had it come directly from the Lord, as a fever or any other sickness to my child, I would submit to the Lord's will; but this I cannot bear." Now, where is the difficulty there? It is in secondary causes. If you understand that all is of God, that will be removed, and especially when you couple with this the truth that all things work together for good. Nothing is by chance. How delightful it is when you know that the accidents (to use the term for a moment) to which you are exposed every day, are ordained of God. The sparrows fall not to the ground without our Heavenly Father's will.

Then, as nothing happens by chance, recollect that all things are directed by consummate wisdom. However confused the circumstances may seem to be—however inexplicable to our reason, infinite wisdom controls them. If, then, you are perplexed, remember that everything is ordained of God; and He says, "My ways are not as your ways, and

my thoughts are not as your thoughts; for as the heavens are higher than the earth, so are My ways higher than your ways—My thoughts than your thoughts." It all comes of the will of God. And again it follows, once more, that to those who are like-minded with God, whose hearts and souls are brought into subjection by the Spirit, it *must* follow that all things are working for the final purpose of God; and so, of absolute and moral necessity, they are working for the same end in reference to all those who are bound up by God in faith. Then what follows? Why, let us wait. Whatever may be the darkness, and confusion, and perplexity with which we are surrounded, still, if we are children of God and believers, let us bring our faith to bear. That brings us to the object of the promise given here; therefore the Lord says, "Though it tarry, wait for it; because it will surely come: it will not tarry."

GREETINGS.

February 12th, 1812.

I was glad to hear of my friend. It is a good thing to bear the yoke in one's youth. Doubts and fears, despondings, misgivings, suspicions, jealousies, scruples, and dismal conclusions, keep us from ease, and from being rickety; they harrow in the word, give deepness of earth, make religion sink down in the conscience, and keep us sound at heart. What at first floated upon the mind sinks into the affections. We may have divine things in our head, and talk cheerfully about them, and yet be disquieted within the court of conscience; as the wise man say, "Even in laughter the heart is sorrowful." Shaking, sifting, searching, and trying are good for us, for by these things the mind gets stayed, the heart fixed, the union with Christ more clear, our peace more settled, and the whole soul comes to certainty; besides it is by a sense of love and enmity, faith and unbelief, hope and despondency, life and death, darkness and light, liberty and bondage, joy and grief, comfort and misery, that the Comforter is found out and known. They bring all His fruits produced under His influence and operation; and our own whorish heart, in conjunction with Satan, brings forth all the dark catalogue, and both these crops are manifest—"That which is born of the flesh is flesh, that which is born of the Spirit is Spirit;" and what belongs to the devil will in due time be given him, and every fruit of the Spirit will return to God who gave it. View all these winnowings as wholesome physic, though not pleasant food; they are intended to purge, not to feast. Blessed is the man that endures, submits to, and embraces them, which is no less than accepting the punishment of our iniquity. A poor woman at Beckenham, in Kent, who had long been in soul-trouble, sent her little girl to a shop for a bit of bacon, which being wrapped up in a sheet of printed paper, that happened to be part of my sermons upon Eternal Love, the daughter read it, and God applied it to the heart of the mother. Her son called to see her, and wondered at the change. She showed him the paper, when he told her it was preached by the minister he attended. God bless you. W. HUNTINGTON.

THE CITIES OF REFUGE.

The cities of refuge (Num. xxxv. 12) were typical of our spiritual refuge and safety in Christ Jesus, according to Psa. ix. 9, "*The Lord also will be a refuge for the oppressed, a refuge in times of trouble;*" and, saith the apostle, in his description of the heirs of promise, Heb. vi. 18 —"*Who have fled for refuge to lay hold upon the hope set before us.*"

A refuge. The name of the city is called in the Hebrew *Miklat*, which signifieth *gathering*, because the man-slayer was there *gathered* and kept; in the Greek, a place of *flight;* in the Chaldee, a place of *deliverance*, or *preservation.*

First, The cities of refuge were typical of Christ, in that they were places of safety from the avenger of blood; so the blood of Christ is the soul's divine asylum, safe sanctuary, and place of retreat, where the avenger of law and justice loseth its pursuit, and the poor condemned trembling sinner finds safety for ever. The man-slayer under the law was always admitted into the city of refuge, let his case be whatsoever it might; so a soul that flies to Christ for refuge from wrath, sin, law, and death, is always admitted into the arms of mercy. "Him that cometh unto Me," saith Christ, "I will in no wise cast out," John vi. 37.

Secondly, The ways to the cities of refuge were to be made smooth and easy, by persons appointed. "*Thou shalt prepare thee a way, that the slayer may flee thither,*" Deut xix. 3. Of this it is said, "that the senate (or Magistrates in Israel) were bound to prepare the way to the cities of refuge, to make them fit and broad, and to remove out of them all stumbling blocks and offences; and they suffered not any hill or dale to be in the way, nor water streams, but they made a bridge over it, that nothing might hinder the person that fled thither, and the breadth of the way to the cities of refuge was no less than 32 cubits; on the fifteenth of the month of *Adar*, or February, every year the Magistrates sent out men to prepare the ways."

Thus the road to the city of refuge being made plain and easy, might point out the scriptures of truth as a plain path to heaven and salvation; or the labours of the ministers of Christ, who ministerially remove all the stumbling blocks that sin, death, and the devil have laid in their way; they make smooth the King's high road to heaven and happiness. "These men are the servants of the Most High God, which show unto us the way of salvation," Acts xvi. 17. It is their business and employment to remove the difficulties that Satan lays in the way to the city of refuge, which are sometimes very great and many, such as mountains of guilt, sloughs of despair, thorns of temptation, and storms of affiictions; but then these overseers of the King's high road, by preaching the blood of the Lamb as a plenary atonement (ministerially), remove the mountains of guilt from the mind, or at least enable the soul to say—

"By faith I can the mountains vast
Of sin and guilt remove,

And them into the ocean cast
Of Jesus' blood and love."

Likewise they proclaim the faithfulness of God to His word and promise, which is a sure support against despair; and with regard (say they) to the thorns of temptation and the storms of affliction, the Lord by His power will deliver from the one, and by His grace sanctify the other; and they with an emphasis deliver their commission to the people—"Thus saith the Lord, stand ye in the ways, and see, and ask for the good old paths, where is the good way, and walk therein, and ye shall find rest for your souls," Jer. vi. 16. Thus the making of the ways plain to the cities of refuge might point out the prophets, apostles, and ministers of Christ in all ages, making the way of salvation plain by a crucified Saviour—"But it shall be for those; the wayfaring men, though fools, shall not err therein," Isa. xxxv. 8.

Thirdly, Upon every turning in the ways to the cities of refuge there were posts erected with this inscription upon them, "*Refuge! Refuge!*" as both a direction and satisfaction to the man-slayer. And are not the promises of God erected upon the pillars of His faithfulness? In His word do they not proclaim, *refuge*, *refuge*, to a lost soul? Art thou flying for refuge to lay hold on the hope set before thee? And art thou at a stand with regard to the way? Look into the word of God, see the pillars, and view it written, *refuge*, *refuge*, in every promise. Canst thou not read salvation-help in that rich promise and invitation—"Come unto Me," saith Christ, "all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28. Likewise in Rev. xxii. 17—"The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take of the water of life freely." And, saith the Holy Ghost, Isa. xxx. 21—"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Fourthly, The city of refuge was well supplied with water and provisions, which may denote that repleteness of grace which there is in Christ for a thirsty soul, who is a fountain of gardens, a well of living waters. Likewise ample provisions, bread to eat that the world knows not of, a feast of fat things, that none need to perish with hunger, for there is bread enough and to spare; for rather than a soul should perish for want, the Saviour gives His flesh to eat, which is meat indeed, and His blood to drink, which is drink indeed.

Fifthly, In the city of refuge there were no arms either made, or allowed to be used; which might denote that peace and serenity which the soul finds in Christ, who is our peace, and the which was procured by the blood of the cross; or it might rather denote the tranquility of Christ's mind towards a returning sinner, who says, Isa. xxvii. 4—"Fury is not in Me; and therefore inviteth the sinner in the most overcoming, melting, and engaging language, ver. 5—"Let him take hold of My strength, that he may make peace with Me; and He shall make peace with me."

Sixthly, The man-slayer was to haste to a city of refuge as it were for his life. Moses says, "whither he was fled;" so saith the apostle,

"who have fled for refuge;" which might point out the precipitation and haste of the soul in flying by faith to lay hold upon Christ, the hope set before it—"To whom coming, as to a living stone," 1Pet. ii. 4. The soul, under a spiritual conviction of sin, sees that its life is in danger from the avenging stroke of divine justice; it knows that it hath done deeds worthy of death, it hears the Holy Ghost say, "The wages of sin is death," Rom. vi. 23; therefore it flies, like the man-slayer, for its life to the Lord Jesus, who is, says the prophet, "a strength to the needy in his distress, a refuge from the storm," Isa. xxv. 4.

Lastly, Those that fled to the city of refuge were safe from the avenger, if their case was, as we commonly say, accidental; which might denote the safety and security of that soul who hath fled for refuge to the Lord Jesus Christ: I might say to such a soul, as Moses said to the children of Israel—"The eternal God is thy refuge, and underneath are the everlasting arms," Deut. xxxiii. 27. And what can the soul desire more than to have the perfections of God, together with all the blessings of His heart, and promises of His lips, engaged for its protection, safety, and eternal supply? "Happy is that people that is in such a case," &c., Psa. cxliv. 15.

From hence we see, if the Lord be the refuge of His people, that nothing can destroy them; that they are safe, notwithstanding all the attacks of sin, death, and hell. The Christian's enemies must break through the power, strength, and omnipotence of Jehovah before they can destroy a single soul; and the reason is, because God is the Christian's refuge. The believing soul is encastled in God, environed in His favour, and enclosed within the walls of His salvation. The Christian's refuge is bomb-proof against all the cannon and mortar pieces of hell; therefore saith God to his church, "Thou shalt call thy walls salvation, and thy gates praise," Isa. lx. 18; and gives a full and comprehensive reason for it in Zech. ii. 5—"For I, saith the Lord, will be unto her a wall of fire round about her."

Secondly, If God be the refuge of His people, what lives of thankfulness and happiness should they live! I say, lives of happiness, for there is no occasion for such dread and slavish fear. What! shall the Christian dread his God? What! his happiness, heaven, and home? Angels, his guardians? Saints, his fellow companions? What then, sin? Is it not made an end of? Dan. ix. 24. Guilt, is it not pardoned? Saith God, Isa. xliii. 25—"I, even I, am He that blotteth out thy transgressions, for My own name sake; and will not remember thy sins. Is it hell that is triumphed over? Col. ii. 15—"Having spoiled principalities and powers." Is it death that is conquered? Isa. xxv. 8—"He will swallow up death in victory." What shall now hinder the Christian's joy, as all that is in heaven is his own, and all that is against him is conquered? Come, Christian, launch forth into the ocean of joy, thou canst not take more than our heavenly Father gives thee; He gives thee Himself, and what can He give thee more? He hath blessed thee with all spiritual blessings, and what canst thou ask more? He loved thee with a love of complacency and delight, and what canst thou desire more? He hath treasured up all His

kindness, and made over all His promises to thee, signed His covenant for thee, bestowed all His blessings upon thee, and still saith, "Ask, what shall I give thee?" 1 Kings iii. 5. What shall now hinder thee from breaking forth in the language of faith, love, and joy? "I will greatly rejoice in the Lord, my soul shall be joyful in my God," Isa. lxi. 10. O the wonders of His love, the matchless riches of His grace! the emanations of His kindness, the manifestations of His favour, it hath overcome me; I am lost in the ocean of Thy grace! my soul is swallowed up in the sea of love! Have I but one heart to love Thee, and shall not that love Thee? but one tongue to praise Thee, and shall that be silent? Rather let me cease to live than cease to love Thee. Let my tongue fail when it ceaseth to praise Thee. What shall I render, O what shall I render to Thee, my God, for these boundless blessings to me?

Oh! shall I then, my God, repine,
Since all the joys of heav'n are mine?
By the dear promise of my God,
For ever made my own;
And ratify'd by Jesus' blood,
By blood before the throne.

My heart, my heart, inflam'd with love,
To thee, my God, O let me prove,
My spirit burns with sacred flame,
Of heavenly love like thine,
Till I mount up to sing Thy name
In flames of love divine.

'Tis Jesus' love inflames my tongue,
And makes His praise my constant song;
My soul shall sweetly soar;
On wings of faith I'll mount on high,
With feet of love traverse the sky,
To know Him more and more.

It is my life, what shall I call,
Thy presence, Lord, is all in all;
It fills my happy mind
With all I want, unless to prove
Thy constant beams, 'tis that I love,
I love and long to find.

I long for bliss above the skies,
For spings of bliss that never dies,
A Fountain full and free,
In constant streams that know no bound,
Where all my bliss, my joys, are found,
A sea of life to me.

Faith is nothing else but the soul's venture. It ventures *to* Christ in opposition to all legal terrors. It ventures *on* Christ in opposition to all our own guiltiness. It ventures *for* Christ in opposition to all difficulties and discouragements.—*Wm. Bridge.*

The Resurrection of the Body.

3 OF A SERMON PREACHED AT ST. BARNABAS' IURCH, OPENSHAW, NEAR MANCHESTER, ON SUN-\Y, APRIL 16TH, 1865, BY THE LATE REV. WM. .RKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

old, I shew you a mystery; We shall not all sleep, but we shall all ed in a moment, in the twinkling of an eye, at the last trump; for pet shall sound, and the dead shall be raised incorruptible, and we changed. For this corruptible must put on incorruption, and this ust put on immortality."—1 Cor. xv. 51—53.

t's rebuke to the *Sadducees* of old often occurs to my mind as plicable to many religionists in the present day—"*Ye do err, ing the scriptures, nor the power of God.*" The *Sadducees* scoffed idea of a resurrection—many modern pietists do the same, not in so open or honest a manner. I pray God to keep you from the sin of treating any revelation with contempt. We always remember that it is not because *we cannot understand* hing is to be accomplished, it cannot be accomplished. There ıy things we cannot understand, which nevertheless are facts; his be true in physics and science, why should it not be true in on? Some of you, for instance, do not understand how the) between the earth and the sun can be measured, yet it is a t it has been measured. Some of you do not understand how) of the return of a comet can be calculated, yet it is a fact that been calculated. Some of you do not understand how a little icant seed, put into the earth, produces a beautiful flower, a l times—yea, a thousand times—bigger than itself; yet it is a t is constantly recurring. Why, then, should you question the he resurrection of the body?

ientific men would but just treat the matter of the resurrection treat ordinary subjects, and make all due allowances for the ies of scripture, as they make allowances for the difficulties of one would think there would not be so many Sadducees as e. But in the fact that many such men (thank God, not all) the idea of a resurrection of the body, we have an additional f the truth of the scriptures—The mind of man *is* darkened—atural man cannot receive the things that be of the Spirit of Cor. ii. 14.

ah, depend upon it, there *will* be a resurrection of the body. rd's resurrection is a proof of it. The resurrection of many of ts at Jerusalem after the Lord's own is a proof of it. The great aul bestowed upon the subject to make it clear is a proof of it. rgetic condemnation of the heretics who denied it in his day is of it.

In speaking to you from this text, I would—

1st. Allude to some popular errors as to the condition of the dead.

2ndly. Prove that the soul lives though the body dies, and the body will be raised again.

3rdly. Speak upon the glorification of the saints.

I. *Popular errors concerning the dead.*

i. How few of us live as if we were to live for ever! How few live as if they were one day to lie upon a death-bed! and subsequently lie in the grave! I believe it may truthfully be asserted that the majority of professors live as if they were never to die, and die as if they were never to live again! Many, too, entertain a vague hope that the condition of their deceased relatives (no matter how they had lived) is that of peace! Is it not so? O, it is so! How frequently have we heard of the last sufferings of the departed—of the prayer of the minister—of the receiving of holy communion—and of its being a happy release when all was over, when positively there was not a spark of grace manifested by the dead one. How comes this, my hearers? It comes from *unbelief*—unbelief in the scriptures—unbelief in the resurrection—unbelief in the Judgment! It *cannot* be "a happy release" for an unquickened, and unjustified, and unwashed soul to be separated from its body. O, no! Better, far better, that it had been detained in its earthly tenement for 10,000 years, though it suffered unspeakable agony all the time, than that it should have been called out of this world without grace! This is a painful subject—painful to us all—for we all have had relations taken from our midst who have been unprepared to meet their God! But unless the Bible is a fable, it is an all-important subject. May it be made profitable to the souls of some!

ii. Another awful error abroad is that the non-elect undergo at death a total dissolution! I have known parties who were deluded with this fearful error—one, a person who was a thorough infidel; the other, one who was a great professor, a man, too, very well up in the scriptures. I am not surprised that the open infidel should hold such a creed; but is it not amazing that a professed believer in the scriptures should be carried away by such a delusion? At first sight it does appear incredible; but when we remember that there are thousands of professors who believe in the scriptures, and who yet hold errors equally dangerous, and equally monstrous, our surprise diminishes. What is the difference, let me ask, between the professed Bible-believer who holds that the non-elect will be annihilated—and the professed Bible-believer who maintains that there are no such parties as elect or non-elect at all, except as they make themselves so? Is one creed more amazing than the other? By no means!

iii. Another error abroad is, that the resurrection takes place at the moment of death. But this is absurd, for the apostle distinctly asserts in this chapter that the resurrection takes place *subsequently to the sound of the last trumpet;* and that it is not an individual resurrection, but one *en masse*, or in the bulk. He declares the same in his 1st epistle to the Thessalonians, 4th chapter.

Very many have done their best to show that when the apostle

speaks of the *resurrection*, he means merely *a future life;* but this is so manifestly untenable, that it hardly deserves an answer. Suffice it to say, that no writer has taken more pains, or employed more unmistakable language, to prove *the resurrection of the body*, than Paul; and that if he does not mean resurrection of the *body*, we may as well give over reading his writings, for it will be impossible to understand what he means anywhere.

II. Prove that the soul lives though the body dies, and that the body will be raised, and live again. I once read of a religious professor who had to be present at the *post mortem* examination of another who had died suddenly. When the body was opened he was much surprised, for he thought he should have seen the soul! whereas he saw nothing but flesh and blood. The sight made him a thorough unbeliever. He wrote to His father, a Christian man, saying—the theory of the soul and its immortality was all a fable, for he could see none of it in his deceased relation! The poor man was so ignorant as not to know that the soul is a spirit, and that a spirit cannot be seen by any organs we possess.

You all remember the laconic retort that a poor but believing man once gave to an infidel who mockingly asked him—"*Did you ever see a soul?*" "No," was the reply; "but did *you* ever see *pain*?" "No," was the answer. "Well, then, you see, my friend," continued the poor man—"you see, it is possible for a thing to be in existence that we cannot *see*."

But why do I trouble you with such folly as this? It is because it is widely spread, and deeply loved, and greatly cherished, and I want to put you on your guard against it.

That the soul lives though the body dies, may be proved both by scripture and reason—see Matt. xxii. 32; Phil. i. 23, 24; 2 Cor. v. 8; Heb. xii. 23; Acts vii. 59. Can a spirit or soul be with Christ and not be conscious?

But listen to reason for a moment—

i. If the soul has lived in the body without deriving life from the body, why should it not live when it is freed from the body?

ii. If the soul cannot live when separated from the body, how absurd must Paul have been to doubt whether he was in the body or out of the body! 2 Cor. xii. 2, 3.

But enough: if anything is demonstrated in scripture it is that the soul lives though the body be dead; and that the body will be raised, and live again. 1 Thess. iv. 16; 1 Cor. xv., *passim*.

Let us look at one or two objections—

1. How can dead bodies hear the sound of the last trump? Their organs of hearing are destroyed. I answer, How could dead *Lazarus* hear the sound of Christ's voice, when his organs of hearing must have been destroyed? John xii. 17.

ii. The resurrection of the identical body is an impossibility, for science tells us that the material structure of the body changes so often that in the lapse of a few years not a particle of the primitive body remains. To this we answer, We grant the premises, but we deny the conclusion. It *is* a fact that not a particle of this body of mine is

the same that it was 20 years ago. Yet am I not the same man? not, it would be unjust to punish me, or reward me, for an action performed 20 years ago, for I am altogether a different man! What would be thought of a thief that should set up this plea in a court of justice against sentence being executed upon him for a crime committed 20 years ago? Your common sense sees through the folly and fallacy of this in a moment. Now, in the resurrection body, it will be no more necessary that it should be composed of exactly the same particles that it is now composed of in order to render it the identical body, than it is necessary that my body *now* should be composed of the same particles that it was 20 years ago in order to render it the identical body. Every body knows he is the same man he was 20 years ago, whether the particles composing his body have changed or not.

III. But now for a sweeter subject—the glorification of the saints —"*Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.*"

You see the great apostle acknowledged it was a *mystery*. We shall not all sleep—*i. e.*, all the members of the church will not *die*. Some will be alive when the last trumpet sounds, but these must be *changed* —*i. e.*, they must have glorified bodies given to them. Those that are dead shall be raised with *incorruptible* bodies, and those that are alive shall have their bodies *changed* for incorruptible bodies. And yet, as I have shown you, there will be no mistake as to the identity of the body. With my glorified body, I shall be as conscious of my identity as I am now of having been the same man I was 20 years ago. But here will be the difference—I shall have no sin, no pain, no sorrow, no fears, no misgivings, no imperfection. I shall be like my Lord, for I shall see Him as He is, and know as I am known!

Brethren believers, it will be the same with *you*. Glory, immortality, strength, incorruption, beauty, honour, victory, are all yours! and yes for ever! Adam and Eve were beautiful and happy when they came forth from the forming hand of their Creator; but it was a beauty and happiness not to be compared with what is in store for *you*, for *that* was mutable, or liable to change; but *yours* is immutable and immortal, for it is the beauty and happiness of Christ Himself!

One word of instruction to conclude with. The apostle here, and in 1 Thess. iv., speaks exclusively of the resurrection of *the saints*. There is not a word about the wicked.

May God the Holy Ghost bless the subject to your souls.

At times, it seemeth in our apprehension as if our covenant Father had forgotten us, and as if His promise failed: but though the Lord may forsake us in point of vision, yet He never forsakes us in point of union; desertion is not a disinheritance.—*Clarke.*

THE EXPERIENCE OF JOSEPH SWAIN,

(AUTHOR OF HYMNS,) IN A LETTER TO A FRIEND.

Dear Brother in Christ,—Though I see not your face,
Your name is engraved on my heart;
And oft with delight I contemplate the place
Where soon we shall meet, not to part.

But O to that grace which has saved us from hell,
What debtors we have been and are;
We must be content, if the whole we would tell,
To wait till we both arrive there.

Yet though I am conscious the height of God's love,
And depths of His wisdom and grace,
Will never be known till we sing them above,
I cannot but aim at His praise.

Though high is the theme, and the ransom'd in heaven
To reach it exert all their skill;
For one to be silent whose sins are forgiven
Is surely more difficult still.

Look back, then, my soul, and, by mercy constrain'd,
Declare what thy Saviour has done,
When first over Satan and sin he obtain'd
That conquest which proved thee His own.

A slave to the passions which fetter mankind,
And mark them as servants of sin,
And yet to self-righteousness strongly inclined,
My heart was both proud and unclean.

To gratify self, and gain human applause,
I studied and strove night and day;
And heaven-bestowed talents in pleasure's vain cause
Exerted my powers to display.

But thoughts of eternity oft would intrude,
And conscience on judgment would muse;
How must I of God with abhorrence be view'd,
While thus all His gifts I abuse!

Till secret alarms in the season of sleep
Disturb'd and prevented my rest,
By pointing my fears to the bottomless deep,
My envy to seats of the blest.

'Twas then with reluctance I purchased the book
Where God's righteous will is reveal'd,
Intending but seldom within it to look,
My eyes to its worth being seal'd.

I wanted to flee from the danger of hell,
Yet sinful enjoyments retain;
And foolishly thought, if I sometimes did well,
I safely might swerve now and then.

But while I was seeking on His holy day—
Behold the long-suffering of God!

Unhallowed delight in perusing a play,
The Bible my purpose withstood.

"God's word thus neglected will one day appear
A witness against thee," it said;
'Twas whispered to conscience, and filled me with fear,
When, trembling, I opened and read:

"Cut off that right hand, and pluck out that right eye,
And sell not thy soul for thy sin;
'Tis better, though maimed, from destruction to fly,
Than whole in thy lust to fall in."

This pierced through my soul like a two-edged sword,
And laid my heart open to view;
I felt both the truth and the power of the word;
My sins were intended, I knew.

Thenceforward a struggle commenced in my soul
'Twixt present and future concerns;
But still I in secret to present inclined,
While thus I reflected by turns:

"Suppose all through life I in luxury roll,
And swim in delights to the grave,
And lose for my pleasure the life of my soul,
What recompense then shall I have?

"Yet what is my life worth to me if I part
With all my companions in mirth?"
Friends, prospects, amusements, all clung round my heart,
And seemed to demand it for earth.

Too oft from reflection I hastened away,
To lose my sad thoughts in a crowd,
Or drown them in mirth at a ball or a play,
But conscience e'en there would intrude.

I trembled to think of His all-seeing eyes,
Which watched me through all my career;
And thought on the day when the dead must arise,
With horror akin to despair.

That word which bold infidels dare to dispute,
Which God did in mercy inspire,
I found like an axe which is laid to the root,
To cut down a tree for the fire.

The precepts demanding obedience I read,
O'erwhelmed with confusion and shame;
The threat'nings like thunder roll'd over my head,
And darted like lightnings their flame.

But neither the danger of hell I was in,
Nor dread of displeasure divine,
Could turn from the love or the practice of sin
A heart so rebellious as mine.

Too often I vow'd, if the Lord would forgive
My many iniquities past,
That holy and just I in future would live,
And merit His favour at last.

But vows, when my passions recovered their fire,
  Like Samson's green withes from his hands,
Gave place to the strength of unholy desire,
  And proved ineffectual bands.

Till infinite mercy from Calvary flew,
  And whisper'd in accents divine,
"The power that first made thee must form thee anew,
  Or glory can never be thine.

"Thy thoughts are polluted, thy heart is depraved,
  Thy soul is all leprous with sin,
Thy passions and powers are by Satan enslaved,
  Thy conscience itself is unclean.

"No sinner, except he is born from above,
  Can ever in heaven reside,
Or meet the pure eyes of his Maker with love,
  Or in His bright presence abide."

Scarce had I objected, "How can this thing be?"
  When mercy replied, with a smile,
"The thing that's impossible, mortal, with thee,
  Jehovah can work when He will.

That moment a spark of celestial desire
  Was kindled and flamed in my breast,
I wrestled with God, and began to aspire
  To hope I should enter His rest.

Amazed at myself that I durst be so bold,
  To plead for salvation with God,
I wonder'd still more on the cross to behold
  My pardon and peace seal'd with blood.

Myself and my Saviour I saw with new eyes;
  My Bible I read with new light;
New feelings within me excited surprise,
  And God was my only delight.

His glorious perfections with pleasure I saw,
  Where justice and mercy combined;
His grace in the gospel, His truth in the law,
  Like sunbeams shone forth on my mind.

With holy complacence and rapture divine,
  I felt His omnipotent love;
As God all-sufficient I knew He was mine,
  My portion below and above.

What pleasures I tasted in that sacred hour,
  I never on earth can express;
When Christ was reveal'd to my conscience with power,
  And form'd in my heart by His grace.

The love and the guilt of transgression at once
  Expired when my Surety was seen:
The service of sin I resolved to renounce,
  The service of God to begin.

For wisdom and strength I look'd up to my Lord,
  To help me to walk in His light;

And He, by His Spirit explaining His word,
Directed my footsteps aright.

No sweet silver trumpet saluted my ears
With tidings of mercy from heaven;
No voice of persuasion dissolved me to tears,
Or told me how sins were forgiven.

But all was as silent as springing of flowers,
Or light while it shines from above,
When mercy descended, like soft summer showers,
And melted my heart into love.

Almighty the voice was, yet perfectly still,
Which first bade me live and be whole,
Now moulding my spirit, persuading my will,
Diffusing new life through my soul.

So great was the change I experienced within,
I scarce could believe it was true:
Such love to my God, and such hatred to sin,
My soul to that hour never knew.

I thought it was glory commencing below,
Yes, heaven in perfection on earth,
When first in my bosom I felt the pure glow
Of life from a heavenly birth.

As love to the heart, and as light to the eyes,
So pleasant to me was the word,
Which fill'd me with calm and delightful surprise,
By pointing my thought to the Lord.

The Spirit of Jesus reveal'd Him to me,
The gift of unchangeable love,
And taught me in Him as my Surety to see
My fitness for mansions above.

Now near fourteen years I have lived on His grace,
And still to His word find Him true;
And oft as I gain a fresh glimpse of His face,
My strength in His ways I renew.

His frowns more than death or destruction I dread;
His smile from all care sets me free;
His mercy full-orb'd, when it shines on my head,
Is glory's bright morning to me.

And soon, when my work in His vineyard is done,
I hope to behold him above,
To sit with my Lord on His glorious throne,
And taste all the fruits of His love.

To Him that is holy, and righteous, and true,
My Lord, my Redeemer, my God,
To Him all the glory for ever is due,
Which flows from redemption by blood.

O help me, dear Brother, to shout forth His praise,
And sound His salvation aloud,
For nothing but sov'reign, omnipotent grace
Could bring such a rebel to God.

RELIGION IN HIGH PLACES.

(Continued from page 229.)

In various parts of the world the work of the Lord progressed at s period, and in poor Popish Ireland the Spirit of God manifested at the word of the Lord was not bound; for the preaching of the spel was followed by a goodly gathering of God's elect. The Rev. '. Boddily arrived in Dublin from Trevecca to supply her ladyship's ıpel, which was in Pluncket-street; but as it was well attended by ny who went to hear from curiosity and were caught in the ıpel net, it was deemed advisable to erect another place of rship in a more eligible situation; accordingly in the year 1784 foundation stone of a new building, in the neighbourhood of untjoy-square, was laid. It was called Bethesda Chapel—a comdious edifice capable of containing a numerous congregation. It s built at the sole expense of William Smyth, Esq. The day vious to its opening, Mr. Smyth went into the chapel, accomnied by a few friends, and besought God to pour down His rit, and bless the preaching of His word in that place. Truly the ce of prayer was heard and answered, and at the last great day, of ny it will be then known, "that this and that man was born there." e labours of blessed old Benjamin Matthias are now matters of traion only; but the faithful testimony of beloved Krause still lives in hearts of not a few who claim him as their father in Christ, and helper of their joy. But the little chapel in Pluncket-street, which s opened in 1773—similar to the other places of worship in the untess' connection, under the Liturgy and forms strictly of the urch of England, had special blessings from the Lord. Under the nistry of a very gracious man named Hawksworth, there was a very ıat outpouring of the Spirit, which contrasted wondrously with the te of things in the south of Ireland, where the work of the Spirit med to decline, according to the testimony of a friend and correspndent of Wesley, who writes from Waterford thus:—

'By frequent neglect of preaching the people are scattered, and the few that ıain, some are grieved, and some offended with this new method of preaching vation by works; as they have been taught for many years to depend upon the d Jesus alone, and through His merit and death alone to seek for justification e and a final acquittance at the great day. But now, after all, we are to be de perfect in the flesh, and to be accepted only for our works, and even at the at day is our faith, and the righteousness of Christ, to profit us nothing—but our rks only? If this were the case, might I not ask who, then, can be saved?"

Subsequently, when this lady arrived in Dublin, she wrote again to esley thus:—

'Mr. Hawkesworth, a Calvinistic minister under Lady Huntingdon, has come e, and preaches regularly at Methodist hours in a large room. Our people (who this time, under the leadership of Wesley, were considered a separate body), ıugh forbidden by our preachers, go almost constantly to hear him."

The intelligence conveyed in this letter displeased Mr. Wesley, who rote back—"It is far better for our people not to hear Mr. Hawks-

worth. Calvinism will do them no good." But the word of the Lord spread in a remarkable way, and many among the upper classes were gathered under the preaching of the truth. Arminianism, which is the back bone of Popery, did not find favour in the eyes of Irish converts. Through the interest of a granddaughter of the Countess of Huntingdon, the youthful and lovely Lady Granard, the Magdalen Asylum was obtained for Mr. Shirley to preach in the city of Dublin, and a friend of the Countess of H. thus writes to her:—

"Your ladyship cannot imagine what an uproar has been created by dear Mr. Shirley's preaching at the Magdalen. Lady Granard was spoken to, and as it was her first request since her marriage, she was not refused; so Mr. Shirley got the use of the pulpit three times. But, O, what sermons he preached! The doctrine of a sinner's justification by faith without works. He is now constantly exposed to rudeness and insult, and the charges that he maintains licentious doctrines. It is even reported that the archbishop intends some proceedings against Mr. Shirley. This is disputed by my brother, Sir William Hawkins, who insists upon it that Mr. Shirley has only given the real sense of the Articles and doctrines of the Reformers, and that whoever preaches or believes the leading truths of the Gospel will be immediately branded as a Calvinist. Numerous charges are brought against him, as your ladyship may readily conceive, from your long experience in the ways of God, and the many instances you have had of the unreasonable opposition of a gainsaying world. But what has been termed his 'over-righteous severity,' and the contempt which he has poured on the grovelling morality of rational and pharasaical religion, has been the most offensive, as testifying of the world that its deeds are evil, and its professional religion but name and form. I have heard Mr. Shirley preach in St. Mary's, when he has nobly vindicated the doctrines of grace from the charge of licentiousness, which is the cry of the ignorant, unawakened, and self-righteous, from the apostles' days to the present."

But through all this vehement opposition the Lord owned the preaching of His truth, and bore testimony to the word of His grace. The labours of these devoted men were intense; they sacrificed gain, honours, ease, for Christ; yea, they counted not their lives dear unto themselves; and when the gospel found entrance into the heart of their hearers, two signs followed as proof of the genuineness of the work—separation from the world, and liberality to the cause of God. These two marks are invariable evidences of a work of grace; for though there may exist the mimicry of them where there is no grace, yet where divine life is imparted, these two effects in their reality will follow. A profession that is hand and glove with the world, following its fashions in the love of dress, amusements, and associates, is *not* the religion of Christ; and the religious talker, whose purse is never opened for the cause of God and His people, or if it is, gives by constraint and grudgingly, has never realized the life and power of the gospel. "The liberal deviseth liberal things, and by liberal things he shall stand." The church of the living God is made up of individuals, and God's work on the soul is personal. The drift of our day is to drive religion into masses and companies; general doctrines suit the crowd best; and "a Christ for every one, and every one for Christ," is a soothing syrup that delights sinners dead in trespasses and sins. But God's work on the soul produces the same effects in every age, station, and clime; thus the spirit of the profession that marked the Countess of Huntingdon's day was distinct separation from

the world, and the most painstaking and self-denying liberality. It was not the pretentious doings of Pharisees, and the self-mortifications of the Papists; but the power of a living principle in the soul that drew out love to Christ, and a desire to witness for His truth, and serve His cause, through evil report and good report. The faithful proclamation of the truth in Bethesda Chapel was marvellously owned of God. Young men, brought to the knowledge of the Lord, gladly devoted their lives to spread the gospel; and through the instrumentality of such men as the Revs. Crosthwaite, Baker, and White, the word of the Lord sounded forth in Dublin to the great offence both of nominal Protestants and ignorant Papists; and a lively refutation was given to the warning note struck by Wesley—"We have leaned too much to Calvinism." The minutes of the Conference that exalted works into a condition of salvation, drew the notice of gracious men to the subject; and those taught of God were led to set forth gospel doctrines with more clearness, as also to show out the workings of divine life in the soul, not as *conditions*, but *evidences;* thus the breach widened between the Methodist body and the Countess of Huntingdon's connexion. The latter held firmly to the doctrines as contained in the Thirty-nine Articles and Homilies of the Church of England, receiving the whole scriptures as the testimony of God, wherein the truths of man's total fall in Adam and recovery in Christ are revealed, according to God's plan in grace, for a people chosen before time, called in time, and brought to eternal glory, John x. 27, 28.

But a still wider sphere of labour fell to the lot of the Countess by the death of Mr. Whitefield, who left her sole proprietor of considerable possessions in America. This led to an extensive field for missionary labour, and Trevecca proved a useful spot wherefrom to draw labourers to work in this distant part of the Lord's vineyard. But the war with America, and great pecuniary embarrasments with regard to the Orphanage which Whitefield had originated, soon put an end to missionary labour there.

Dr. Benjamin Franklin has left us a very remarkable and impartial testimony to the use God made of Whitefield during his visits to that country. He says:—

"In 1739 arrived among us from Ireland the Rev. G. Whitefield, who had made himself remarkable there as an itinerant preacher. He was at first permitted to preach in some of our churches; but the clergy, taking a dislike to him, soon refused him their pulpits, and he was obliged to preach in the fields. The multitudes of all sects and denominations that attended his services were enormous, and it was a matter of speculation to me, who was one of the number, to observe the extraordinary influence of his oratory on his hearers, and how much they admired and respected him, notwithstanding his abuse of them, by assuring them that they were naturally half beasts and half devils. But it was wonderful to see the change produced in the manners of our inhabitants. From being thoughtless and indifferent about religion, it seemed as if all the world was growing religious, so that one could not walk through the town of an evening without hearing psalms sung in different families in every street; and it being found inconvenient to assemble in the open air, subject to the inclemency of the weather, the building of a house to meet in was no sooner proposed, and persons appointed to receive contributions, but sufficient sums were received to procure the ground and erect the building, which was 100 feet long and 70 wide. The work was carried on with such spirit as to be

finished in a much shorter time than could have been expected. * * * Mr. Whitefield, on leaving us, went preaching all the way through the colonies to Georgia. The settlement in that province was lately begun, and was formed of broken-down shop-keepers, insolvent debtors, and emigrants of idle and intemperate habits. From many causes of hardships the settlers died, and left many helpless children unprovided for. The sight of their destitution moved Mr. Whitefield to found an Orphan house there; but I did not approve of the design, and recommended Philadelphia as the place to build the house, and have the children brought to it: but he was resolute to his purpose, so I refused to contribute to it. I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection. I silently resolved he should get nothing from me. I had in my pocket a handful of coppers, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the coppers. Another stroke of oratory made me ashamed of the coppers and determined me to give the silver; and he finished so admirably that I emptied my pockets into the collector's dish, gold and all. Some of Mr. Whitefield's enemies supposed he would apply these large collections to his own personal emolument: but I, who was intimate with the man, never had the least suspicion of his integrity, but am to this day decidedly of opinion that in all his conduct he was a perfectly honest man; and methinks my testimony in his favour ought to have more weight as we had no religious connexion: he used indeed sometimes to pray for my conversion, but never had the satisfaction of believing that his prayers were heard."

Our readers can judge for themselves the value of this testimony to the character and conduct of Whitefield. It has been often urged that Mr. Whitefield addressed his congregation at times in an Arminian way, as if man had a power in accepting the gospel, which Whitefield denied that man possessed as a doctrine. In the warmth of his zeal he might have spoken, like Moses, "unadvisedly with his lips;" but he never deliberately uttered a sentence that contradicted Christ's own declaration—"No man can come to Me, except the Father, which hath sent Me, draw him." Whitefield's doctrines were based upon God's sovereignty, and that will keep a man right upon all the fundamentals of revelation. When Wesley began to ponder upon this point, "*We have leaned too much to Calvinism*," and let it circulate among his followers, other errors crept in, which he did not refute, and soon formed a system antagonistic to God's truth as comprehended in the doctrines of Free Grace.

(To be continued, D.V.)

I'M BUT A BRUISED REED.

"A bruised reed shall he not break."—Matt. xii. 20.

To Jesus oft I make complaints,
For pity often plead;
For, ranked among the weakest saints,
I'm but a bruised reed.

But little outward life I show,
And weak in word and deed,
But He'll not quench the smoking tow,
Nor break the bruised reed.

How many saints as frail as I,
I love, and fain would lead,
But I to Him can only cry,
For I'm a bruised reed.

But mercy Jesus ever shows;
He break me? no, indeed!
He's full of love, and well He knows
I'm but a bruised reed.

Then let me lean upon His love,
In all my wants and needs,
While He prepares the place above
For all His bruised reeds.

OUTLINES OF A SERMON,

BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"*Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.*"—Isa. li. 11.

Much hangs upon the word "therefore." Why? Because of the things gone before, such as, "The arm of the Lord"—"Mighty to save"—The apparently powerless state of that arm supposed—The prayer and pleading produced—And now the glorious result anticipated. But the prayer of the church seems all grounded upon this—"Is there anything too hard for the Lord?"—that Lord who made "a way in the sea, and a path in the mighty waters." He could have chosen an easier path, not subject to the perils of crossing the sea; but wherefore this way? O, to make Himself a glorious name—that His vengeance might be seen upon His enemies, and His salvation for His people. This appears to be analagous with the *finale* of things—that day of redemption, when the triumphant church of God shall see God's indignation upon His enemies. As if He would say—Bear in remembrance the Red Sea, for a similar enactment will be repeated when the finishing stroke is put. Are *you* prepared to meet it? Can you honestly say—Lord, hasten Thy day? Or is Satan cheating you to expect some good and happy things here, and get some sweets from this world of woe? Are you not sick of it yet? Then you have not, I fear, the precious influence of Jesus in your soul. That is the separating power—the power whereby God carries out His own work in the soul. But if you *are* sick of it, bless God for the means; and I tell you how He works this—by thorns. When God makes a nest He lines it with thorns, and the bird will fly when it feels the thorns. O, it is very good for you to have plenty of thorns, and that will sicken you of your comfortable nest here below; it will make you look out of your nest for a better. Aye, and thank Him too for putting them there. These thorns belong to the pathway of the chosen family, and God uses them to teach His children to fly; to long for Him, and His abode. "Therefore the redeemed of the Lord shall return with singing." So the result is not uncertain, but sure. It depends upon the will of Jehovah in the secret council, planned before all worlds, and given to the promised seed. What evidence have you that you are of that seed? If you have, then it stood in the council of God, and He consulted none but His own will—a good will—a powerful will—"according to the good pleasure of His will." It is hard to believe this, when you feel what a wretch you are. But whatever you may think, He says, "I have no thoughts towards you but thoughts of peace." Next, observe who shall return—the redeemed. "He sent redemption unto His people." The Lord's blessing is upon His people. Now what evidence have you that you are His people? for if the blessing is on His people, we may infer the curse is every where else. His people are the sponge that takes up all the blessing. Have you ever had a

drop? Have you ever felt your soul impressed with a blessing? But our text contains a great doctrine—that redemption is particular. The doctrines of grace simply say Christ did His work, and all He redeemed He will save; hence redemption includes salvation from the law, curse, death, hell, the devil, and all evil, and John tells us of those "redeemed from among men." These are great truths—we must look at them, and not blink them. What so plain as particular redemption from the text —called "the redeemed of the Lord"—a people redeemed by God out of other people; and how all-important that you should know whether you are among these redeemed, otherwise you have no Savionr, and can expect no salvation, no pardon; but if you are redeemed, you shall come to pardon. Paul speaks of redemption and forgiveness going together, and they follow each other. O, say some, then I am not redeemed, for I am not pardoned. Well, your time may not have arrived for you to know it, but if redeemed you shall; and one good sign will be that your anxiety about the matter will never cease till you know it in experience, and till you come to feel that your sins and iniquities God will remember no more. This will be to "have no more conscience of sins." But, say some, how is this, for I have conscience of sin, though pardoned? "No more conscience of sin" means, no need of the repetition of sacrifices, for that Christ's sacrifice is sufficient. This in the general, but as to personal experience it means, no more conscience of sin as standing between God and your soul—nothing in the way of hindrance between God and you. Faith views the Lamb of God taking away sin, while love sits under the droppings of the cross, crying, Abba, Father—this is to have peace with God, and no more conscience of any sin that separates between God and you. But many of you have not got to certainty as to your pardon. Most of those who hold general redemption are in this case —doubtful of their own acceptance, and therefore fly to the general scheme in the hope that they shall come in with the rest; but the doctrine of particular redemption raises up anxiety, fear, prayer, and the soul waits a token whether it is amongst the redeemed, as Elipha: says—"Acquaint now thyself with God and be at peace." The soul wants that acquaintance with God that gives peace—wants all the stumbling blocks taken out of the way—wants the Lord to say, "I have set before thee an open door, and no man can shut it." O, if these sweet words were spoken to you to-day, what a mercy it would be; how your hold of the world would drop, and how soon you would exclaim—"Lord, who is like unto thee, pardoning iniquity!

But let us get another doctrine from our text. They are called "the redeemed of the Lord." They are not only redeemed by the Lord, but *as* His—they belong to Him. It is not to make them His but because they are His; so that if God should send the Spirit of His Son into your heart to-day, to make you cry, Abba, Father, it would not *make* you a son, but prove you *are* one, Gal. iv. 6. God gave faith, repentance, and love, not to make you children, but because you are such; and "you groan, being burdened," because you *are* a child. These are internal evidences that God is at work in thy heart, and O how melting the effect this produces on the soul, so that it exclaims,

Why me, Lord? Why? Aye, can you tell why? Useful question this—Why me? Why have I this love to Jesus? Why do I groan, being burdened? Why do I hate sin and a vile world, and feel myself only fit for the burning?—fit to burn in hell for ever. Well, now, can you tell why? If God has been at work in your soul, you can only say, Lord, it is all of grace. "Yea," saith the Lord, "I have loved thee with an everlasting love." I have done all this for you because "thou wert Mine," and I mean to bring you safe to glory. O if such a message were brought to you to-day—if God were to come and drop this into thy poor troubled heart, "I have loved thee"—you would want no more; and then you would say, Why me, Lord? You have all of you heard of a form of government called a Theocracy—the rule by which God governed Israel of old—they His subjects, and He their King. This is still God's government over His church—His people. You have heard further of such a term as this—Despotism, the meaning of which is that the will and word of the ruler is law; he consults no will but his own, and commands implicit obedience to that will. Now some of you may be surprised when I tell you, God calls Himself by this very title; for in 2 Pet. ii. 1, we have the word Lord *Despot* in the original—denying the *Lord* that bought them—*i. e.*, gave the first-born of Egypt for the redemption of Israel. Despotism in a creature is fearful, because of the evil nature of man, which makes unlimited power most dangerous; but despotic power is safe in God's hands, because He is a perfect Being, and must do all things well. Now it all depends upon the character of the individual whether his word of law would be hurtful or beneficial; but with our God we have nothing to fear, and every thing to be thankful for, that His word is law; so His government must be wise, and must be good. He cannot do wrong, so we are glad, I say, to have all the government upon His shoulder, and to see in Him an Absolute Sovereign. His will has never yet been frustrated; neither Satan nor man has in any one instance succeeded in overthrowing His purposes. If you examine what I have said by the word of God, you will see it is borne witness to throughout —"My council shall stand, and I will do all my pleasure." Now, there is a vast deal in our text of this Absolutism—this Despotism—using these terms in their best sense. What else do all these shalls mean, coming from God, but that His word is law, and He will command the obedience He wants? "They shall return." This shows us the state of the children of God by nature—they were all wrong, all going the downward road to hell. Yes, you would have gone to hell if you had followed your natural inclinations. Do you believe that? O, say you, that is quite true, I see and feel it is true. My mind was carnal enmity to God; I was averse from His law; I loved sin; God's ways, His word, His people, His truth, were all distasteful to me; my will was all against God's salvation, so that I can now see the word of our Lord was true concerning me—"Ye will not come to Me that ye might have life." I had no will for God, my will was all the opposite way. "Will he delight himself in God?" asked Eliphaz. No, to be sure he will not. But grace changes the will, grace acts upon the heart, grace turns the man

round—"they shall return." God puts out His power, and the thing is done. Then they come with singing—they have a will given them Godward—they are made willing in the day of God's power. But something goes before the singing, and what is that? Weeping; and that which begins in weeping shall end in rejoicing; it shall end in a blessed experience of divine relationship, and I know that will make you sing for joy of heart. The apostle to the Hebrews said, "Ye are come to Mount Zion." This is the commencement of the everlasting joy our text speaks of. Are you come to Zion? Perhaps some here have only got as far as the weeping; well, the singing will come in God's time, and in God's way—"Wait on the Lord and He shall save you." Others of you may prefer to have joy, but what sort and kind is it? When are you most happy? and where do you get your comfort from? These things must be looked into, to see where you stand, and what you are, and how things are in your spirit and in your walk. But, say some, our joys are in reserve. True, but we have the earnest here in grace. Well, say you, this cuts me off, for I have no joy, but am often in my feelings gloomy and sad. That may be, but did you ever know what joy was? Were you ever made happy in the Lamb? If so, it was everlasting joy, for the gifts and calling of God are without repentance; and this same joy, in a larger and uninterrupted measure, shall extend throughout eternity. Our Lord said to His disciples, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Again, our Lord declared, "These things have I said unto you that your joy may be full." Now how does the Lord give joy? By His word, therefore it is no wonder God's saints should love His word, for He speaks peace through the word. But we see further from the text, that "sorrow and mourning shall flee away." Much is inferred here as to our time state, and that we must expect such while in the world. Sorrows, crosses, losses, sickness, make up the mourning path of the people of God. But the faith of God's elect must be tried, and when tried there shall be a glorious result; for the ransomed of the Lord—who are the subjects of this faith, and have to wade through trial while in the wilderness—"shall come to Zion with songs, and everlasting joy shall be upon their heads, and sorrow and mourning shall flee away."

REALIZING.

"'Tis good to be here," was the word
Once heard from that country so fair,
In glory beholding the Lord—
This tells what it is to be there.

The glories and joys of that land
The traveller could not declare,
His rapture and silence alone
Must tell what it is to be there.

In light of that city on high,
Its walls deck'd with jewels so rare,
He fell overwhelm'd with the joy,
And tells what it is to be there.

With Thee, Lord, for ever to be,
In the hope Thou hast left with us here,
'Tis enough, Lord, for ever with Thee,
It is this, it is this to be there.

1.—Matt. xvii. 4. 2.—2 Cor. xii. 4. 3.—Rev. xxii. 8. 4.—1 Thess. v. 17.

ORT ACCOUNTS OF THE LAST DAYS AND DEATHS OF SOME WHO HAVE BEEN VISITED BY THE AGENTS OF THE BETHESDA MISSION, PORTSMOUTH.

Mrs. B., Cottage-view, Landport, was first visited about the end of August, 1872; was then in the last stage of consumption. On the missionary receiving an swer in the negative when he asked her if she were prepared to die, he spoke to solemnly as to her spiritual state, and the necessity of conversion, laying be- her the sinful state of the human heart, the demands of God's law, and the cacy of the Holy Spirit's work—that unless He showed us our need of Christ, convinced us of sin, we should never come to the Saviour. He also spoke of blessedness of the mission of Jesus to save poor, lost, perishing sinners, and laid ore her the truths contained in these passages—Matt. xi. 28; John vi. 37, 44. the same visit he showed her the utter inefficacy of morality and good works to cure salvation; but that the blood-shedding, finished work, and righteousness of ist, were our only hope. After praying, he left her much troubled in mind. On Sunday after, she stated that since the previous visit the Lord had shown her ply her state as a sinner. The missionary then spoke to her of the Lord's in- view with the woman of Samaria, and of the value of a *little* faith, though it be he grain of mustard seed; after prayer, she expressed having received comfort. er he had left, her mother and a friend were with her, and she was drawn out in ise of God in such expressions as—"Hallelujah to the Lamb," and said she ld realize heaven opened before her. On the following day, while the mission- was speaking to her about the Saviour, she was in a very happy frame of mind, testified to being quite prepared to die, saying—"Come, Lord Jesus, quickly ie." She was taken home to the Lord on the evening after this.

W. F., Unicorn-street, Portsea, a merchant seaman, was sent home from a hospi- in another neighbourhood some time in September, 1872, in an advanced state consumption, and shortly after this the Bible-woman visited him. His religion this time, as expressed in nearly his own words, was as follows:—"I never nged any man, and would go without food to pay my way:" and it would seem re was much truth in this last expression, for one of his greatest trials during painful illness was the destitute condition of his wife and children. Shortly r, through straitened means, he was obliged to enter the Union Hospital for a weeks, and returned home again. The word was read, and the fall of man, h the simple truths of the gospel, were placed before him at every visit, but re was no awakening of the sleeping soul till March, 1873. On a visit at that e the Bible-woman read to him Psalm xxxiv. and Rev. xx. 11 to 15, and both a power and blessedness accompany the word; after this he was frequent in ding the Bible and seeking to the Lord for assurance of his salvation. His wife, ring him on one occasion very earnest and importunate in prayer, asked what ubled him so; he replied, "Do not ask me to confess to you,—no, not to man! m a sinner, but Jesus has saved me, and I feel the peace within"—adding, ough, not always." Before his death he expressed great thankfulness for the dness of friends and visitors, and longed for the change when he would be with Lord, knowing that he was saved. On the day he died, after having asked his e and children, with a friend, to kneel in prayer, he said, "Oh, may we all meet as family above, to praise Him for His grace!" The same day the writer of these narks visited him; he seemed close to his departure, and was just able to whis- —"I am going to be with Jesus.....happy"—or words very like that. Half-an- ur before his departure (May 28, 1873), he said, "I am resting on Jesus—I am ed."

In May, this year, a poor woman in Bishop-street, Portsea, who was dying of all-pox, sent for the Bible-woman; the latter naturally felt backward in confront- so painful a disease; the Lord, however, strengthened her somewhat with the mise in Ps. xci. 10, and she complied with the request. The suffering person s in much distress of soul, and though she had led a moral life, felt that was not

sufficient—she wanted "Jesus to look upon her." The visitor pointed out to her the Scripture containing the invitation to the poor, weary, heavy-laden ones, and to the *coming* sinner; she replied, "Ah, that is what I want to know—Am I coming?" The hymn,

"I heard the voice of Jesus say,
'Come unto Me and rest.'"

was read to her, also Psalm li. She breathed her last five days after the first visit. Shortly before her end, on being told—"The blood of Christ cleanseth from all sin," she whispered—"That's it, that's my hope." About her last words were a remark to one who offered to read to her—"Don't read, I'm too weak. I'm saved."

The following case is indeed painful to record, and we would abstain from bringing it before our readers, were it not for a gleam of sunlight which appeared to illumine her path at "eventide," and to give some hope that after a most distressing life of degradation the Lord yet had mercy on her soul at the last. C. H. was first known to an agent of the Mission in March, 1870, through a quarrel in one of the worst resorts of Portsea. She was in a state of intoxication, and sitting outside the lower window of a house with a knife in her hand, threatening to kill any one who came near. The next day she was visited for the purpose of persuading her to change her mode of life, and to seek proper employment, for she had then been living five years with a costermonger, who was himself a confirmed drunkard, and treated her most brutally. She stated that her parents were respectable and living in London, but that a commercial traveller had induced her to leave home under the promise of making her his wife. With him she came to Portsmouth, where he left her after a stay of three months; and it seems that after her connection with the first-named party, they both sunk into the most abject poverty, coupled with continual drunkenness. On one occasion a minister who called on her induced her to take the pledge, but this was shortly after broken. On January last she was taken ill with inflammation on the lungs, and no doubt the want of proper nourishment and warm clothing accelerated the disease. Her true condition in mind, body, and soul now presented itself to her in all its vividness and solemnity, and we may hope also that this was not unaccompanied with the teaching of the Holy Spirit. On Psalm li. being read to her, she said it was as the message of God to her soul, and spoke as follows—"It is against Him all the time I have sinned. I have sinned against light and knowledge, and the goodness of God, and but for sovereign mercy I should be in the bottomless pit." At this time her mother was written to, but it was found that she had died or removed during the five years of her daughter's absence. This poor creature died in the Union Hospital in February. Shortly before this she appeared to give increasing testimony that a saving change had been wrought in her. Part of Mark v., and John vi., and Luke xv., were, she said, precious to her. On the account of the prodigal son being read, she remarked, "I was afar off—in my sins—feeding on husks. The Lord has stopped me in my mad career: bless His name!"

On the opening of the Mission Room in Northam-street, Landport, a Mrs. —— attended the services, and testified to having received a blessing under the word spoken there. After some months the revival of an old disease—consumption—again laid her on a sick bed, when she requested the missionary and others to visit her. It seems that during the religious part of her life she had been resting a great deal on sermons, ordinances, meetings, &c., and the transitory enjoyment she had at times obtained from them; and the Lord in His wisdom and love had evidently laid her aside in order to teach her His truth more deeply, and to fix her feet upon the Rock—Christ Himself. She was now much cast down in soul and under the temptations of Satan, and God undoubtedly made use of the visits of the missionary to show her His unspeakable love to the coming sinner, and to establish her in the blessed truths of the Lord's effectual calling by grace, and the Father's adoption of His own children into His family. She also enquired much about the doctrine of election, saying that she thought she was elected when she believed. To remove this misapprehension Eph. i. 4, and 1 Peter i. 2, were read to her, and were the means of bringing her comfort on this head. A remarkable circumstance

ected with this poor woman's last illness: she used frequently to lie on a se to the wall of her room; the Mission Room being the next building, and ɔnly one brick in thickness, she could often plainly hear the missionary's ıis address, and at times received comfort thereby. Shortly before her de- ıe stated that Christ was very precious, and she herself was solidly resting and on another occasion she made a remark something as follows—"I d that he has stripped me of my own righteousness, and clothed me with ɔousness of Christ." These were about her last words. She breathed her ɔptember, 1872.

—— lived in P——court, H—— street, Portsea, and attended a Sunday ervice which was conducted on the Hard, and afterwards in the Sailor's ıry regularly from its first commencement. She latterly evidently laboured ne chronic deep-seated illness, but under which she was still able to get l attend the service. No one who noticed her could help being struck with attentive, and anxious countenance at these meetings; and as the malady se she was confined to her house. One afternoon a visitor was suddenly o see her; he read and prayed by her, and she expressed much anxiety of ı a fear that she was in great danger, both in body and also spiritually. spoken to of the new birth and salvation by Christ, when she exclaimed— t I might know that this was mine—that I was safe!" Having previously ı interest in this poor woman, the visitor was drawn out in very earnest r her, and afterwards left her, feeling much encouraged in the hope that had begun that work which He has declared He will perform until the ırist Jesus, Phil. i. 6. Another call was intended as early as possible next but the visitor received the sad announcement that her husband had risen ıat morning, to look after his boat, leaving her asleep, and not apparently ıd on returning about six he found that her spirit had fled during his This was in September, 1872.

——, G——street, Southsea, had been known to one of the Bible-women st ten years, and from what she has stated it seems that in her early youth something of the love of God in her heart, and had been led to unite with ın community. When older, however, she disobeyed that important pre- ıe apostle—"Be ye not unequally yoked together with unbelievers," and one who valued not the Gospel of our Lord; this necessarily sapped the f her religion, though during his lifetime her conduct was moral and res- The downward course is easy, and a great divine has remaked, "we can rselves, but we cannot rise of ourselves;" this proved sadly true in this poor case, for after her husband's death she was led further astray into bad , and even to drinking. During this period of wretched backsliding she herself as being miserable, and longing for that joy she had once realized; ts of the world were to her bitterness, and she found no real rest or plea- ein. In the spring of this year it pleased God to afflict her with illness— tion in a severe form—and in her case the words of Hosea were fulfilled— affliction they will seek me early." Her constant cry at this time was— think God will forgive me and receive me again?" And at the Bible- visits she would say, "I am so tempted, and have such dreadful thoughts ɔ Saviour;" when she would be told that Jesus invited the wanderer back d His blood could cleanse even from the sin of backsliding. On one visit, ɔ was in great pain, and appeared the picture of distress and misery, she Do you think the Lord *will* hear me?" The answer was, "Yes, I believe is bringing you back with many stripes." "Oh," she said, "do you think .re not how many the stripes are, or how heavy, if He but brings me back. this room full of guineas, poor as I am, I would gladly give them all up for ı Christ!" The visitor replied—"He has given you that hungering and after Himself, and He will satisfy you." On another occasion she began to her vileness, and how unworthy she had been, and this blessed truth was e her—That God's love toward His people is not on account of something ɜes in us to merit His love, but of His own mercy and grace. This was a great comfort to her, and was repeated to her many times, with the con-

soling truth that God's sovereign mercy is extended to all poor sinners who are enabled to lean upon Jesus. One evening, during a visit, she said—"Don't read to me, give me the promises," and many of these were repeated to her; she then said, "Thank you, that makes me feel better; I get a glimpse of Jesus sometimes." On one of the last interviews, when the same person was about to open the Bible for reading, she said, "The promises, please; repeat what you did yesterday. I don't feel to have any fear; I think the Lord will hear." And once again afterwards she spoke as follows—"I don't doubt Him now; those sinful doubts dishonour my Lord." Another labourer in the Lord's vineyard was much interested in this poor woman; he visited her for the first time when she had been confined to her house for some weeks with illness, and found her in deep distress of soul, and accompanied with this there was an intense longing to realize her sins forgiven, and her soul saved; the promises of salvation and mercy to the awakened sinner who comes to Christ's footstool were laid before her, and the Lord blessed them to her comfort. A little book, entitled "Milk for Babes," by a City Missionary, was a great means of bringing light and consolation to her, and this she said she read over and over again. The Lord took her home to Himself in July, 1873.

E. G——, of B——street, Portsea, had been a ropemaper of H.M. Dockyard; when first visited he was very ill with consumption, and was very glad to see the missionary. On being asked if he knew the Lord, and had been led to feel himself a lost sinner, and brought to Christ as his Saviour, he answered, "I know I am a lost sinner, but cannot feel sure that Christ is my Saviour." Psalm li. was then read to him, and he was spoken to of Christ and His redemption work. On the next visit, when he was questioned as to his belief in Christ as His Saviour, he replied—"You told me if I was a coming sinner, I was a saved sinner—I know I am a coming sinner, and I know that Christ must save me or I shall perish—I want more assurance to see things more plainly. Since you spoke to me the other day, I wonder I never saw these things before. I saw that when God opens the eyes of the sinner, he sees that he is lost, and that only Christ can save him. Yes, I see it all very plainly—Christ died to save sinners, and I know that I am a very great sinner; but did He die to save me?" The missionary replied—"Christ said, 'Him that cometh to Me I will in no wise cast out.'" "Well," he said, "I am a coming sinner; I am crying to the Lord to save me, for I know I cannot save myself. I believe that Christ finished the work of salvation, but it is difficult to believe this at times, for I am much troubled about my soul; but I thank God for having sent you to see me, and I have been much comforted and instructed by your visits." Before his death he testified to his wife that Christ was very precious to him, and touched upon the blessed prospect of meeting some of his relations and the missionary in heaven. To this blessed home he was received on December 2, 1872.

Whilst visiting in W——street, Southsea, in October, 1872, the Bible-woman was informed of one who was on a bed of sickness, and who had formerly been master of a collier ship; though warned at first against calling on him, on account of his usual antipathy to visitors, she went, however, and the reception was civil and all that could be wished. After some conversation on the subject of his illness, she repeated suitable passages rrom the Word. On this occasicn he was moved to tears, and spoke with sorrow of his neglect of sacred things. The visitor then told him she believed God had afflicted him to bring him into His fold. With tears he replied, "I hope so;" and after prayer she left. The door was thus opened, the visits being renewed daily; and with much joy she was able to observe the work of the Holy Spirit, and that He had indeed brought this poor man to a sense of his lost and ruined state, and utter inability to do anything to save himself. One day the following month he said—"I am anxious to learn the way to heaven; my sins all come up before me now, even the sins of my childhood—I hope there is mercy for me." The account given by St. Paul of his own case, in 1 Tim. i. 11, &c., was then read to him, and he seemed to lay hold of its truth, and said—"Yes, I do believe in Jesus the best way I can." The particulars of another visit are most interesting and touching. He was in deep trouble of soul, and said, "I do believe and trust in Jesus; I know He alone can help. I have not forgotten what you told me about 'Poor Joseph' (referring to a tract by the Religious Tract Society); but it is

ike this—if I could see in the Bible these words—as if the Lord would say to me—Tom Monk, you have been a great sinner and a great swearer, but, Tom Monk, I forgive you, and I will take you to heaven when you die;' then it seems I could believe it." The visitor told him that possibly there might be other Tom Monks in the world besides himself, whereas the promises to the sinner,* and the "whosoever will," Rev. xxii. 17, can admit of no mistake. She then read to him the account of doubting Thomas, John xx., and after prayer took leave of him. Shortly after this all the clouds of doubt and fear had dispersed: he spoke of himself as a poor sinner resting in Jesus alone. For some weeks before he died, he loved to gather his friends round his bed, and for each one who loved the Lord to engage in prayer; and referring to these times he often said—"That's just what I like, I am so happy then." He also gathered many of his old shipmates together, and told them what the Lord had wrought for his soul, and with tears spoke to them of his former sinful career, and the riches of Divine mercy. The evening before he died he called his family round his bed to sing the Evening Hymn, and another hymn which he loved to connect with his mother's teaching when he was a boy—

"Vital spark of heavenly flame,"

and constantly repeated the lines—

"Hark! they whisper, angels say,
'Sister spirit, come away.'"

He had a godly, praying mother, and it is believed that her prayers for her son were thus answered after a long period and many wanderings. He died in December, 1872.

In May, 1873, E. I., a young woman in C——street, Southsea, was in the last stage of consumption, and was then first visited. She was at this time living with her grandmother, one who loves the truths of Scripture, and who informed the missionary that E. I. was very ignorant of spiritual subjects. This was indeed the case; but we are able to state that the Lord was pleased to illumine her soul with the light of His truth shortly afterwards. When first spoken to she appeared very shy and timid. She was told that though young she was a sinner, and a sinner out of Christ was in great danger. She was much moved at this interview, and doubtless it was the means of the change of heart being first wrought. On the next visit she was found burdened by a deep sense of sin; simple Gospel truths were told her, which she listened to with great attention, and the following hymns seemed to give her great comfort:—

"I heard the voice of Jesus say,
'Come unto Me and rest.'"

Also,—

"Just as I am, without one plea."

She was unable to read, and this was a great trial to her. A few days after this a very marked change for the better in spiritual matters had come over her. On an interview about this time her face was radiant with joy, and she grasped the visitor's hands, saying—"Oh! I am so happy! Jesus does hear my prayer!" The Bible-woman said—"Now we will talk about Jesus, who has done so much for you." She replied—"Yes, yes, I love the name of Jesus, His name is so sweet." Her grandmother also remarked how surprising it was to notice her advancement in the knowledge and experience of Divine things, considering how ignorant she was when she first came to live with her. A visit was paid her on the day when the Shah of Persia was entertained at Portsmouth, when she was unspeakably happy, and talking of the wondrous love of her Saviour; about the same time the saluting was heard from the ships and forts. After some remarks about the Shah, it was said to her—"You will soon see the King in His beauty, and behold the land that is not far off to you." "Ah, yes, yes," she replied, "I am so happy. I am happier far than those who are out there" (referring to the people who were out making holiday)—"happier than I was when I had my health—through Jesus. Yes, I love His name, it is so precious. I shall soon see Him"—and she continued farther in this delightful strain. On the visitor taking leave, she said—"I do love

* The sinner who comes to Jesus for mercy, John vi. 37.

you and Miss B., because you brought me the glad tidings—because you told me of Jesus." On the last visit she was dying, but death had lost its sting for her. She was asked if she feared anything; she shook her head and smiled. The latter part of 1 Cor. xv. was read to her, during which she looked up and smiled triumphantly; so it was known she had received the blessedness contained in those sweet words. After praising God for thus adding another jewel to the Redeemer's crown, the visitor left. An hour afterwards the soul of this poor girl was safely folded in the bosom of Jesus.

[We call the attention of our readers to the above extracts, in connection with a Mission which has our warmest sympathy, and which is deserving of all the help it can get from all quarters, conducted as it is by lovers of pure Gospel truth, and having such a field for usefulness as it has in the large seaport town of Portsmouth.—EDITOR.]

A LETTER BY THE REV. J. BOURNE.

DEAR SIR,—I was sincerely pleased to read your letter, and think I could see you in the place where many are held. I have no doubt you will agree with me that conviction is not conversion; and that all clear knowledge of the plan of salvation will not help the soul in the time of deep sorrow. Yet when I think of your case, and believe there is certainly a great deal of sifting going on in your mind, I feel as if Satan is too wise and too subtle to sift chaff; this leads me to hope there is some true corn. But there is a mistake in your divinity. You write—"I often think I must be brought lower before the blessing comes." Here is a something brought, as it were, to entice the Saviour to look on you. The word of God says, "I do not this for your sakes, O house of Israel, but for My holy name's sake," Ezek. xxxvi. 22. It is true, the Saviour came only to seek and save the lost; but the best way is to leave that point with Him, and not to look at the great light and knowledge you seem to have of the way. In much confession and prayer beg of the Lord Jesus to lead you step by step into the real experience of all these things that accompany salvation, and then you will not be dazzled with the great light of things in your head; but He will gradually open your heart with a powerful display of his love, so as to remove all your bondage and carnal reasoning.

It appears to me as if you want to become a perfect man at once; but the apostle says—"As new-born babes, desire the sincere milk of the word, that ye may grow thereby." You say, you often wonder what will be the end of all your changes. David says, "Your heart shall live that seek God." He does not say that *find* God; but the word insures the finding if haply we feel after Him. We are all, every one of God's children, distressed with doubts and misgiving fears; whatever the Lord does, the enemy is always telling us it is purely natural, and that we shall find it so when we come to die; but that enemy never tells us that all his reasonings and temptations are to subvert the work of God, and to make us believe his own lies. The Saviour says that none shall pluck His sheep out of His hands. The Lord takes a sweet advantage of these fears, and makes them the

f many errands to Him, in which we often feel refreshing help
ıicated; He also gives us by them a feeling for the afflicted
of His family. I have myself many exercises in my ministry,
re in making my personal calling and election sure. Often
th perplexing fears, I find it no light thing to obtain from the
leliverance. At my advanced age (77) I am continually on the
; and though I have had many sweet tokens of the Lord's
ınd many promises that He will be with me then, yet I feel it
erious thing to appear before God. The enemy puts into my
.any ifs and buts, and I cannot move them at my pleasure;
ve more power than I can manage, therefore if the Lord hides
I am beaten down by them.
:eive, as I increase in sweet assurances of the Lord's mercy, I
also in greater discoveries of the sin of my nature. True light
manifest, and that which is seen brings great mourning, and
casts me down that I scarcely know how to dare to speak all
h, so much does it cut at what I find within. I often say to
)le—"I do not mean you, but myself; I am included in the
ıl list, and have as much need for mercy as you, if not more
y." The profession of the day is becoming very light; but
)eople will have God to befriend them.—Yours,

J. BOURNE.

THE UNCHANGEABLE.

)sus Christ, the same yesterday, to-day, and for ever."—Heb. xiii. 8.

ıought on earth to rest upon,
ngs are changing here,
)s of joy we gaze upon,
ends we count most dear;
ıd alone is changeless—
e too oft forgot,
ve has stood for ages past—
sus changeth not.

)test flower on earth
heds its fragrance round,
ing comes has withered,
)s upon the ground;
and dreary desert
.ly one green spot,
d in living pastures,—
Him who changeth not.

ds o'ercast our summer sky,
.utiful, so bright,
le we still admire it,
:ens into night;
alone is cloudless,
darkness enters not,
d alone with Jesus,—
)sus changeth not.
lin.

And friendship's smile avails not
To cheer us here below,
For smiles are all deceitful,
They quickly ebb and flow;
One smile alone can gladden,
Whate'er the pilgrim's lot,
It is the smile of Jesus,—
And Jesus changeth not.

And thus our bark moves onward,
O'er life's tempestuous sea,
While death's unerring hand
Is stamped on all we see;
But faith has found a living One,
Where hope deceiveth not;
For life is hid with Jesus—
And Jesus changeth not.

There's nought on earth to rest upon,
All things are changing here,
The smiles of joy we gaze upon,
The friends we count most dear;
ONE Friend alone is changeless—
The one too oft forgot,
Whose love has stood for ages past—
Our Jesus changeth not.

W.E.

CONVERSION OF A MAN AT PLYMOUTH.

When the late Rev. Henry Tanner, of Exeter, first began preaching in a room at Plymouth, a man, who lived in the court in which this room was situated, was so exasperated at the idea of having what he called a methodist preaching-place near him, that he determined to remove to another part of the city. He did so; but afterwards returned to the same house. Here he was taken ill, and was confined in a room so near the preaching-place as to be able to hear Mr. Tanner. He heard him pray with great fervour for the king, and all classes of men, which led him to think well of the preacher. Mr. Tanner introduced into his sermon some parts of the articles and homilies of the Church of England, to illustrate the doctrines of scripture. The next morning the man bought a Bible, which he compared with the articles; when he had done so, he said to his friends, "This is just as this man preaches." He began to attend the preaching in the room; the truth was made the instrument of Divine power to his salvation; and he afterwards himself preached the gospel in the neighbouring villages with happy success.

PROVIDENCE.

Few instances can be selected from the records of the providence of God, in which His care has been exercised in the days of thoughtless vanity over those whom He intends to bless with His favour, and to make them useful in His church, more striking than the following events in the early life of John Cooke. When He was yet destitute of piety, he was left one sabbath afternoon in his master's house alone; and wanting amusement, he thought he would take a gun and go into a neighbouring field of oats, to fire at a large number of rooks there collected. The birds hovered over his head, and so great was their clamour, that when he had pulled the trigger of his gun, though he did not hear a report, he supposed that it had discharged its contents. He then rested it on the ground, and blew into the barrel to clear it, as he had seen his master often do, when he had discharged it. The instant he had removed his mouth from the barrel, the gun went off without injuring him.

On another occasion, when he was about fifteen, he got upon a cart loaded with wet manure, which suddenly fell backwards. The whole weight of the load fell upon him, and in a short time he must have been suffocated, had not two men, at a considerable distance, seen the cart tip backwards and the boy upon it. They ran to his relief, and happily succeeded in removing the pressure before he was smothered.

The conflict between truth and error will increase in fierceness. Everything forebodes a storm. No refuge from it but in the Lord Jesus.—*Parks.*

The Mystery of the Gospel.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, AUGUST 5TH, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*Now to Him that is of power to stablish you according to my gospel, and e preaching of Jesus Christ, according to the revelation of the mystery, hich was kept secret since the world began, but now is made manifest, and the scriptures of the prophets, according to the commandment of the ever-sting God, made known to all nations for the obedience of faith, to God ly wise, be glory through Jesus Christ for ever. Amen.*"—Rom. xvi. —27.

The longer God's quickened children live the more deeply they are nvinced of the absolute need they have of *stablishing* power from ove. They have experienced *regenerating* power, and *renewing* power, d are deeply grateful for the same; but without *stablishing* power ey feel that it would all be so much love and favour on the part of od thrown away. Independent of the experience of the living family God to this end, we have the repeated prayers and assertions of *Paul* d *Peter* and *Jude* to show the necessity of *stablishing* power from on gh. Listen to these observations—"To the end He may *stablish* ur hearts in holiness before God," 1 Thess. iii. 13. "May God com-rt your hearts, and *stablish* you in every good word and work," 2 hess. ii. 17. "But the Lord is faithful who will *stablish*, and keep ou from evil," 2 Thess. iii. 3. "Jesus Christ, who shall *confirm* you nto the end," 1 Cor. i. 8. "The God of all grace, after that ye have ffered a while, perfect, *stablish*, strengthen, settle you," 1 Pet. v. 10. Unto Him who is *able to keep you from falling*," Jude, 24.

Brethren, this is precious news! It relieves us of a heavy, an in-olerable burden! We see that the whole work is of *God*—the whole s in the hands of *God*. It is He who is to *stablish* us in the faith, as ell as to lead us into it.

O poor child of God! what would become of you if your Father did ot *keep* you and *stablish* you? You would be like a waif upon the cean, driven by the stormy wind and tempest, the sport of every blast, he play of every surge.

But let me lead you more deeply into the text.

I. (i.) "*Now to Him that is of power to stablish you according to my ospel, and the preaching of Jesus Christ, according to the revelation of the ystery, which was kept secret since the world began, but now is made mani-est, and by the scriptures of the prophets, according to the commandment of he everlasting God, made known to all nations for the obedience of faith, to od only wise, be glory through Jesus Christ for ever.*" This is a re-narkable statement. It proves that the very *establishment* in the faith

is not of ourselves, but of GOD. In simple and plain words, it comes to this—*It requires Jehovah's power to establish His people in the truth.* Let free-willers and Pharisees hear *that!* So far from being able to bring ourselves into the faith of the gospel, we cannot *continue* in it without God!

What is the reason why so many depart from the truth? It is because they have not been established in it by God.

What is the reason some of us cling to the truth? It is because we are established in it, and continue to be established in it by *God.*

Let God once let go His hold of us, let God once cease to *stablish* us in the truth, away we must go.

But will He thus let go His hold? some one asks. Never, never! I answer. He Himself has told us so! "I will never leave thee nor forsake thee," is His own sweet promise. If God has led us into His truth, He will, He must complete what He has begun, Phil. i. 6. But ah, you say, *Has* He? Has *He* led us into His truth? We often think it is *the minister* that has led us into God's truth, and that God has had no part in the work. In reply to this I would observe—1st. It is the minister's appointed duty to instruct God's people in the truth; so that even if you can trace your first impressions to your minister, it does not at all interfere with the fact of *God* teaching you. God first taught Moses and Aaron, and Moses and Aaron taught the people. So with the apostles and the first Christians. God first taught the apostles, and the apostles taught the people. Se now God first teaches His ministers, and *then* they teach His people. 2ndly. If you have received the truth of God in *the love of it,* it is a sure sign that God has led you into it; for none but *He* could change the heart.

ii. But look again into the text—"*According to my gospel and the preaching of Jesus Christ.*" Here we see in what a Christian is to be established, viz., *In the gospel Paul preached concerning Jesus Christ. May God stablish you in this!* says the apostle. Brethren, men for the most part are stablished in error—in human traditions. In this day of errors, many have widely departed from Pauls's gospel concerning Jesus Christ. This is an awful fact. *Paul* preached *Jesus Christ and Him crucified. Paul* preached *salvation by grace. Paul* preached *pardon through atoning blood. Paul* preached *justification by faith. Paul* preached the all-sufficient efficacy of *imputed righteousness. Paul* was a preacher of *secured salvation.* But modern preachers contradict all this—overthrow all the apostle taught—and are audacious enough to fly in the very face of Paul's gospel.

Awful, awful day! May the Lord establish *us* in the truth!

iii. "*According to the revelation of the* MYSTERY, *which was kept secret,*" &c. You see he describes the gospel that he preached as *a mystery*—a mystery that *was revealed.* And a mystery of mysteries it is! A mystery that never could have been discovered unless God had revealed it. "*But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God,*" 1 Cor. ii. 9, 10.

I would here put you on your guard against a plan some have of

weakening the force of this and its kindred passages. It is this, viz.—*The mystery* here alluded to is the mystery of making known the gospel to the Gentiles. I grant that it was a mystery to the Jews that salvation should be preached amongst the Gentiles; but if this were the apostle's meaning, he would not have been correct in saying it was *kept secret from the beginning of the world;* for at the beginning of the world there were neither Jews nor Gentiles. Besides, such an interpretation mars the beauty and solemnity of the apostle's allusion to the gospel. It is a *mystery* in the highest sense of the word.

iv. But how was it kept secret, when many under the old dispensation must have known of it? It was so concealed under types and figures as *actually* to be a secret to the great mass of the Jews, and only *partially known* to the favoured few. "But it is *now* made manifest, and by the scriptures of the prophets," &c. Which means, by the fulfilment of the prophetical writings which has now taken place in the coming of Messiah, such a light is thrown upon those writings that even by *them* the mystery is made known. "*Thus saith the Lord, keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed,*" Isa. lvi. i. In short, until the Sun of Righteousness made His appearance, the testimonies of the prophets were but as a light shining in a dark place; but when Christ appeared the *mystery* was unfolded.

v. "*According to the commandment* of the everlasting God," &c.—*i. e.*, Furthermore, according to the commandment of God, this mystery is to be published to all nations, &c.—*i. e.*, It was no longer to be confined to the Jewish nation, but proclaimed amongst all nations. For what purpose? For the obedience of the faith—*i. e.*, in order to their becoming obedient to this faith—*i. e.*, this which teaches—*Whosoever* believes in God's plan of salvation shall be saved. "*Obedience to the faith*" is simply *submission to the revealed word.* Every one who rightly believes OBEYS the gospel, and *vice versâ.*

II. I have now expounded for you the words of the apostle; I would now lead you back to what we started with, viz.—*The need of Almighty power to* STABLISH *believers in the gospel.*

Some do not see any necessity for God's continual aid. They seem to think that if a man once gets to know the gospel, he may be left to his own judgment and ability to make the best of it. This is not your and my belief, dear brethren in the Lord. Independent of *Paul's* and *Peter's* and *Jude's* testimony, we have our daily and hourly experience to convince us of our utter incapacity to think a good thought, much less to maintain our position in the truth, without God. There are two great obstacles continually in our way, viz.—1. The frailties of our nature. 2. The difficulty of our creed. Whoever is acquainted with these, full well knows the need of the apostle's commendation—"To HIM THAT IS OF POWER TO STABLISH YOU."

1. If we could get rid of our nature at conversion, all would go smoothly and holily and well; but when it is a fact that this wretched nature clings to us, and is continually thwarting and tempting us even in the midst of our holiest exercises, we may well look unto God to stablish us in the truth. Tell me, dear brethren, have you not often

been constrained, with David of old, to pray to the God of all power to preserve you from your enemies? from your deceitful selves? to keep you from presumptuous sin? and to rescue you from those who were too strong for you? What could *you* do if there were no "*God of power*" to stablish you? The Pharisees and the Formalists find no difficulties in their way. Their natures offer no opposition to their religious life, because there is nothing to oppose. Nature will not strive with nature, any more than spirit will strive with spirit; but the poor children of God are often hard put to it. Well, beloved, we have a *God of power* to support us, and to undertake for us. *That* is our consolation. He must do all, all, all for us; ay, and He *will* do it. I think there is a beautiful truth comes out in the 20th verse—It is not *you* who are to bruise Satan; it is GOD—the God of power. Blessed be God for this! That same God will subdue our *nature*, as well as bruise *Satan*. So let us be comforted.

2. *The difficulty of our creed necessitates the stablishing of our souls by the God of power.* If we could believe as the masses do, we should have no need for God. If there were no *mystery* involved in our creed, we could get on without God; but O when we reflect that notwithstanding the revelation of that "mystery" (for, mark you, the revelation of it does not remove its difficulty, or enable us to fathom its depths, it is a *mystery* still!), it is hard, very hard to receive it, we see the need for Almighty power to keep us in the faith! 1. Tell me who can believe in the sovereignty of God without Almighty power. 2. Who can believe in the atonement—in the doctrine of vicarious suffering; 3. In the everlasting punishment of the wicked; 4. Salvation by free grace, who can believe in these without the power of God? Not one! Let prophets and apostles and evangelists be as clear and as lucid as mathematical demonstration, no man can believe or be established in the gospel without the God of power.

Man's creed is this—that Christ has taken away the obstacles that surrounded the mountain of salvation; but now it remains for man to climb and gain the summit. Whereas *God's mystery* is this—that Christ not only has removed the obstacles that surrounded the mountain, but takes this poor man on His back and carries him to the summit without a single false step, and never leaves him till He has placed him in the bosom of Almighty God!

O may the God of power stablish *you* in this gospel of Jesus Christ, for His name's sake! Amen.

When Archbishop Whately lay a dying, his friend said to him, "Sir, you are great in death as well as in life." The good man shook his head and replied—"I am dying as I have lived, a simple believer in Jesus Christ." "But what a blessing it is," said the other, "that your glorious intellect does not fail you at the last." "There is nothing glorious," said he, "but Jesus Christ." "Still," said the other, "your grand endurance is a great support to you." "I have no support but faith in the crucified Saviour," said he.

RELIGION IN HIGH PLACES.

(Continued from page 252.)

further trials awaited the Countess of Huntingdon in various
lerstandings that arose between her and the trustees of Mr.
field. Lady H. had no desire to break away from the Church
land, and she endeavoured to maintain union with the Estab-
nt, impressed with the idea that, as a peeress of the realm, she
right to nominate and multiply her chaplains, and to build
s for worship in accordance with the rubric of the Church of
id. That she was arbitary in disposition is only to proclaim a
at was patent, and proved she was qualified for a position that
not be held by one of a more yielding character. Hearing of
disquietudes with her trustees, honest old John Berridge ad-
l to her ladyship a letter conspicuous for its wisdom and faith-
. The Countess did not wish her students to set up on their
count; and when, as was reasonable to expect, they drifted into
ers from her connexion, she felt aggrieved that the Trustees of
bernacle drew upon her forces, and gave encouragement to her
ers to go beyond the pale of her communion. To this Mr. Ber-
rites, dated 1777 :—

told you are growing sadly Churchified, and seem to walk with a steeple head—newly sprung up, but pointing very high. As to the steeple, *I* heed smart heavenly breeze will soon blow that down—but I cannot be recon-e some of my brethren to a church-wall spirit. I regard neither High nor Low Church, nor any Church but the Church of Christ, which is not h hands nor circumscribed within peculiar walls, nor confined to a singular ation. I cordially approve the doctrines and Litany of the Church of , and have cause to bless God for a Church-house to preach in, and a evenue to live upon, and I could well wish the Gospel might be preached, in all the British Churches, but established therein by Christ's spirit as y a national statute; but, from the principles of the clergy and the lead-in the nation, I fear our defence is departing. *Perhaps, in less than* 100 *come, the Church revenues may be seized on to hedge-up government gaps, as lands were* 250 *years ago.* But you say the Lord is sending many gospel into the Church. True; but when such labourers are removed by death, borted to another vineyard, I see no fresh labourer succeed them, which he flock to fly to a meeting. And what else can they do? If they have manna and hunger for it, they cannot feed on heathen chaff or legal What has become of Mr. Venn's flock in Yorkshire? What will become of g flock, or of my flock, at our decease; or what will become of your stu-your removal? They are virtual dissenters now, and they will be actual s then. But say you, 'Some of my best preachers leave me in my life-'erhaps they may; and if I may judge of your feelings by my own on such , this must grieve you on the first view; but wait and see whether the nd be not in it. I do not commend Barnabas for his abrupt departure l, yet it might be permitted with a view of sending him to Cyprus. The , and often does, make the wrath and foolishness of men to turn to His However, it is good for us to have our well-meant plans frequently per-d overturned, else we might grow headstrong, and fancy ourselves wise be the Lord's privy councillors; yea, able to out-counsel Him."

ote the wise old far-sighted vicar of Everton nearly 100 years but the Lord made this period a great ingathering time of His

elect. The students at Trevecca, though not so numerous as was expected, were taught of God, and went forth in all the simplicity of gospel power to preach a Christ who had been revealed by the Spirit to their own souls. They had tasted and handled the good word of God. To many a self-sent preacher this searching question of our Lord is applicable—"Sayest thou this thing of thyself, or did others tell it thee of Me?" Imitation and revelation comprehend the two classes of labourers in the Lord's vineyard; but there was reality and vitality in the little band of godly men who went forth in those Christ-despising days to preach as far as God had taught them, whether men would hear or forbear. In every county in England a student from Trevecca laboured, and great success attended their ministrations; numbers of God's family, buried in the ruins of the fall, heard the good news of a free and finished salvation, were brought from darkness to light, lived the gospel, and *died well*, as even their bitterest enemies confessed. The Calvinistic Methodists were at this time greatly strengthened in Wales by the preaching of two notable men, Daniel Rowlands, rector of Llangullo, and Howel Davis, rector of Prengast, near Haverfordwest, men of truth and highly gifted. Devoted to the work of the Lord, they felt their parish was the world, and their commission, "Preach the gospel to every creature;" but it was *gospel*, and not the double doctrine of our day, that divides the work of salvation between the sinner and the Saviour—that sets forth man as ruined, dead in sins, and yet has power to do such an excellent act as to come to Christ, believe, and repent of his own free will. Deeply acquainted with the nature of the gospel—God's way of salvation by the work of Christ—and taught by the Spirit their own utter helplessness, they published the glad tidings of great joy, and displayed the unsearchable riches of Christ. Persuaded that no human power could prevail with man to accept and receive the blessings of redemption, it was their wont to implore the divine and sovereign operation of the Holy Ghost to reveal the sacred truths they preached in the hearing of dead sinners. Oftentimes at the close of their sermons they made these appeals—not to man, but to God the Spirit—to make a place in the heart for the gospel; and the word was applied with such power, that whole congregations were melted, borne down, and overcome by the secret influence of the Spirit of God upon their souls. The displays of sovereign grace under the ministry of these mighty men were numerous, and multitudes were called from darkness to light, and brought to a happy experience of Christ's great salvation. On the death of these ministers of the grace of God, the Lord raised up others charged with the same message, but differing in education and position. John Croom, a weaver by trade, a Quaker by profession in early life, but a thoroughly evil man, and retaining nothing of his early education in morality, attended at a field preaching to scoff and ridicule the preacher; but he was arrested by divine grace, and brought down in deep contrition of soul. When the Lord was pleased to open his heart to the truths of the gospel, and bring him to pardon and peace, he was induced to address small companies; and Mr. Croom began his ministerial labours in Castle Coomb, Wilts, where his preaching

was so blest that he was invited to preach in the Surrey Tabernacle. He chose for his text these words—"And see how they do." He was a man of no pretensions in any way; but the truths communicated to him by the Spirit he proclaimeed to the people, and the Lord signally owned his testimony. Learned and unlearned were brought under the power of the word, and Christ exalted as the only way of salvation, was testified to by the Spirit of God. Another influential trophy of divine grace was picked up at this time. A grazier and butcher at Painswick, of the name of Hogg—a man of probity in his business, and well reputed by his neighbours, but ignorant of the gospel—when light broke in upon his soul, he became ardent in spreading the truths which appeared so glorious in his eyes, that from Tewkesbury in Gloucestershire right away to Portsmouth he gathered large congregations, early and late, declaring what God had done for his soul, and setting forth the blessedness of the gospel of the grace of God. Numbers were gathered into the fold of Christ; and as these standard-bearers were brought, under the power of the Spirit, to declare God's truth, without reserve or condition, so the Spirit owned their testimony in the hearts of the people, and, as of old, "as many as were ordained to eternal life believed." Thus in the living testimonies to the truth springing up among all classes, there was a vigorous refutation to the alarm raised by John Wesley, that Calvinism would quench the movement among the masses. He redoubled his efforts by ingenious machinery to keep his people together, which has succeeded well, as to numbers, to this day; and his bugle note, "*we have leaned too much to Calvinism*, drifted at last into fearful allegations against God's truth, which are recorded in his writings, but not profitable to be introduced in these pages. It has become of late popular to attempt to soften the important differences which sprang up at this period. To undervalue doctrine is Satan's aim now; and the old infidel thought, "*He can't be wrong whose life is in the right*," passes for charity and a catholic spirit. But this is not the charity of Christ, whose discourses are set up by sceptics as antagonistic to Paul's doctrine. Christ denounced the Sadducees and Pharisees—the infidel and merit-mongers of His day, the High Church and Broad Church of our day—in language that admits of no mistake. To the former He declared—"Ye do err, not knowing the scriptures, nor the power of God." That was the root of their infidelity. The Pharisees He thus describes—"All their works they do to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments; they love the greetings in the market, and to be called of men, Rabbi." The meek and gracious Christ, who spake as man never spake, denounced them both in these solemn words—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" The apostle Paul, in his day, declared—"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Peter warned the church in his day against "false teachers, who privily shall bring in damnable heresies, and bring upon themselves swift destruction; whose judgment now of a long time lingereth not, and their damnation slumbereth not." The loving John tells the

elect lady to whom he wrote—"If any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." The apostle Jude warns the church of evil men and seducers —"men crept in unawares, who were before of old ordained to this condemnation—these speak evil of those things which they know not woe unto them." The religion of our day is more after the fashion and pattern of Ezekiel's time, who complained that the false prophets cried "peace, peace, when there was no peace—sewed pillows to all armholes—daubed the walls with untempered mortar;" and to such Ezekiel was told by God to declare—"I will even rend it with a strong hand in my fury; I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, and ye shall be consumed in the midst thereof; thus will I accomplish My wrath upon the wall, and upon them that have daubed it, the prophets of Israel, which see visions of peace, and there is no peace." It would be well for those who evade or conceal the truth of God in our day to note these scriptures. This is God's charity to the souls of His redeemed people, and this is His recorded indignation against those who for the sake of unity sacrifice truth. Our Lord declared, "I am not come to send peace, but a sword;" and those who fight the great fight of faith, must do battle against error, and be content to stand by the minority. Michaiah had 400 false prophets against his honest testimony; Elijah had 450 zealous prophets of Baal for his opposers; and Elisha stood alone in Israel when he delivered his message from the Lord in the presence of three kings. But now, as of old, "where the Spirit of the Lord is there is liberty;" and when the Lord by the Spirit gives a door of utterance, He will give also a door of entrance—He will both knock and open the door of the heart, and make the word efficacious to convince of sin, and reveal Christ. This is the work appointed for those who are instructed and commissioned by God to preach glad tidings to His blood-bought and Spirit-taught family.

(To be continued, D.V.)

Human experience, said a certain philosopher, like the stern light of a ship at sea, illuminates only the path which we have passed over.

A Good Heart.—How often we hear this expression used in regard to the *natural* kindness and amiability we find in some temperaments. "Ah, sir," said one in Rowland Hill's time, "he is not exactly what I should like, but he has a *good heart* at bottom." The shrewd old preacher replied—"When you go to market and buy fruit, and there are none but rotten apples on the top of the basket, you say to the market-woman, 'These are a very bad lot.' Now if the woman replied, 'Yes, they are rather gone at top, sir, but they are better as you go down,' you would not be so silly as to believe her, but would say, 'No, no, the lower we go the worse they will be, for the best are always put on the top.'"

"FILLED WITH THE HOLY GHOST."

Filled with the Holy Ghost! can it e'er be
That mortal man is ever *filled* with Thee?
For Thou art God! equal with God the Son!
And with the Holy Father equal! Three, yet One!
The mighty God! Jehovah! Lord of all!
Before whose face adoring seraphs fall,
With their bright wings their faces veil and cry,
"Holy, holy, holy is the Lord Most High!"
And will the Holy God with sinners deign
To dwell, and in their mortal bodies reign?
He! who inhabits vast eternity!
Reason must fail—great is the mystery—
Yet faith believes it, for the scriptures tell
"That Holy God with contrite souls will dwell."
And some are mentioned, the apostles most;
But others too, "*Filled* with the Holy Ghost!"
O blessed Holy Ghost! reign Thou in me,
And let me more by faith my Jesus see,
For Thine it is to glorify His name;
O make my love to Him a constant flame.
Do Thou reprove my soul for every sin,
And in the Saviour's blood O wash me clean;
O sanctify me wholly to the Lord,
Make me obedient to His holy word,
And on that word O make my soul to feed;
And make its holy precepts me restrain.
May they be my guide—may I refrain
From all which they condemn; O may they be
A lamp to light, a rule to govern me.
O blessed Holy Spirit! Love divine!
Let me behold the promises all mine:
May I by faith upon them daily feed,
And trust in them in every hour of need.
O give me wisdom—let me never stray
From Him, who is the Truth, the Life, the Way;
Increase my joy in Him, my faith increase,
Let me be filled with love and perfect peace—
That peace produced by leaning on the Lord,
And childlike trust in all His holy word;
Give resignation when the rod must be,
For my soul's profit, laid, my God, on me;
Keep then from unbelief—let me behold
In all Thy chastening Thy love unfold.
O teach me, blessed Spirit, how to pray,
And make me watch for answers day by day;
And make thanksgiving with my prayers ascend—
Make prayer and praise and love together blend.
Make me long-suffering, gentle, meek, and kind,
And make me humble, temperate, resigned
To all Thy holy will, whate'er it be,
Knowing that what Thou wills is best for me.
Make all my thoughts and words and actions tell
That Thou, blest Spirit, dost within me dwell;
O let the flesh in me be crucified,
And let my blessed Lord be glorified.
Keep me from error—the whole truth reveal;

Show me the love of Jesus—make me feel
His glory dearer than all things beside:
O make me in Him *live*, in Him *abide*;
Give me that faith in His atoning blood,
That I may ever cry, "My Father, God."
Give me communion with my blessed Lord,
And childlike confidence in all His word;
And when beset with pain and worldly care,
Then let me know He does my sorrows share;
O let me lean upon His loving breast,
And though in tribulation find sweet rest.
And, blessed Spirit, show me things to come,
Give me a view of my celestial home;
Let me by faith behold my Lord the Lamb
Enthroned in heaven, the glorious great I AM!
Let me by faith behold the blood-bought throng
Before the throne, and hear their joyous song
Of praise to Him who did for sin atone,
And make them kings and priests upon His throne.
Make me with joy anticipate the day,
And for His coming hourly watch and pray.
In life, bless'd Spirit, guide and comfort me;
In death may joy triumphant reign through Thee,
And with my latest breath may praise arise,
Kindled by Thee, ascending to the skies;
Then waft my spirit to that heavenly shore,
To glorify my Lord for evermore!
O may I spend a long eternity
In praising God the Father, Son, and Thee—
One mighty God! Jehovah! Lord of all!
Before Thy feet I'd now with reverenee fall,
Begging that *now* I may be *filled* with *Thee*,
Bless'd Holy Ghost! then fruitful shall I be.

Feb. 22nd, 1870. E. BONNER.

THE SINNER'S RIGHT TO CHRIST—In the first act of believing sinners have no evidence of grace in themselves; they feel nothing within but sin; they see a word without them as the sole foundation of faith, and on that alone they build for eternity. This is a point of no small importance to saints and sinners. Many of the modern builders are at great pains to keep their hearers from all confidence till they first discover the evidences of grace in their hearts, and having got evidence, then, and not till then, can they have any just, lawful, or well-grounded confidence—nay, they seem pretty plainly to intimate that a sinner's right to Christ turns on something wrought in him or done by him, and till he have evidence of this, he can claim no interest in Christ, nor assure himself of salvation by Him. According to this the Tree of life is forbidden fruit which the sinner must not touch till he has seen inward evidence. I confess I have not so learned Christ. The sinner's right to Christ turns not at all upon any inward gracious qualifications, but purely on the divine warrant revealed in the word; faith is not a qualification in order to come to Christ, but the coming itself; it is not our right to Christ, but our taking and receiving Him to ourselves on the footing of the right conveyed in the gospel.—*Bell.*

A BLESSED PRIVILEGE.

If we are children of God we shall never finally perish, Jno. v. 24, 28. Those who are adopted are out of the power of damnation, m. viii. 1—"There is no condemnation to them that are in Christ us." Will a father condemn his own son? God will never disin- it any of His children. Fathers may disinherit for some fault. ıben lost the prerogative of his birthright. What is the reason ents disinherit their children? Surely this, because they can make m no better, they cannot make them fit for the inheritance; but ɔn we are bad our Heavenly Father knows how to make us better Ie can make us fit to inherit, Col. i. 12—"Giving thanks unto the her, who hath made us meet to be partakers of the inheritance of saints in light;" therefore it being in His powrer to make us ɛr, and to work in us a meetness for the inheritance, certainly He never finally disinherit. Because this is so sweet a privilege, and life of a Christian's comfort lies in it, therefore I shall clear it by ıments that the children of God cannot finally perish; the entail of and damnation is cut off; not but that the best of God's children e that guilt which deserves hell, but Christ is the friend at court ch hath begged their pardon, therefore the damning power of sin ıken away, which I prove thus:—

The children of God cannot finally perish because God's justice is sfied for their sins; the blood of Christ is the price paid, not only itoriously but efficaciously, for all them that believe; this being blood of God, justice is fully satisfied, and meddles not to condemn ɜe for whom the blood was shed, and to whom it is applied. Jesus ist stood bound for every child of God as a surety; He said to ice, "Have patience with them and I will pay thee all," so that believer cannot be liable to wrath. God will not require the debt ɜe, both of the surety and the debtor. God is not only merciful in loning His children, but righteous, 1 Jno. i. 9—"He is just to for- ɜ." It is an act of God's equity and justice to spare the sinner ɔn He hath been satisfied in the surety.

. A damnatory sentence cannot pass upon the children of God, ıuse they are so God's children as withal they are Christ's spouse, t. iv. 11. There is a marriage union between Christ and the saints; ɣ child of God is a part of Christ, he is Christ mystical—*i. e.*, Christ lis members. How shall a member of Christ perish? A child of l cannot perish but Christ must perish too. Jesus Christ, who is husband, is the Judge, and will He condemn His own spouse?

i. Every child of God is transformed into the likeness of Christ; hath the same spirit, the same judgment, the same will; he is a ly picture of Christ; as Christ bears the saints' names upon His ıst, so they bear His image upon their hearts, Gal. iv. 19. Will ist suffer His own image to be destroyed? Theodosius counted n traitors who defaced his image. Christ will not let His image in evers be defaced and rent; He will not endure to see His own ure take fire; the sea hath not only carrion but jewels thrown into

it, but none of God's jewels shall ever be thrown into the dead sea of hell.

iv. If God's children can be capable of final perishing, then pardon of sin were no privilege; the scripture saith, "Blessed is he whose transgression is forgiven," Ps. xxxii. 1. But what blessedness were there in having sin forgiven, if afterwards a final and damnatory sentence should pass upon the heirs of promise? What were a man the better for the king's pardon, if he were condemned after he were pardoned?

v. If the children of God should be finally disinherited and lose happiness, Christ should lose His purchase, and so should die in vain.

WATSON.

THE DAY OF TROUBLE.

"When He giveth quietness, who then can make trouble?"—Job xxxiv. 29.
"Call upon Me in the day of trouble, and I will deliver thee; and thou shalt glorify Me."

Art thou weary, feeble Christian,
Borne down with thy weight of care?
Cast it on the Lord Almighty,
He alone that weight can bear.

Seek Him for the needed succour;
Gather comfort from His word:
Act upon the admonition—
"Cast thy burden on the Lord."

Can we, through the blood of Jesus,
Trust Him for eternal life,
And yet doubt His intervention
In a little desert strife?

In the time of greatest trouble—
In the hour of deepest pain—
When the heart is racked with anguish,
Or anxiety, the brain!

Circumstances seem against us—
Enemies a mighty band;
These are seasons when *faith* reckons
On a Father's out-stretched hand.

Would'st thou honour, and be honour'd?
Trust in Jesus every hour,
Either for the grace to suffer,
Or His full delivering power!

When we look on things around us,
From our resurrection height,
All is hopeless sad confusion,
All betokens deepest night.

But where aught of danger threatens,
With his saints the Lord is found;
Where the storm beats highest, loudest,
There is He its course to bound!

Oh! forbid it, gracious Shepherd,
That the feeblest of Thy sheep
Should in trial doubt Thy power,
Or Thy willingness to keep.—

Freed from Satan, freed from trouble,
And from heaviness of heart,
Let the light of Thine own presence
Child-like confidence impart.

G. C.

The trial of faith is by finding what we will do for God. To trust Him when we have the securities in our own iron chest is easy, and not thankworthy. But to depend on Him for what we cannot see, as it is more hard for man to do, so it is more acceptable to God when done, for in that act we make confession of His deity.—*Feltham.*

OUTLINES OF A SERMON,

BY THE REV. J. A. WALLINGER, OF BRIGHTON.

And they shall make holy garments for Aaron."—Ex. xxviii. 4.

Come, buy wine and milk without money and without price," said prophet by the Holy Ghost, as recorded in the word of God. ?e you got them? Have you a heart for them? Some of you have I am sure. Do any ask what is meant by the wine and milk? ı I am afraid you know nothing about it. Ah, but some there are ıngst you who know what it means, because you have "tasted that Lord is gracious;" so you know the taste of the wine, which .ns gladness, and of the milk, which means nourishment drawn ı the breasts of the word to feed Christ's babes. Now, says the d, Come and buy it. Buy it? say you. Aye, *buy it.* Are you ly to part with all you have, or ever shall have, for Christ? Then know something of this buying, this barter, this exchange, even he apostle said—"I count all things as loss and dross for the ex- ɔncy of the knowledge of Christ." If the Lord have given you a rt ready to part with all for Him, then how precious must He be ou, and how precious are you to Him, vile as you think yourself, ɔless, corrupt, defiled as you are to your own view, unless you are harisee. Well, may the Lord give us a little of the wine and milk morning, while we are employed in turning over the high priest's drobe. The linen garment, or inner coat, represents to us the ıteousness of God in Christ, and the righteousness of the saints. girdle signifies divine power, mercy, and truth, whereby God is nd to His church. Then we see the robe of the ephod, which forth the priesthood of Christ; and we have in the ephod the bol of the divine and human nature of Christ, as the ephod en- passed the body, and so signified the satisfaction and perfection of atonement and reconciliation effected. The texture of the ephod 'se 6)—the golden threads interwoven throughout showing the di- ty of the Lord Christ in every part of His work. Divinity gave effi- ' to the whole. We see it in the purple, which signified His Kingship; he scarlet, which set forth His sufferings; in the blue, which ved the heavenly nature and origin of His work; in the linen, it is the spotless righteousness of God in Christ. Oh, this is the ist that will do for a convinced sinner. An Arian's Christ, a inian's Christ, and an Arminian's Christ will not do for you if you a sensible sinner. Nothing but the true, righteous God-man, ist Jesus, Jehovah, will suit you. God Himself can take satisfac- at the hands of none other than such a Christ as this. But God *is* sfied, and He will make His people satisfied too. What effect will ave upon you when you receive this Christ? Why, you will be sfied also; you will see and taste something of the good of God's ɔen, which is alone satisfying; and the Lord must bring His people Iis own mind in this matter, and make them satisfied as He is. ɴ concerning the shape of the ephod. It was to go round the body,

with two shoulder-pieces to fasten it on. Here we behold the church, His body, compassed about with the fulness of Jesus, with grace, with the work of the divine and human nature; and only faith can show you your portion in this; for if you are not thus encircled, there is no salvation for you. O what an all-important truth is here for some of you to learn, and how are you to learn it? By believing views of Christ. You do not begin to be saved when you get believing views of Christ, for your salvation was everlastingly complete before you were born; yea, when you were trampling on it, regardless of it, living without God and hope in the world, salvation was yours in purpose, and so you must come to hear of it, and rejoice over it with joy unspeakable and full of glory. But notice the two shoulder-pieces, made of onyx stones, set in sockets of gold, upon which the names of the children of Israel were engraved—six on each. The high priest bore the names of Israel upon two parts of his body—upon his shoulders and upon his breast. Aye, Jesus, as the great High Priest, bears your name thus, if you have fled to Him for refuge—if it have been discovered to you what a vile, devilish heart you have—but especially if thou hast had such a glimpse of Him that thou canst not throw Him off, but art looking after Him, longing for Him, waiting upon Him, clinging to Him, weak and worthless as thou art. This everlasting Priest will never cast thee off, but keep thee for ever. Such of you who know nothing of constraining, efficacious grace, which wins and draws the soul, I do not wonder you are in and of the world—I do not wonder you are amongst the devil's ranks; but a time must needs come when all God's family must leave the devil's way, and be found among the sheep of the pasture; must come out from the world, and be separate, and plainly declare whose they are, and whom they serve. But these stones, or clasps, united the two edges of this garment; and what joined the divine and human nature of Christ? So to speak, the sins of His guilty church rendered this union necessary to accomplish her recovery; therefore He takes her nature in union with divinity, and so effects her rescue from Satan. O our "God is wonderful in council, and excellent in working." He passsd by the nature of angels to take hold of the seed of Abraham, and so put human nature above angels, so at the last it is said, Shall we not judge angels? And perhaps—I say perhaps, because we must not be wise above that which is written—perhaps the Lord did this in further humiliation to the devil, and because of his pride. He would put more glory upon man than upon angels. Are you looking to Jesus? Have you taken refuge in Him? Then you do not know, you can form no idea of the glory to which you shall be raised, because it is said, "*we shall be like Him.*" Now look at verse 9. O what a blessed memorial is here—these stones were for a memorial. "Do this in remembrance of Me," said Jesus. And what is the memorial? That all His people shall have a testimony made known, declared, and enjoyed, that His blood cleanses from all sin. Aye, that is to get within the vail—that is to find an entrance there. And who do? Why those who feel they have no place of safety but in Jesus' side. "Abide thou with Me," says Jesus unto such; "for with Me thou shalt be in safeguard." Ah, what will become of you

:ho never get there? But it shall be made known to God's Israel; nd I can tell poor sin-burdened souls, who are longing, waiting, ighing to know it—law condemned, conscience condemned, and self ondemned—that it is a memorial for you too; for all such as feel iemselves lost, ruined, wretched, perishing. If thou canst say, "I m lost," then art thou placed upon the shoulder of Jesus to be eter- ally saved—that Priest of the Most High God, who saves to the ttermost all that come to God by Him. We may follow Jesus from ie cross, where He hung for sin, to the grave, from that to His re- urrection, then to His ascension, and lastly to His session at the right and of God, there to wait till He comes in glory to gather in His deemed; and in the mean while pleads with His blood for them, and akes everlasting intercession. All He has got through power He ill preserve in love, through faith, unto salvation. But all we want, y friends, is a precious sense of this upon our souls—a manifestation our interest in it. Yes, we want to turn out this wardrobe, and enwrapped in these blessed garments, made for glory and beauty. for faith to say, He hath clothed me with the garments of salvation. you are viewed by God out of them you will be damned. Yes, it is ther *in* or *out*. You are called a Christian, and yet you may have no ght to the name; nor have you any claim to the name of Christian ll you are gospelized, energized, spiritualized, evangelized by the ork of the Holy Ghost discovering Christ to your soul. O how blessed have an interest in the council of peace, and so come to enjoy peace. his it is which warns from sin, and draws sinners out from the world. he terrors of the law will not do it. Adam, when he looked at his each of the law, ran to hide himself; but love draws, wins, capti- ates. O to have that love dropped into the soul in its constraining ower! Nothing else will do. If you were taken to hell, and saw the rments of the damned, it would but terrify you, it would not new eate you; but if you have tasted that the Lord is gracious, that is ie power which effects all!

The Lord bless His word.

A LETTER FROM THE LATE J. J. WEST.

Hastings, May 20th, 1840.

Grace be unto you, and peace from God our Father, and the Lord esus Christ; and, according to His will, may every blessing, my dear other, be with you. I have read your letter, received this morning, ith feelings of gratitude and praise, and my full heart has poured rth its praises to the Lord for the hope afforded me, that the grace God has begun a work in your soul. Oh! that such really may be ie case, and that plucked as a brand from the burning, you may be abled, through God's effectual calling, to trace His election of you om all eternity; and "enriched by him in everything," may every ay render the Lord Jesus Christ more precious to you as the alone aviour of *your soul*. I am thankful to observe in your letter that you xpress yourself dependent upon divine *assistance*, and I pray that the oly Ghost may teach you more and more how helpless you are in

yourself; but through Christ strengthening you, you can do all things. I wish to impress this, my dear Frederick, most deeply upon you, and write it on your mind, because I well know that often the *young convert* imagines that all is sunshine when his feet are first turned to the testimonies of God; but as you advance on, you will find how utterly helpless self is, but that grace is sufficient for you. Your prayer and mine must be—"Lead me, O Lord, in Thy righteousness, because of mine enemies; make Thy way straight before my face." This was David's prayer (Ps. v. 8), and it must be yours and mine. You say that you have been at length brought to see your folly in so often rejecting my advice, and for this I praise the Lord. I knew it would be so if you were one of His own dear family, and I have patiently waited on Him for this. It is only the Lord that can change the heart. He alone makes us to differ, and the Christian has nothing of his own; he receives all his blessings from Jehovah, and hence he learns to be humble, and to depend on God for everything. God's religion is to throw the creature down into the dust of self-abasement and self-abhorrence—so writes an eminent minister of God, and it is true; and you will find, as you grow in grace, and increase in the knowledge of God, that such will be your experience. Self must be crucified, and Jehovah exalted; and when this has got into the heart, then we see where and in whom our safety and salvation is. It is all in Jesus, of whom it is said, "I have laid help upon one that is mighty." I wish you would read hymn 401 in my Hymn Book—"'Tis a point *I long to know*;" this hymn searcheth the heart, and is so very faithful, and it will show you the value of Christ, inasmuch as it sets forth that there is no perfection in us, but that we are all perfect in the Redeemer; and so also read Rom. iii. and vii. **You ask me to explain** 1 Cor. xvi. —as God enables me I will do so. Paul is addressing the church in Corinth, and speaking of the Jews, who he says, in the 6th verse, were our examples, or warning; and by their example of idolatry Paul cautions the Corinthians against idolatry—"Neither be ye idolators, as were some of them, as it is written," &c. That writing is in Ex. xxxii. 6. Read all Exodus xxxii., in which is an account of the idolatry of the Jews, and of which Paul speaks in the Corinthian epistle. The Jews made a molten calf, and danced before it, &c., and when Moses came down from the mount he was angry with the Israelites for this; and so Paul quotes this passage from Exodus, and warns the Corinthians against such sin and folly—"Neither be ye idolators, as were some of them." The expression, "They *rose up to play*," signifies they rose up in strange service, that is idolatry. I am glad you have an enquiring spirit, dear Frederick; and believe me, you cannot delight me more than in consulting me on these things; and ever ready I shall be, as God enables me, to help you and strengthen your hands. May the God of all grace teach you the full meaning of John xix. Read with dear Rosetta, my sister, the word of life, and "speak often one to another." I will enclose a letter to her. As God enable you, go and read the Bible to Mrs. Tooth, who you say is ill; may it be the word of life to her soul. Charlotte sends her affectionate love to you, and rejoices at what you write. May the Lord help you, and be very gracious to you; and committing you to Him, I am, very dear Frederick, your affectionate brother and friend, J. J. WEST.

PROVIDENTIAL DELIVERANCE.

Edinburgh was the scene of a case which, a matter not of life and ɜath, but of dying peace, I count providential. A lady belonging to ɣ congregation, a very lovely Christian—whom I knew to be ill, but ɔt in danger—was dying on a day that I was dragging myself home, eary and worn out with long hours of work. It occurred to me, on ıding myself near the street where she lived, that I should go and ɜe her; but feeling more fit for a sofa than further service, I dis-issed the idea, and walked on thinking of the poet's line—

"The ploughman homeward plods his weary way."

ut the idea occurred again, only to be again dismissed. I said to yself, There is nothing very serious in her case. But it came back ;ain and again. Yet I resolved to shake off the feeling, and walking 'er it made my way home; and I had actually passed the opening of e street where she lived, when the impression returned with irre-ɜtible force, and, surprised by the circumstanc, I retraced my steps ıd turned them to her house. How was I astonished to be met at e door with the news that she was dying; and how great my aston-ıment and grief also, to find this best and brightest of saintly women deep despondency. A dark cloud hung over that blessed soul; it ɜs like the obscuration over the Saviour's cross; and I seemed to ɜar that awful cry, "My God, My God, why hast Thou forsaken e!" There we were—she struggling with death, and I with her ɜspair. It pleased God so to bless the truth I was sent, as I believe, set before her, so to hear the prayers her afflicted and astonished other and I offered up, that ere her sun sank in night, it came forth ɔm the cloud brilliant, and to appearance larger than ever. Death the dark had made no eventual difference to this true and loving llower of the Lamb of God; but the lifting of the cloud, turning her tter end into peace, made a mighty difference to the mourners around ɜr bed, and especially to her eminently devout and pious mother. ıe who had been left, like many other ministers' widows, to struggle ith poverty and privation, had been borne up, as few have been, by ɜr remarkable faith in a presiding providence. That venerable oman saw God's hand in everything. Her Father had done this; ıd her Father had sent that. And for myself, I wish that I had the .me ever-present, magnanimous, holy trust in God's providence, as ɔre her through a sea of troubles, and made her regard me that day ı sent to do an angel's office; to smooth her Jeannie's entrance into better world—ministering to an heir of salvation.—*Guthrie.*

He lamented the evils he saw around him, but he did not like to eddle when he saw he could do no good. "I," said he once, lifting p his fist, "I have tried to make crooked things straight, till I have ade these knuckles sore, and now must leave it to the Lord."—*ayings of the Rev. John Newton.*

ABEL.

There are a great many circumstances which tend to make the history of Abel exceedingly interesting. It is the first instance on record of a distinct gospel profession. Here we have the record of one whose worship is explained, and this worship is stamped with the impress of the Holy Ghost as that which God Himself would have. Again, it is an interesting history, because it opens out, if I may so say, the first gushing forth of that deadly stream which has ever since been flowing through this evil world, and which has seemed at times as if it would overwhelm the church of God; we have the persecution of the Lord's spiritual seed by the seed of the devil. Cain and Abel were the types of the two large classes which we find in the world—he who was after the flesh persecuted him who was after the Spirit, Gal. iv. 29. There is another point that makes the history of Abel so interesting—it is the first death that is recorded; and it does seem as i there is comfort flowing to the church of God from the fact, that th first man who went into the grave was carried through it in the arm of love. Abel was a believer—Abel was a vessel of mercy. All th advocates of false doctrine, from the beginning of the world, hav endeavoured to point out that Abel's heart was by nature something better than Cain's, and they have told us that what constituted th great difference between the two men was, that Abel was a devou worshipper, and brought the best offering he had, while Cain did no bring the best offering he had—such men set themselves in direct op position to the testimony which God has given to us in the epistle t the Hebrews. Abel was as every one amongst us is, who through grace is enabled to call God, Abba, Father—a chosen vessel—and th difference between him and Cain was just the same as was betwee Jacob and Esau—"Jacob have I loved, but Esau have I hated," saith the Lord. Abel's was the offering of faith; it was that of a man wh came before the Lord with an acknowledgment that his life was for feited, that he needed a propitiation, an atonement; and that if Go accepted him it must be in the righteousness of another. This is th spring of all real worship. The true worshippers shall worship th Father in spirit and in truth, John iv. 23.—*W. H. Krause.*

MYSTERIES.—I bless God for a religion which I cannot understand If I could perfectly understand it, I would not believe it to be divine for I should be sure it did not come from the Infinite God if I coul grasp and comprehend it. But oh! those blessed abysses of truth beyond my depth, where I am obliged to cast myself on the Lord an swim in His love. Oh! those soul-expanding mysteries, how wel they give play for faith and room for confidence in God, where th soul, having done her best to grasp and comprehend, falls back upo her God and says—"How infinite art Thou! What a worthless worm am I! I bow before thee in adoration, and trust Thee in affection! "In the entanglement of my thoughts within me Thy comforts delight my soul."

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FINIS.

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THE

REMEMBRANCER.

TWELFTH SERIES.

"I have culled a garland of flowers, and the only thing that I can call my own is the string that binds them."—MONTESQUIE.

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THE

REMEMBRANCER.

The Blessedness of those who are not offended at Christ.

NOTES OF A SERMON PREACHED AT ST. BARNABAS CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, SEPTEMBER 17TH, 1865, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*And blessed is He, whosoever shall not be offended in Me.*"—Matt. xi. 6. This is an observation of the Lord Jesus Christ, made to a deputation sent to Him by John the Baptist, who were to inquire *was He ully the Messiah?* Poor John, though he had had clear, and distinct, d special evidences of Christ being the Messiah, began to fear that ter all he might have been mistaken. At all events, that some other rsonage might be expected, greater and mightier than *that* Jesus om he had baptized. This is my own impression of the meaning of e Baptist's message to Christ. Some think differently, and that it as to satisfy John's *disciples* the message was sent; for, say these rties, it is incredible that John should have doubted after the testiony of his senses to Jesus being the Christ. His eyes witnessed the scent of the Holy Ghost upon Christ. His ears heard the voice from aven—"This is My beloved Son in whom I am well pleased." And s hands handled the very body of Jesus when he baptized Him. ow could he possibly have doubted for a moment? ask some.

But, I answer to all this, John was passing through a fearfully dark spensation. He was in prison for telling the truth. His life was in opardy, and his reason began to work, which doubtless said to Him -"If this were really the Messiah that was to come—the all-powerful ıd all-loving Christ—would He leave me here in this dungeon, and ıffer my cruel and blood-thirsty enemies to triumph over me? I *will* ınd to hear from His own lips an explanation of all this.

Brethren, there is nothing incredible in all this. Not one of us nows to what a pitch of unbelief we might be brought, under painful ıd distressing circumstances, notwithstanding the greatest privileges. y, it is perfectly possible that poor John began to doubt. But, be

that as it may, there is much to be gathered from the concluding words of Christ's reply to John's message—"*Blessed is He, whosoever shall not be offended in Me.*"

Let us meditate upon it—

1. Who are they that are offended at Christ?
2. Why are they offended?
3. The blessedness of not being offended.

I. *Who are they that are offended at Christ?* Many more than you or I have an idea of. The word in the original means *scandalized*, —which means, caused to stumble, or desert a cause because of something disagreeable or disgraceful; and then the text will read—*Blessed is he, whosoever shall not be caused to desert Me because of something disagreeable, or what he may conceive scandalous in connection with Me.*

1. Now poor John thought it a grievous and a scandalous thing that he should be left apparently unpitied and unnoticed by Jesus Christ; and so do all who think they are illused by Christ. Many of the saints are many a time offended at Christ, for not answering their prayers as they think He ought. And well is it for them that Christ is more long-suffering than they, and that all their sins and frailties are blotted out, or they even would be cut off. Dear brethren in the Lord, you and I have often been offended at Christ, but it has been in a petulent, complaining way, after the fashion of a spoilt child, so that it did not partake of the unbelieving. There is a vast difference, then, between a child of God being offended at Christ, and a child of the devil. Jesus was not angry with John for his being temporarily offended. Neither will He be angry with you and me for being offended, though He sends us this message back to our inquiries.

But I will tell you who they are *chiefly* who are offended at Christ.

2. *The world.* The unbelieving world are offended at Christ and His gospel. They regard Him and it with contempt, for they see no need of Him, and do not understand the word, consequently they are offended. *But woe be to the world because of offences.*

3. By the world, I do not mean merely the low and vulgar, but the chief and great men of the world. *The very kings of the earth, the rulers and judges of the world*—the most honourable and most learned amongst men are offended at Christ.

4. Ay, and not only the world, but *carnal churches* are offended at Christ. The church of the Jews was offended at Christ, and, what is more dreadful, the churches of the gentiles are offended at Christ. The church of the Jews made an order that whosoever acknowledged Christ should be excommunicated. The churches of the gentiles, taking their cue from the church of Rome, with her free-will and false Christs, have all but excommunicated those who believe in the true God, even Jesus Christ our Lord.

5. They that are offended at pure doctrine, or true believers, are offended at Christ. In short, the world with all its learning, and the churches with all their piety, are offended at Christ—the Christ of God. We see this with our eyes—we hear of it with our ears every day of our lives. The universal cry is, *We will not have this Christ at any price; we will not believe!*

II. *Why are men offended at Christ?* i. Because, as the Jews of old were offended at Him, He does not answer their carnal expectations. The Jews formed their own notions of Christ, and the gentiles form their own notions of Christ, and when He is described as the word of God describes Him, immediately are men offended, and they reject Christ. For instance, when the *Jews* discovered that Christ would favour the gentiles as well as themselves, they were offended and angry with Christ, and when the *gentiles* discover that He will have mercy on whom He will have mercy, they are shocked!

ii. Men are offended at Christ because He saves the vilest of sinners, and gives the highest moralists no praise. "*This man receiveth sinners and eateth with them*," is still the reproach against Christ. "*When you have done all things possible for you to do, say, we are unprofitable servants, we have only done what was our duty to do*," is still the only acknowledgment Christ makes of the highest services. This galls men, and consequently they are offended at Christ.

iii. Men are offended at Christ because of His mode of saving sinners; their works He will not suffer in the way of salvation. It is all of grace, and all of faith in His own work, that salvation is, and hence men hate Christ, or are offended. If Christ would suffer men to be co-partners in the work of salvation—if He would give men credit for doing their best towards saving themselves—He would be highly extolled amongst men—but as He dashes all this to the ground, they are offended at Him.

iv. Men are offended at Christ because His word cannot be learnt by human wisdom, or wit, or learning. In Christ's kingdom the meanest and least gifted are on a par with the mightiest genius, as far as understanding the word is concerned. This mortifies human pride, and consequently men are offended at Christ. The Spirit of God takes this matter into His own hands, knocks free-will on the head, and opens the understandings of poor unlearned men to understand the scriptures, while He often passes by the learned, the erudite saints!

v. Men are offended at Christ, because wherever His word is preached the mask of hypocrisy is removed from the formalists, and the rags of self-righteousness are torn from the Pharisees. It is a remarkable fact that wherever Christ is preached, the devil is peculiarly active. He fills men's hearts with rage, and there is a great stir in the place. And what is the reason? Why, simply this—the word of Christ proves the ordinary religion of the place to be rank delusion, and those who used to pass for pious and godly people to be great hypocrites. The word of Christ is like a two-edged sword, that cleaves in two the hypocrite and the make-believe, and exposes their inmost heart and wickedness. Hence men are offended at Christ.

vi. Men are offended at Christ because so few believe in Him. The carnal mind reasons thus—If this word were God's, the multitude would believe it, but as such a few receive it, God can have nothing to do with it. Alas! poor carnal mind! The whole history of the word proves the direct opposite. God's national people were the fewest of all people. The true followers of Christ and His apostles were nothing but a handful in comparison with the outer world, and to this hour

only a very small minority of the population of the globe has received Christ!

vii. Lastly, men are offended at Christ because of the spirituality of New Testament worship. Christ has abolished all *material* worship whatever—"*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him*" (John iv. 23). The day is gone by for ever for gold, and scarlet, and purple, for ritualistic observances, and Jewish formalities; believers now are all kings and priests unto God, and their worship is wholly free from time, place, and person. But this greatly offends men. They want something to please the eye, to gratify the ear, to excite the fancy; and hence we have Romish worship and ritualistic worship, but it is all monstrous delusion! The worship of the New Testament is wholly spiritual.

Now you see, my hearers, why it is men are offended at Christ.

III. I would now show you the blessedness of not being offended at Christ—"BLESSED *is he whosoever shall not be offended in Me.*"

1. Such are *blessed* because they are taught of God, and *that* teaching insures all spiritual privileges. O, what a blessing! Brethren, without this teaching we must necessarily be offended at Christ, for our nature is not different to other men's nature; and I am sure, if we were left of God, and were to sit down calmly to meditate upon the mystery of Christ, we should be offended as others, and reject Him. But it has pleased God to reveal this Christ to us, and we find Him exceedingly precious to us, for we find in Him *all* we want—wisdom, righteousness, sanctification, and redemption. Is not this to be *blessed* indeed?

2. Such are *blessed*, because their sins are covered and their iniquities forgiven. They see in Christ the fulness and completeness of their pardon, their Law-fulfiller, and their Advocate—the medium through which God looks upon them, seeing in them neither spot nor wrinkle, nor any such thing. Is not this to be *blessed* indeed?

3. Such are *blessed*, because they enjoy a liberty that others know nothing of—a liberty from the bondage and curse of the law—a liberty from the fear of death—a liberty from the snares of the world—and a liberty from all trammels of ceremonies and rites in religious worship.

4. Such are *blessed* because, having Christ for their foundation Rock, they can never perish; they can never be confounded: and though all earth and hell rose up against them, in this they may be confident.

5. Such are *blessed*, because they are sure of salvation, ay, as sure as Christ is sure; for they are in union with Him, and who can separate such from the love of God? Inspiration assures us it is impossible; so that such are BLESSED indeed!

May many of you be enabled to say from your hearts—"*We* are not offended at Christ," and then you may hear Christ saying back to you, "Blessed is he whosoever shall not be offended in ME."

Flowers smell sweetest after benign showers; vines bear the better for bleeding; so do the peaple of God by all afflictive providences and tribulations.

REDEEMING LOVE.

The story of redeeming love surpasses anything related in the pages of the boldest romances. These tell of a prince who, enamored of a humble maid, assumed a disguise, and doffing his crown and royal state for the dress of common life, left his palace, travelled far, faced danger, and fared hard, to win the heart of a peasant's daughter, and raise her from obscurity to the position of a queen. Facts, as has been said, are more wonderful than fables. The journey which our Divine Lover took was from heaven to earth; to win His bride He exchanged the bosom of the eternal Father to lie, a feeble infant, on a woman's breast. Son of God, He left the throne of the universe, and assumed the guise of humanity, to be cradled in a manger and murdered on a cross.

Besides in His people He found a bride deep in debt, and paid it all; under sentence of death, and died in her room; a lost creature, clad in rags, and He took off His own royal robes to cover her. To wash her He shed His blood; to win her He shed His tears; finding her poor and miserable and naked, He endowed her with all His goods; heir of all things, everything that He possessed as His Father's Son she was to enjoy and share with Himself, for are not His people heirs of God, and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified with Him?

Nor was His a love of yesterday, leaving its object to fear that, mushroom like, its decay might be as rapid as its growth. Older than the hoary hills, it dates from a period when there were no depths, before the mountains were brought forth—

> "He loved us from the first of time—
> He loved us to the last."

Neither is His love like man's, capable of coldness or of change—of diminution or decay. Whom He loveth He loveth to the end. It is stronger than death. Many waters cannot quench it, and nothing can cool it. With the fondness of a first love, it has the stability of an old one. What trials does it endure, what ingratitude, what coldness, what contempt! What dangers does it brave!

It was in the month of November that a Russian nobleman was returning from a tour in Europe, accompanied by his baroness and their little daughter Eleanora; their servant was sitting on the low dickey. They drove up to an inn for change of horses; the landlord begged them not to proceed, as it was getting dark; much snow had fallen, and the wolves were very hungry. The baron said he was not afraid, and he must go on; he ordered refreshment; they partook of mulled wine, &c. He gave some to his servant, Erric. They drove on. It became exceedingly dark and cold. Poor little Eleanora began to get frightened; her mother, a Christian, tried to comfort her, telling her "God was as much with them there, as in their own home."

They passed a dreary moor, where the snow lay thick. Presently they came to a huge forest (there are plenty of such in Russia). The

baroness saw Erric look at something very closely. At that moment they heard a long, low, melancholy howl; and the baron said to his servant in front, "What is that?" He replied, "A pack of wolves in the distance—they are coming." The baron said, "What must we do?" The servant said, "You must do this; you must unload your pistols of bullets, and load them with swan shot, and fire at them if they come." The baron took down his pistols from the top of his carriage, drew the charge, and loaded them with swan shot." Poor little Eleanora was much frightened. "What shall we do?" she exclaimed. Her mother's answer to her was—"He that delivered David out of the paw of the lion and the bear, He can deliver us, if He choose, from these wolves."

The baron had no sooner loaded his pistols than the wolves came on their track—quite two hundred of them—a large pack—all running as wolves do, with their tongues hanging out, and tails stretched quite straight, and howling fiercely. The first wolf, an old grey wolf, led the pack. He came up and seized upon one of the leaders; as he did so, Erric fired, and sent a shot through him, and killed him. Turning round to the baron, he said, "Lend me a string." He took the string and tied the dead wolf to the carriage, saying, "When they see that, the rest will think there is something wrong." The wolves kept back, afraid of the string; but gradually they saw it was a trick, and got courage again, and came rushing after the carriage.

"There is only one thing to be done," said the servant to the postilion; "cut the traces of the off horse, and let him loose." He cut the traces, and the horse galloped into the wood, and all the wolves after him in a minute; there remained not one near the carriage. The baroness thought they were safe. The poor horse presently gave a horrible cry—the most horrible cry in nature, when he does scream, is the cry of a dying horse. The postilion galloped on with the horses remaining as fast as he could; but the snow was deep, and they could not make much way.

Presently the wolves, having eaten the dead horse, came again furiously after them. "There is yet one thing to be done," said Erric—"give them the other leader." It was done; the wolves galloping after this as after the other. They were now within two miles of the town to which they were going; the lights of the town were in view, but the snow was deep and they could not make much way.

The wolves were again close upon them. Erric turned round to his master and said, "I have served you and my lady faithfully, I trust, for twenty years, but I have never done you the service I am now about to perform. Take care of my wife and child; I am going to jump off and keep the wolves at bay with my pistols as long as I can, and when they overcome, they will devour me, but you will have time to get into the town!" The baron said, "No, Erric, such a thing must not be." The man was determined. "Fire your pistols both at once," said he, "while I get down—fire!" The baron fired. Erric jumped off. They drove on as fast as they could. They heard a shot; then they heard another shot, and another; a third—and all was silent.

They reached the inn just as the wolves were coming on them again;

e light blazing at the bar frightened the wolves back. The baroness, and Eleanora were safe. The baron and servants ut to search for Erric, but not an atom of him could be found—is pistols. They supposed, on firing the last shot, the wolves on him and devoured him. They raised a monument on the nd this was written on it:—"Greater love hath no man than at a man lay down his life for his friends."

ırcely for a righteous man will one die, yet peradventure, for a ıan some would even dare to die; but God commendeth His love s us, in that while we were yet SINNERS Christ died for us."

d if, when we were *enemies*, we were reconciled to God by the ıf His Son—much more, being reconciled, we shall be saved by ɜ."

AFFLICTION—HOW BEST PROFITED BY.

ɜ FRIEND,—It pleases God that we shall have tribulation; it is hway of God's children; but I begin to think it not strange, but e Lord can cause much of His goodness to pass before me in the ıf the furnace. It was there the three children had the presence ıs Christ, and were carried safely through without the least and there I too hope at times for much profit when He sends ıction.

ve been considering for some few days what are the best means ıting by affliction, and these words came as very suitable and ɔle—"I gave my back to the smiters, and my cheeks to them ucked off the hair; I hid not my face from shame and spitting." ɜ said in the verse before, so the Lord in mercy "opened mine liscipline," and by His grace I was not rebelllous. In this sad wn state I perceived a very sober watchful frame, especially to God's help what was the secret movement of my spirit; for that e of enlightened understanding which I think the Lord has ne, makes me very desirous of watching this point. If resent-e encouraged, if counter-charges are made, if a self-justifying e cherished, at once to conflict with these, and by God's Spirit my back to the smiters," though full of grief and mourning, yet me secret hope that "the Lord God will help me," Isa. l. 5—7. I am brought to this point, then comes in a secret peace, and I once more to my old promise—"Wait on the Lord, and He ʼet) save thee." This secret work is very little known by out-bservation; but I am astonished how such proceedings vanquish my in all directions, so that he is not able to approach, and is ɔason wearied with oppressing. The Lord gently and sweetly ɾed these words in my heart last night, when I was grievously ʒith reproach—"In Me ye shall have peace;" and indeed I ace—all my burden was removed for that time. When Shimai David, how wisely he bore it, saying, "Let him alone....it ı that the Lord will requite me good for his cursing this day."

I feel oftentimes exactly so. The Lord has often doubly blessed m in thus "turning the battles to the gate," and not even attempting t fight them myself; and though I am so terrified and affrighted an cast-down in the outset as to believe there can be no escape for me yet this very fright drives me to my stronghold, which never yet did fail me in the time of extremity. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, an stay upon his God," Isa. l. 10. Let him venture on that name, an he will find that he cannot be confounded.

I have walked in this mournful path, and have been brought to suc a point as to fear my utter ruin, instead of which I have had repeate tokens and assurances of the Lord's help. These have always appeare when all prospect of help has been at a distance. What say you ha been the effect of these conflicts and conquests? I think I have bee kept more alive to the things of God. My family and their souls' con cerns have been nearer to my heart, and therefore liveliness in m prayers and much watchfulness have been maintained in begging th Lord to keep them in bounds, and much peace has been the conse quence, and what the final issue may be I do not know. I have als found the word more precious in the reading, the Lord often speakin upon my heart many things both of admonition and instruction; an in the word preached, I have felt a great trembling, receiving it n as the word of man, but as the message of God, which has had a ver humbling effect, and has often sent me home with cries and tear This is another way of "giving my back to the smiters." It mak me feel myself of all sinners chief, of all saints least; and the sad an painful discovery of my nature's evil makes me keep silence when am reproached.—Yours sincerely, J. Bourne.

A HAPPY NEW YEAR.

The Old Year has passed, with its joys and its sorrows;
The New Year has come, with its hope and its fear:
And now, on the threshold of unknown to-morrows,
Dear friends, we would wish you A HAPPY NEW YEAR.

We ask not for honour, we look not for treasure,
These last but a moment—they soon disappear:
Though ours were silver and gold without measure,
Oh, *these* could not bring us A HAPPY NEW YEAR.

We know not what cares may e'en now be before us,
We know not what joy or what grief may be near:
We know not which voice may be missed from our chorus
When next we shall wish you A HAPPY NEW YEAR.

But we know that the smile of our Father in Heaven
Brings sunshine to sorrow, dispels every fear:
He will not withhold who a Saviour has given,
And oh! may *He* send you A HAPPY NEW YEAR.

RELIGION IN LOW PLACES.

-famed writer, Lord Macauley, observes—"Had the Countess tingdon belonged to the Church of Rome, instead of being from her community, she would have had a place in the ca- as Saint Selina." But this wisdom was not given to the ies of the Church of England. Prior to the death of the s her chaplains were expelled from the Establishment, and her were legalized necessarily as Dissenting places of worship. occasion the Countess had an interview with George the Third, is Majesty spoke of the ability of some of her preachers, whom rstood were eloquent men. "But the bishops," said the king, ry jealous of such men." He mentioned to her that a prelate nplained to him of her Ladyship's students causing disturb- their preaching so much in his diocese. "Make bishops of said the king—"make bishops of them, and they will be quiet " "That might be done, please your majesty, was the reply; e cannot make a bishop of the Countess of Huntingdon." well," said the king, "see if you cannot imitate the zeal of en. As for her ladyship, you cannot make a bishop of her, it it would be a lucky circumstance if you could, for she puts you ame." But before long the king, passing by one of the chapels a noisy rabble was collected, stopped to enquire the cause. old it was a fray between the townspeople and the Methodists, ed loud enough to be heard by many—"The Methodists are a ood kind of people, and will disturb nobody; and if I can learn one in my employment disturbs them, they shall be imme- dismissed." A lady of rank having asserted in the king's e that she was sure the Countess of Huntingdon was deranged, madam," said his majesty, "are you acquainted with her?" archioness replied in the negative. "Have you ever been in pany?" enquired the king. "Never." "Then," said the g, "never form your opinion of any one from the ill-natured s and censures of others. Judge for yourself; and you have e to tell everybody you see, how highly *I* esteem the Countess ingdon." But notwithstanding this approval in such a quarter, ity to the truth broke forth in its virulence through the Rev. on, curate of Camberwell, whose wrath was kindled by the tion of the gospel into his parish through godly ministers of rch of England. Mr. Sellon instituted proceedings against two ffenders in the Consistorial Court of the bishop of London. It ided against the Countess, who supposed, as a peeress of the she had a right to employ her own chaplains at any time or but she was undeceived, and her ministers who belonged to the of England were obliged to discontinue their services. Lady gdon writes thus—"I am reduced to turn the finest congrega- t only in England, but in any part of the world, into a Dis- Meeting." To avoid all further molestation, it was unani- resolved to take shelter under the Toleration Act. Two of the

ministers formally seceded from the Church of England; bu clergymen of that day, full of the love of truth and the impor salvation, rose above human rules, and preached where and wh could. When the venerable John Berridge was reproved by hi for preaching out of his parish, his reply was—"Why, my lor many persons playing at bowls and other games, and going a out of their own parishes, yet they meet with no rebukes; why I be blamed more than they? The gracious old man only reme he was charged "to seek for Christ's sheep that are dispersed and for His children who are in the midst of this naughty wor they might be saved by Christ for ever."* But the verdic Ecclesiastical Court materially altered the state of thing Countess did not intend or desire to head a sect, but circur brought about this conclusion. A definite line was therefor sary. Tenets, rules, ordination, and mode of worship gave unity to a body that sprung into spiritual life without any order, save the internal workings of divine power upon indi who at the voice of the life-giving word were convinced of their need of Jesus, received pardon and peace by the powe Holy Ghost, and confessed Christ before a godless world. Bu are now to be found the "followers of them who through fa patience inherit the promises?" Where are we to look for t doctrines proclaimed by men taught of God? And where a found congregations of godly worshippers, whose manner of l sacrificing devotion, dress, and general demeanour are simil primitive congregations that cast in their lot with the despised dists† of that day? We would fain hope "there are gleaning left in it, as the shaking of an olive tree, two or three berrie top of the uppermost bough, four or five in the outmost br Isa. xvii. 6; but as a body the enquiry of the prophet is su "Where is the flock that was given thee, thy beautiful flock?" are the doctrines to be heard that the good old Countess co for? Where are the congregations to be found whose di character is the love of Christ and His truth in the heart, and se from the world in the walk? We question whether the pulpit and singing galleries would not undergo thorough reformatio patroness of the buildings, that cost so much thought, mon sacrifice, and prayers, were permitted to revisit them. But th teaching lesson in all this. It testifies to the doctrine that is or denied—Divine sovereignty. It is not in the power of trus articles, laws, rules, trustees, to secure and perpetuate God through a living ministry in any place or building. God's scattered over the world. "As the shepherd taketh out of th of the lion two legs, or a piece of an ear, so shall the children be taken out that dwell in Samaria and Damascus." "Ye gathered one by one, O ye children of Israel." This is God's every age, and He will accomplish it in His own way. All att

* See Ordination Service.

† This was a common term of reproach for all individuals who in the C H.'s day had any vital concern for their souls.

stereotype true religion have signally failed, whether we look into God's word, or the history of the church down to the present day. Christ's people are a spiritual body, "built up a spiritual house," "inhabited by the Spirit," and spiritually united to Christ and to each other. Visibility and uniformity are Satan's counterfeits of that union which is spiritual, internal, and eternal. The Lord declared that the tares and the wheat should grow together until the end, when the Judge of all the earth shall separate the righteous from the wicked, the elect from the reprobate, the sheep from the goats. The church of God during this dispensation are chosen, called, kept, saved, individually, and for the most part have to travel a lonely road. In an enemy's land, they have but few companions; and when God casts a friend in their path that suits them well, either distance or death divides them. Thus they are taught to live upon Christ alone, and find in Him all they need, both for time and eternity. No doubt this lesson was early taught the followers of the Lord in Lady Huntingdon's day; and as godly ministers dropped off, and were succeeded by men who held the truth of God as opinions only, without the life and power of the Spirit, gracious hearers felt the lack, and sought their supplies from the Fountain-head, where many mourners after truth have to go day by day at the present time. To effect unity and perpetuity, the Countess in her 84th year drew up the plan of an association, that divided her Connexion into 23 districts, governed by 29 rules; but this scheme introduced great opposition, and was abandoned. Though in a large degree she was proprietor of the chapels, she exercised no right beyond the moral influence which her position, her years, and her gracious efforts demanded. But this attempt at unity produced a secession eight years prior to her death, and Lady H. secured to herself only seven chapels as private property. During that time she was expending her whole income annually on the Connexion generally, except a scanty allowance for her personal expenditure. She was a large-hearted woman save where error was concerned, and then she took her place as a pupil of the loving apostle John, who counselled the elect lady of his day in these words—"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds." Many and sharp were the trials of Lady H. as her Connexion widened, and the profession of religion became more general; but her day's work was closing, and the Lord, in a ripe old age, called His servant home.

There are but scanty particulars of her latter end, which we give to our readers from the same source that the facts narrated in these papers have been chiefly derived.* The closing testimony of Lady Huntingdon was not that of a saint dying in all the "odour of sanctity," full of self-consciousness as to the character and results of her work; but as a poor sinner redeemed by the blood and justified by the righteousness of Christ alone. There was no shade in life nor death of any meritorious presentation to God of incessant labours and cease-

* The Life and Times of the Countess of Huntingdon, by a Member of the house of Shirley and Hastings.

less sacrifice; she died as she lived—upon the blood and obedience *of* Him who chose, called, and kept her. Her cry to the last was—"*I* am myself a poor worm. What hope could I entertain if I did *not* know the efficacy of His blood? I have no hope but that which *in*spired the dying malefactor at the side of my Lord; and I must be saved in the same way—as fully, as freely—or not at all. Let me be found accepted in His Blood and complete in Him." When the blood-vessel broke which was the commencement of her illness, she said, when asked how she was—"I am well—all is well—well for ever. I see, wherever I turn my eyes, whether I live or die, nothing but victory." During many tedious nights and days she was engaged in prayer, or animated with praise, saying, "I am encircled in the arms of love and mercy." Just before her death she said—"I shall go to my Father this night. Can He forget to be gracious? Is there any end of His lovingkindnes?" Almost her last words were, "My work is done, I have nothing to do but to go to my Father." She fell asleep in Jesus at the advanced age of 84. "Many daughters have done virtuously, but thou excellest them all," are words that apply with much force to this illustrious lady. Gifted in grace, in providence, in talents, in position, the Lord made use of her to spread His truth in her own circle allotted her by birth; and through the instrumentality of her preachers to publish salvation by grace throughout Great Britain. The doctrines she spread in her life she realized experimentally in her soul; a sense of need kept her feelingly dependent on a Triune Jehovah, and made her ascribe to free and sovereign grace the blessedness and glory of her salvation. These Bible truths revealed by the Spirit to her soul, she required that the agents she employed should proclaim, and none other would she have in her Connexion. Of the fruit left upon the tree now, that she planted above 100 years ago, it is not our place to comment. Grace cannot be perpetuated nor truth be preserved by human wisdom and creature effort. God erects His candlestick and removes it when, where, and how He pleases; "and shall the clay say to Him that fashioneth it, what makest Thou?" Isa. xlv. 9. Upon which the apostle to the Gentiles thus comments—"Hath not the potter power (or original right) over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" God's sovereignty lies at the basis of man's salvation—"My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My Father's hand." This honour have all His saints—to be loved, called, kept by Omnipotent grace unto eternal salvation.

The violet flower grows low, and covers itself with its own leaves, and yet of all flowers it yields the most fragrant smell; so the violet, or subject of grace, grows low, and is clothed with humility, and sits at the feet of Jesus, but at the same time is a flower that yields the most pleasant smell to the dear Redeemer.—*Clarke.*

OUTLINES OF A SERMON,

BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"*O that the salvation of Israel were come out of Zion.*"—Ps. liii. 6.

Let us look at the wording of this Psalm; and be it remembered
y are God's words, expressive of God's mind, and thence give us
thoughts of God, His mind, and estimate of persons and things;
l it would lead us to this conclusion—that man in his fallen state
not be spoken of too badly, seeing the terms God uses to describe
n. And you have been made to set your seal to this, if you have
n taught to see and feel what a devil's nature you have. You will
be offended at any language applied to you, for you have been
de to see and feel the truth of it all. "The fool hath said in his
rt there is no God." Here is God's description of a fool—he says
re is no God. And what is any ungodly man better? What is the
guage, the emotion of his heart? "*No God.*" He does not want
od—the God of the Bible he will not have. If you have seen your
ural state rightly, with renewed eye, you have seen that by nature
wanted no God. Like the Gadarenes, you said to Jesus, "Depart
of our coasts." Yes, that was the language of thy vile heart, and
s still so if unrenewed by grace. Unless the power of the Holy
ost has come into it, thy language still is—*No God.* But, say some,
ry man almost worships God. Yes, a God of his own, making him
atever he may think; he is only an idol worshipper at best. Of the
d of the scriptures he says—*No God.* God is not in all his thoughts
he love of God, the fear of God, does not dwell within him. If he
l but examine his thoughts, he will see God has no part in them;
God of the scriptures is not there. An idol of his own making, if
pretend to any religion, is set up in his soul, and never will be
en down till God set up the ark within him, and then Dagon will
l and be broken to pieces, and never be set up again; because the
d of the Hebrews hath met with him—he hath found Jesus, who
l him all things that ever he did, and made him taste of grace, love,
rcy and peace. Now the Holy Ghost goes on to describe man in
natural state further—"Corrupt are they." Do not be afraid of
ipture terms, my friends; this is the Holy Ghost's language—Cor-
pt, or putrid, fit to be thrown away, cast out for ever. That is you,
t is I; but I may tell it you for ever and ever, and yet you will not
ieve it, or receive it, till God makes you feel, by giving you to know
corruption of your hearts, and giving you to feel and groan over
ir outward sins. All these will trouble you, but the root of it all is
corruption of your nature—the original sin that defiles every act.
e best work you ever did, the abominable sin of your nature defiles
l pollutes it all. That is the source of all the evil thoughts, the
de, murder, adultery, blasphemy, covetousness, and iniquity of the
rt. It is all there, whether or not it has broken out in acts; for
s only show the corrupt state of the heart, and flow out of the heart
the stream from the fountain. "They have done abominable ini-

quity," saith God; and why? Because "they were corrupt." Paul quotes this Psalm in Rom. iii., and says, "There is none that doeth good, no, not one." Not one ever did a good thing—never did one thing really intrinsically good. "God looked down from heaven to see." Did He want to know, then? No; but here we have the recorded estimate of God as to human nature. Mark how He describes what He wants in the soul—"To see if there were any that did *understand* and *seek* God." What is this but to have the wisdom that comes from God—to know the truth—to have a divine revelation? thence He would have us to know we cannot understand unless made to do so by sovereign grace. This is what would have given God satisfaction, to see one who understood by power divine, and who sought Him. This is God's description of what He is pleased with. A God-seeker is one who seeks his peace, happiness, satisfaction, and salvation in and out of God; and a seeking soul is one found of God, or else he had never sought Him. Says such a soul, O I must seek unto God for all my present peace and future bliss, for there is none out of Him; to whom else should I go in a world of sin and sorrow like this? for all I want is in Him. Now you see further, this seeking of God implies that you are not seeking after the world, its follies, gratifications, vanities, lusts, pleasures. No, you have done with all that in heart, if you are truly seeking God; for you cannot serve God and mammon—you have thrown that aside. A seeker of God is one to whom God has been revealed, for says He, "I am found of them that sought Me not." Every child of God is a seeker of God, and a seeker because he has found. The language of his heart is—"Give me Christ and it is enough; let me bask in His beams, live in His smiles, partake of His love, and have Him for my companion. Let Him talk to my heart, fix my eye on Zion's prospect, and give me a view of that goodly mountain." Ah, friends, those are some of the secret desires of God's seekers; but if your eyes and hearts are fixed upon the pleasures, follies, gains, gratifications, cares, or vanities of life, then you know you cannot be called a seeker of God, whatever you may call yourselves. Saith God, "Every one of them is gone back," ver. 3—gone from original righteousness, fallen from Adam's likeness into the devil's; thence man needs a better righteousness than that he lost, even the second Adam's; and if you are made to desire it, and believe it, then is it yours; "for it is unto all and upon all them that believe," even such a poor, worthless, good-for-nothing wretch as you, it is yours. O, the Lord satisfy you with this precious thought, that this righteousness is yours. The Lord views you, if a believer, as in Christ, holy, righteous, pure, spotless, and that is the reason you shall not drop into hell on account of your sins; and the reason why He bears with the world is for the sake of the elect. God's elect are viewed in Christ, and so spared, and the wicked are spared because of the elect, and while here the wheat and tares are to grow together. The elect are cast out into a world of devils in their time state, therefore what fools we are to expect our peace and comfort here, making our nest smooth and easy, hoping to find no thorns; but, friends, it is full of thorns, and you and I must feel them, to make us get upon the wing,

o mount aloft and find our peace and blessedness is not here below. But to our Psalm. The 3rd verse tells us they are *gone back*, and in uch sort as to become *filthy*. It is God's epithet mind, and He is urer than you; and if you are ashamed of God's language, and God's pithets, it is because your mind is impure. Now conceive the filthiest hing you ever saw, or could see, that is you—*filthy!* It is God's term o describe you; then how can a filthy, unclean wretch like you live ith a holy, pure, immaculate God, before whom the heavens are unlean, and His angels are charged with folly? How can this be done? nly by you being made the righteousness of God in Him—by divine ppointment, the blood of Jesus cleansing from all sin; and a revelaon of this to the soul, shows how such a filthy wretch as you can be ade clean and pure—can live with God, and when there, have all our corruptions, that plague and torment you now, swept away, separted as the chaff from the wheat, and that for ever. Now if these ings are not pleasing to your ears I pity you, because they are the uths of the everlasting gospel. You may not like the manner of ating them, but that has nothing to do with the matter. We have ext an important question asked—"Have the workers of iniquity no nowledge, who eat My people as they eat bread?" No, they have no nctified knowledge; their heads may be stuffed full of letter knowdge, but they never realized it in the heart. Like the manna laid p, that turned to corruption. Whereas sanctified, realized knowledge od will take care of, like the manna in the ark. My friends, unless e Lord have touched your hearts, your religion is only corruption. hen where are your hearts? What are you living for? What are our desires most set upon? Where are your thoughts mostly fixed? Where your treasure is, there will your heart be also. If it be on the orld, then you are a worker of iniquity. But, say you, are not all orkers of iniquity by nature? Yes, truly, but they are plucked as rands out of the burning; for if found such at the last, the Lord will ay, "Depart from Me, ye workers of iniquity." O what a mercy if e Lord hath called you out from being a worker of iniquity, to work ut your salvation with fear and trembling. Ah, says some poor soul, wish I could work it out—make it out, cast up the account, and now whether I shall be lost or saved. I want to read my salvation the word, and I am ever working at it, and I would give all I ever ad to know I was interested in covenant mercy. My dear friends, ell may you be anxious about this point. Think what a word these ur letters make—*lost*. And think of what it is to be saved! to be ble to say, *I am saved*. Come death in any shape, at any time, I am y Beloved's, and my Beloved is mine. Now see another awful deription of these workers of iniquity—"Who eat up my people as ey eat bread, and call not upon God." Yes, they both go together -hatred to living saints, and a living without prayer. The history of he church in all ages tells us the workers of iniquity ever hated the eople of God. Dead sinners must hate living saints; they hate their ompany, hate their ways, their sayings, their doings; they persecute hem when they can, and falsely accuse them, though they may even ontend for a creed that holds "the communion of saints." Now with

this hatred of the saints there is associated the living without prayer—"They call not upon God." Where there is an experimental knowledge of the truth, there is and must be prayer, if not at all times, *yet* there will be a going out of the heart after God, and desires sent up towards His name, and so a living in communion with him, thence there will always be associated the love of the brethren. "By this we know we have passed from death unto life, because we love the brethren. Yes, there is a felt union with them—a blessed union with the church of God. They are engaged in the same struggle—often mastered, often worsted—they have the same joys, the same sorrows, the same way, the same end, and all this forms a bond of family union. Do not you feel it? Yea, even with those you have never seen? But see further the trials of the saints, not only from the haters and persecutors of God's people, but from their own fears—"Then were they in great fear, where no fear was." Yea, fears will often break into the hearts of those to whom Christ is revealed. They are the subjects of fear—fears under trial, and fears of trial; hence the frequent injunction, *Fear not.*

SPIRITUAL GUIDES.

Not to do more than mention the work which Satan is acheiving at the present day by the Ritualists, Romanists, and avowed free-will preachers in destroying the way of Zion's paths, it is to be feared that some of God's redeemed people sit under preachers who have never been led experimentally into the heartfelt blessedness of the doctrines of grace. It may be their lot to reside where the gospel in its scriptural purity is not to be heard, and if so their testimony will be that however well these kind of preachers may mean, they cannot do aught else than darken their evidences and bring them into bondage. Nature, however long nourished in and covered over with evangelical phraseology, is nature still, and bottomed on "the way of works," consequently cannot understand

"The mystery deep of being saved by grace."

Hence the apostle warned the church of Ephesus against this (Acts xx. 29, 30; and earnestly pleaded with the Galatians to flee them as they would a pestilence, Gal. iii. 1—4.

Christ, as Surety for all His people, finished the work of salvation *for* them. His Free Spirit begins, carries on, and ends the work of grace *in* them. As they received Him into their souls, the hope of glory, in a day of power, so are they to walk in Him; but this path no vulture's eye hath seen—a spiritual eye is needed to trace it. What a mercy to sit under the ministry of one who makes straight and sure paths for the feet, to whose testimony the Holy Spirit sets this seal in the soul of the hearer—"This is the way, walk ye in it."

G. A.

EXTRACT FROM THE MEMOIR OF MRS. ANNE DUTTON.

The subject of this memoir was born at Northampton, in the year 695, She says:—"It pleased the Lord to order it so, that I had the dvantage of a religious education, my parents being both *gracious.* 'rom a child I was acquainted with the Holy Scriptures, and took leasure in reading the same, with other good books, especially hymn ooks, which I grealy delighted to learn and commit to memory. It leased the Lord to work savingly upon my heart when I was about irteen yeaars of age. There was a mighty impression made upon y heart of the reality and consequence of a future state, either of isery or of glory—of unspeakable happiness, or inconceivable tor- ent, together with the nearness of its approach. Oh, eternity! ernity! was ever before mine eyes! And the worth of mine own ul, as an immortal spirit, was strongly impressed upon my mind. gain, the misery of my natural estate was set before me, as a trans- essor of the holy law; I thought all the curses in God's Book be- nged to me. Now I needed none to tell me, that *I* was the person at was undone by sin; and that if I died in a state of unbelief and ienation from God, I must be damned for ever!

This raised a cry in my soul (though I kept it as close as I could om others), "What must I do to be saved?" Now I set about re- gion in good earnest. I prayed, read, and heard in a very different anner from what I had ever done before. But my wound was too eep to be healed by my own doings now. The law of God pursued e with its curses, notwithstanding all my religious duties. Before, I as a beautiful creature in my own eyes, as wrapt round with my ne doing; but now I saw myself a most deformed object. I saw sin, ow, in another light than before. I now saw myself guilty by reason f heart-sins. Yea, my eyes were now opened to see the filthy foun- ain whence all the defiled streams, both in heart and life, did proceed. now no longer thought myself to be better than others; but I thought myself to be the very chief of sinners. I saw that nothing less than an mnipotent arm could pluck me out of those amazing deeps! I was ndone indeed! Just ready to perish in my own apprehension; so iat I have been in dread in the evening, when I went to bed, lest I ould lift up my eyes in hell before morning.

Though what I heard of salvation, at times, was but, as it were, in eneral propositions—as that Christ died for the chief of sinners, and e that believeth shall be saved, &c.; from whence a possibilty of sal- ation for me was hinted at—yet so powerful an influence had it on my ul, that it kept me from despair, and held my heart at the throne of race. So that those glimmerings of salvation by Christ, together ith a possibility of its being for me, were so intermingled with my foresaid convictions, that I was kept from sinking into desperation.

To know whether I was elected was my chief concern; for the no- ions I before had of the doctrines of the gospel were not sufficient to omfort me now. I could no longer rest satisfied with knowing that od had chosen a remnant in His Son unto eternal life, unless I knew

my own interest in electing grace; nor that Christ had died for sinners, without knowing that He loved me, and gave Himself for me, &c. *I wanted to know these things for my own soul.* God's election-grace stood forth before mine eyes in an amazing glory; but oh, to know whether or not I was one of God's chosen! I remember once reading in the seventeenth chapter of St. John, and when I came to those words, "I pray not for the world, but for them which Thou hast given Me, for they are Thine;" my heart was as it were struck with a dart, fearing that I was none of the Lord's, but of the world, and as such was excluded from Christ's prayer. But, through rich grace, everlasting arms being underneath me, I was not left to sink into despair; nor was I long without hope that I should find mercy. As a poor perishing sinner I waited at the throne of grace, with earnest longings and some hopes that mercy would bid me live. I saw there was grace enough in God to save me; and I have said, "Speak but the word, Lord, and my soul shall be saved; bid me live, and I shall live in Thy sight." But oh! though I doubted not His ability, yet I questioned His willingness. I was surrounded with a crowd of discouragements. Yet I pressed through all difficulties, and cast myself at the foot of free grace in Christ, resolving that if I did perish, it should be at Mercy's feet.

Here I would just sum up the effects of this work of the Holy Ghost upon my soul. By this He took me off from all self-dependence and doing for life. By this He laid all my hopes of eternal happiness on a new foundation, even the free grace of God in Christ. By this He made me low and loathsome in my own eyes, and Christ exceeding high and precious in my esteem. By this He made me long for, and seek after holiness as much as happiness; yea, to esteem it as an essential part thereof; insomuch that I once thought, "Well, if I must go to hell at last, I desire I may be holy here!" In a word, by this He made God in Christ all in all to me; and everything else nothing in comparison of Him.

The blessed Spirit took me, as it were, by the hand, and led me to take a survey of Christ. He led me to take a view of Christ on the cross, in the agonies of His soul, and torments of His body, as bearing my sin, enduring my hell, giving up Himself a sacrifice in my room and stead, to redeem me from endless misery, and raise me to eternal glory. I viewed all my sins meeting on Jesus. In the finished work of redemption, I viewed my salvation wrought out; and a perfection of peace, pardon, life, and glory came flowing down to me in free grace through the blood of Christ! I looked and loved! Yea, I looked and mourned! The fire of Divine love melted down my soul, and made mine eyes a fountain of tears! This was the sweetest, and yet the bitterest, mourning that ever my soul felt. "Oh, hateful sin (cried I), thou art the most loathsome, abominable thing in my sight. It was *me* the dear Lord loved, and yet it was *I* who pierced Him." This was one of the sweetest days I have enjoyed in this world. It was the time of my espousals, and the day of the gladness of my heart.

I was, as it were, brought forth into a new world. I conversed with new objects; I felt new affections, desires, delights, &c. I was de-

livered from Mount Sinai, and brought to Mount Zion, the city of the living God. Religious duties were now very precious to me, such as hearing, reading, praying, meditation, and converse with Christians; and much of God I enjoyed in them. The saints were now my own company; I esteemed them the excellent of the earth, in whom was all my delight. Lord's days were the very joy of my heart; yea, sabbaths indeed to me. And the soul-rest which I enjoyed thereon received an additional sweetness, as I viewed it an earnest of my eternal rest in the bosom of Jesus. In short, my conversation was in heaven; and the world, sin, and Satan under my feet. But, alas! I soon found that I was not got out of the reach of my spiritual enemies.

All this while, babe-like, I rather lived upon promises given, than upon Christ in those promises. I knew not how to believe without sight. So long as God's love flowed into my soul, and my love flowed out to Him again, just so long I could believe; but when the sweet sensation abated, my faith began to sink with it. But my kind Lord always brought me some cordial or other, to support me in my low estate.

But yet I too much lived upon enjoyments. I delighted to have my interest in Christ tried by all the marks and signs of a believer, which were continually laid down in the ministry. When I could find them, my heart was filled with joy; but if there were any I did not clearly discern, I sunk down in sorrow. So foolish was I, that I looked for the effects of faith, when faith was not in exercise. Just as if a person should look for the beauty of the spring in the winter season, or seek to know what o'clock it is by the sun-dial when the sun does not shine on it. And while I went this way to work I never attained to settled assurance. No! the soul that enters into rest by faith, must have somewhat more firm and stable than fleeting frames to lean upon.

At length it pleased the Lord to take me by the arms, and teach me to go in the way of faith when I had not spiritual sense. I had been once, I remember, at a meeting of prayer, but not meeting with God in it, I returned very sad. As I was lamenting my case, that word was brought to my mind—"Rejoice in the Lord alway; and again I say, Rejoice." But my heart straightway replied, "I have not enjoyed God to-night, and how can I rejoice?" Then the word brake in again upon my heart with such a ray of glorious light, that directed my soul to the true and proper object of its joy, even the Lord Himself. I was pointed hereto as with a finger, ☞—In the Lord, not in your frames. In the Lord, not in what you enjoy from Him, but in what you are IN Him. And the Lord sealed my instruction, and filled my heart brimful of joy, in the faith of my eternal interest and unchangeable standing in Him; and of His being an infinite fountain of blessedness for me to rejoice in alway, even when the streams of sensible enjoyments fail.

But yet I was often ready to stagger through unbelief; and at such times and seasons I was for putting forth my hand to lay hold on past experiences, the remembrance of which, at times, had been precious to my soul. But when I sought for my satisfactions from hence, instead of deriving all my life and comfort from Christ by fresh acts of faith, the Lord in great mercy was pleased to draw a veil over His work

upon my soul, and direct me to stay myself upon my God, even when I walked in the dark as to present enjoyments, and had not the light of past experience. And this was to make me die unto a life of sense, in order to raise me up to a higher life of faith upen the Son of God. The Holy Spirit showed me my everlasting standing in Christ's person, grace, and righteousness; and gave me to see my security in His unchangeableness, under all the changes which pass over me. And then I began to rejoice in my dear Lord Jesus as always the same, even when my frames altered. Thus the Lord began to establish me, and settle my faith upon its proper basis.

Thus, as enabled, have I given some account of the Lord's loving-kindness to my soul.....of the work of Divine grace upon my heart, in a saving conversion to Christ; and of my being brought to some establishment in Him. I would addres myself now to the people of God in two degrees of experience: First, to such saints as have a comfortable knowledge of the work of grace in their own souls, I would say, with the Psalmist, "O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my fears," Ps. xxxiv. 3, 4. You have heard something, dear saints, of the Lord's loving-kindness to my soul; "Glorify God in me," Gal. i. 24.

Secondly, to such of God's people as have not, as yet, a full persuasion of a special work of grace in their hearts. You also have heard what the Lord has done for me; and I know you are apt to listen how it has been with others, whom you judge are believers, and to compare your experience with theirs, in order to form a judgment whether the work of God upon your own soul be indeed genuine and saving. But, dear hearts, be not too critical herein; for know this, that the experience of the saints in many particulars may vary, though in the general it agrees. Do not say, then, upon the reading of this narrative, "I have not been in all respects thus, and therefore I fear I am not right." Hast thou been convinced of the misery of thy natural estate, that thou wast in a perishing condition without Christ? Hast thou had a discovery of Christ's beauty, excellence, and suitability to thee in all thy wants, so as to draw out thy soul into earnest desires after an interest in this precious Jesus? And under a deep sense of thy perishing condition, hast thou been encouraged by God's free grace in Christ to cast thyself at His feet, in hope of finding mercy; committing thyself into the arms of His grace and power for all life and salvation, with an holy venture, saying, "'I will go in unto the king, and if I perish, I perish!' I see there is no other way of salvation; here, therefore, I will wait as an undone sinner; it may be free grace will save me, if not, I can but die; and if I perish it shall be at the foot of God's free mercy in Christ?" Hast thou, I say, at any time experienced such resolutions wrought in thy soul? Thou art, then, exceedingly safe, and thy state eternally secure; though thou mayest not have so much comfort in it, or satisfaction about it as some of God's children enjoy. What though thy Father may not have indulged thee with such love feasts, such sensible mirth and rejoicing, as some of thy brethren, poor prodigals, have met with at their return;

ıou art ever with Him, and all that He hath is thine! Thou hast t, and in Him hath all! Be content, then, that infinite wisdom d carve out thy time-portion of comfort. The Lord leads thee in ıt way—a way that is best for thee now; thou shalt see it to be) long. It is but a little while, and the sun shall rise upon thee, ıo more go down; for night and darkness shall be swallowed up rnal day! In the meantime go on trusting thy soul in the hands ırist, taking Him at His word, counting Him faithful that has ised; thus glorifying of Him in the dark, until taken up to be ied with Him in he enjoyment of thy inheritance in light.

NOT NOW.

[e that had been possessed with the devil, prayed Him that he might be with Him."—Mark v. 18.

Not *now*, my child—a little more rough tossing—
A little longer on the billows' foam,—
A few more journeyings in the desert darkness,
And *then* the sunshine of thy Father's home!

Not *now*,—for I have wand'rers in the distance,
And thou must call them in with patient love;
Not *now*,—for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not *now*,—for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones, who need thee in their lonely sorrow;
Wilt thou not tend them yet a little while?

Not *now*,—for wounded hearts are sorely bleeding,
And thou must teach those widow'd hearts to sing;
Not *now*,—for orphans' tears are thickly falling;
They must be gather'd 'neath some sheltering wing.

Not *now*,—for many a hungry one is pining;
Thy willing hand must be outstretch'd and free;
Thy Father hears the mighty cry of anguish,
And gives His answering messages to thee.

Not *now*,—for dungeon walls look stern and gloomy,
And pris'ners' sighs sound strangely on the breeze—
Man's pris'ners, but thy Saviour's noble free-men;
Hast thou no ministry of love for these?

Not *now*,—for hell's eternal gulf is yawning,
And souls are perishing in hopeless sin;
Jerusalem's bright gates are standing open,—
Go to the banish'd ones, and fetch them in!

Go with the name of Jesus to the dying,
And speak that Name in all its living power;
Why should thy fainting heart grow chill and weary?
Canst thou not *watch with me* one little hour?

One little hour!—and *then* the glorious crowning—
The glorious harp-strings and the victor's palm,—
One little hour!—and *then* the Hallelujah!
Eternity's long, deep, thanksgiving psalm! C. P.

UNION AND SAFETY.

"If God be for us, who can be against us?"

God is everywhere; but He is with His church and children in a more peculiar manner. The soul is spread over the whole body, but it is in the brain after another manner, as it understands and reasons. God is everywhere; but He is not everywhere comforting, and directing, and sanctifying; nor everywhere giving a blessed issue. So besides the general respect, which I will not now stand on, God is with us, that are His, in a more peculiar manner, in all His sweet attributes —in His wisdom to direct us, with His power to assist and strengthen us, by His grace and love to comfort us; and He is with us in all our perplexities to stay our souls. He is with us by His sweet and gracious mercy, to feed us with hidden manna; with sweet comforts in the midst of discomforts. When there is no comfort else with us, then God is with us; and then He is with us in all that a godly man takes in hand in His name. He is with him in all crosses, to direct and turn them to his best good; "all things work together for good to them that love God," Rom. viii. 28. He is with them in all His sweet covenant relations—as a gracious Father, as a Husband. He is with them in all those sweet comparisons—as a lion, as an eagle to carry them on His wings above all dangers, as He carried the Israelites in the wilderness. He is with them in all comfortable relations. Therefore God in the scriptures borrows names from everything that is comfortable—He is with them as a Rock to build on, as a Shield to defend them; in the time of heat and persecution He is a Shadow to keep them from the heat. He is with them as a Light. Christ is our Life in death—our Light in darkness—our Righteousness in sinfulness and guilt—our Redemption in all our miseries. There is somewhat of God in every creature, therefore God takes names from His own creatures, because there is some strength or comfort in them. God gives Himself a variety of names, as there are variety of distresses. Are we in misery? God is a Rock, a Shield, a Tower of Defence a Buckler. He is all that can be said for comfort. He is with us in His attributes and relations, and all sweet terms that may support our faith, that whatsoever we see comfortable in the creature, we may rise more comfortably to God, and say—God is my Rock, my Shield, my Light, and my Defence. And then God is with us in every condition and in every place whatsoever. He is not a God of the mountains and not of the valleys, nor a God of the valleys and not of the mountains, as those foolish people thought, 1 Kings xx. 28; but He is in all places, and at all times, with His people. If they be in prison, He is with them. If they be banished into other countries, He goes with them—"I will go with thee, O Jacob, into Egypt, and bring thee back again." If they be in death, He is with us unto death and in death—"In the valley of the shadow of death Thou art with me." In all our affairs whatsoever God is with us. "Fear not," Joshua; "Fear not," Moses. What was their ground of comfort? "I will be with thee." He was with

aul in all conditions, therefore He bids him, "Fear not." At all
mes whatsoever, and in all conditions, God is with us.
What is the ground that the great and holy and pure God, blessed
r ever, should be with such sinful, wretched creatures as we are?
iat He should not only be with us, and about us, and compass us as
shield, but be in us? The ground of all is, His free love in Christ.
)d, that He might be with us, ordained that Christ should be God
ith us, "Emmanuel;" that He should take our nature into unity of
rson with Himself. You see how it is founded. Christ took our
ture, and advanced and enriched it. Now He having taken our
ture and persons to be one with Him, how near are we and Christ
gether! There is one common Spirit in Him and us, one common
ther—"I go to My Father and your Father, to My God and your
)d." There is one common kingdom and inheritance—we are fellow-
irs with Him. Oh how near is Christ to us! Our souls are not so
ar our bodies as Christ is to us, and God in Christ. So you see that
)d is with us. It is founded upon an excellent, wonderful, com-
rtable mystery.
If God be with us, who shall be against us? One would think this
be a strange question; for a Christian no sooner comes to be one
th Christ, and so to be reconciled to God, but he hath against him
. the powers of hell; and then he hath the whole world against him,
tan's kingdom; and then he hath an enemy that is worst of all, that
rs up strife, and rebellion, and contention, even in his own heart,
s own flesh. So that we may say, who is not against a Christian?
God be with us, all else will be against us. There are two grand
les in the world to which all belong. There is God's side, and those
at are His; and there is another side, that is, Satan's and those that
e his—two kingdoms, two seeds, two contrary dispositons, that pursue
e another, till all the one be in hell, Satan and all his seed together
though it may be they cannot do more hurt, or do not out of politic
spects, though they have poisonful hearts—yet these never leave
ntending till they be in hell; and the other never leave till they be
heaven together. Christ makes it His prayer—"My will is, that
here I am there they may be also;" and His will must be performed.
God be with us, who shall be against us? There will be enough
gainst us! It is true; but in what sense will they be against us,
d how far are they against us? They are against us in their wills
they would devour all if they could—they are against us in their
ideavours—they do what they can against the church and people of
)d. They are against us in their prevailing likewise. Their endea-
urs are not idle, but prevail very far over God's people, even to in-
lency—"Where is now their God?" as it is oft in the Psalms, and
the dejection of God's people—"The Lord hath forsaken me, the
)rd hath forgotten me." God's people are brought very low, to the
t's brink; the pit almost shuts her mouth upon them. So you see
ey are against them in many ways. God gives a great length to
eir tether. But "who can be against us?" That is, to have their
lls—to overthrow the cause of Christ, and the courage of God's
ildren? They may prevail in this or that particular; but at the last

all their plots and counsels shall prove abortive, and bring forth a lie. God's children have the devil and all his company, the world and the flesh against them. But there is God the Father, Son, and Holy Ghost for them, the blessed Trinity, that are able to blow away the other three, and all the strength and support they have whatsoever.

You see the state of God's people. It is an impregnable and glorious condition. These, that are strange paradoxes to flesh and blood, yet agree in a Christian. He is never alone. God is with him; the Father, Son, and Holy Ghost are with Him; angels are with him. Christ said to His disciples, when they thought to leave Him alone—"My Father is with Me;" and St. Paul, towards his latter end, that had deserved so well of the Christian world—"All forsook me," saith he; "but the Lord forsook me not, but delivered me out of the mouth of the lion." So a Christian is not alone; he is not left to the mercy of his enemies; but God is with him, and who shall be against him, to prevail over him? Again, though a Christian be a worm, a person trampled upon—for so the church is the most afflicted part of mankind, yet, "Fear not, thou worm Jacob." The world accounts them as worms, and they account themselves so. They are trodden on as worms. They are worms upon earth, yet they have a glorious Head in heaven, and a glorious guard about them. Strange things agree in a Christian. Therefore let us not stumble, though we see not these things presently—the life of a Christian is a mystery.

If God be with us, who can be against us? This one text hath influence unto all the parts of our lives—in doing, in suffering, in all conditions. It is like a pearl, little in quantity, few in words, but strong in sense; large is the fruit that issues from it. Therefore as we may carry pearls or precious things wheresoever we go, because there is a great deal of worth in them, and they be small in quantity, so we may carry this principle with us; let us be sure to lay it up and make use of it. Shall not a Christian when he hath laid up this principle, that God is with him, God incarnate, God in his nature, when he is a member of God, as it were, of that person that is God, shall he not be courageous when he hath Him to look upon him and to back him? Here is ground of courage, whatsoever may befall us, to stand it out, in all conditions whatsoever. Nothing can sever Christ and a Christian. This body will never be beheaded; Christ will never be separated from His body; He will not lose the poorest member He has. Therefore let us take courage, God will be with us; He gives His angels charge to keep us in our way.—*From a Sermon by R. Sibbes, D.D.*

We follow Jesus with fear and distrust through the deep waters of affliction, though those waters are "a wall to us on the right hand and on the left.—*Medley.*

Our Saviour says, that the Holy Spirit shall "bring all things to your remembrance;" you may remember them as rational creatures, but you cannot remember them practically without the Spirit.—*Romaine.*

The Apostle's Exhortation to the People of God.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, SEPTEMBER 2ND, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*Keep yourselves in the love of God.*"—Jude, part of 21st verse.

Many reading this, and similar exhortations in the New Testament, fancy that *salvation* depends upon the observance of them, but this is a miserable mistake. If it was so we might as well be under the *law* as the *gospel!* What difference would there be? The law says—"*Do this and thou shalt live, omit to do it and thou shalt die;*" and *this* "gospel" says the same—"*Keep yourselves in the love of God and you shall live, omit to do this and you shall die!*" Where is the difference, I ask? Surely there is none. And yet this is the so-called "*gospel*" generally preached and generally believed! My dear hearers, this would be no gospel at all to you and me! Many of you, doubtless, feel this, and many more of you are in such confusion of mind with regard to the plan of salvation, that you know not what to think or what to believe. Well, let me tell you, I myself was many a year before I was able to see my way clearly in this business. I knew the plan of salvation well enough—I knew that the whole onus lay upon Christ; but when I began to reflect upon the precepts of the epistles, I was sorely puzzled, and many a time have I said to myself—"*Why, then, after all if I don't do* THIS, *or dont do* THAT, *I shall not be saved!*

Now, I ask you, Is not this what has been often passing in your minds? I am certain of it. Well, let me tell you again and again, as I told you last Sunday afternoon—"*There is nothing whatever for the redeemed to do, as far as their* SALVATION *is concerned.* All is done for them! I grant you, they have much to *learn*, much to *suffer*, much to be *exercised* in; but they have nothing to DO in the business of their salvation! What then the meaning of the exhortations and the precepts of the gospel? To which I reply, They give the redeemed something to do, I grant, but not for their salvation; it is only for their *peace and comfort, and for the glorification of God.*

1. I would enlarge a little upon this point in way of illustration.

2. I would show the bearing of my text upon it, and direct you how to observe it.

I. Let us take a few of the precepts of the epistles and see what they must mean.

1. Our text—"*Keep yourselves in the love of God.*" I will not here anticipate my second head, by describing how we can keep ourselves

in the love of God—*that* I shall enter upon presently; but I ask, how can our observance of this precept possibly affect our *salvation*? If we were to be *saved* by our observance of this precept, or any of the precepts, we should be saved by *works*, and not by grace, and then away goes the whole economy of the gospel, and away goes the work of the atonement, unless we adopt the *Socinian* view of it, viz.—that its efficacy consists in making salvation *possible*, and that is all! Alas! it is to be feared that this is the Arminian view of the atonement as well. Indeed, I am certain that this is the belief of 999 out of every 1000 professors of Christianity! "Christ's atonement just barely makes the salvation of any man possible!"—*i. e.*, as I was describing it to you the other Sunday—That it removes the difficulty at the base of the mountain, by which we are to ascend to heaven, but it leaves every man to do his best to climb the mountain, or fail in the attempt! Shocking, hopeless creed! If Christ has not done ALL *for His people's salvation*, they all must be lost; for without Him we can do nothing! and when we have done all we are unprofitable!

Our text, then, cannot possibly mean *except we keep ourselves in the love of God we cannot be saved*, for SAVED we cannot be by anything we can do. But it may mean "*except ye keep yourselves in the love of God, ye shall lose much comfort and much peace.*" This I believe to be the meaning.

2. Take another text—1 Pet. ii. 11—"*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*" Does this mean that if men abstain not from fleshly lusts they shall be damned, and if they do they shall be saved? Surely not! For then, again, should we be involved in a covenant of works, and ignore salvation by grace! Then the whole onus of salvation would be upon *man*, and Christ be only a make-weight! But is this the gospel of the grace of God? O surely not! What is Peter's meaning? He is not speaking of *salvation* at all. He is simply alluding to the injurious effects which the indulgence in fleshly lusts produced in the souls of the redeemed, and exhorting against them. I pray you, observe the parties to whom Peter addresses himself. "The elect of God," 1 Pet. i. 2—"*Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.*" "The begotten of God," 1 Pet. i. 3—"*Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*" Verse 23—"*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*" "The kept of God," 1 Pet. i. 5—"*Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.*" "Believers," 1 Pet. ii. 7—"*Unto you therefore which believe He is precious.*" "A chosen generation, a royal priesthood, a holy people," 1Pet. ii. 9—"*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light.*" In short, people who were called, and justified, and sanctified, and purified by the truth, 1 Pet. i. 22—"*Seeing ye have purified your souls in*

obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently"—a SAVED *people.* It is to these Peter says—"*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul,*" 1 Pet. ii. 11. And why did he exhort them thus? For two reasons—1st, Because indulgence in fleshly lusts is antagonistic to the soul's prosperity; and 2nd, Because he wished gainsayers to be silenced—"*Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation,*" 1 Pet. ii. 11, 12. But not a word about *salvation* from beginning to end in connection with the exhortation.

3. Take another text, 1 Pet. v. 6—8: "*Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.*" Does the apostle mean here that unless the elect and regenerate humble themselves under the mighty hand of God, they shall be lost, or devoured by Satan? Surely not? For how could this be? Being regenerate, they must ever be regenerate, for they are born of *incorruptible* seed, and being kept by the power of God, they must be for ever so kept. What then can interfere with their *salvation?* Nothing! nothing! No; not the roaring lion himself! What then does the apostle mean? Simply this—An exhortation to the living children of God to be submissive to Christian or church order, for it is God's will; and to cast all their care upon God alone, for He only could defend them from the assaults of Satan. Their *salvation* is in no wise concerned here. *That* was secure. And just observe how I am borne out by the apostle in my assertion that the redeemed have nothing to do with this *salvation,* but much to learn, and much to suffer. Look at 1 Pet. v. 10—"*But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.*" I trust I make all this plain to you. Some time (D.V.) I purpose going *thoroughly* into this matter, for I am certain many of God's dear people need teaching upon it.

II. And now I would enter more minutely upon my text. "*Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,*" Jude, 24. In attempting to unfold this exhortation, I would propose this question—Does the apostle mean that by our doing something we can effect or influence the love of God towards us? or does he mean that by our doing something we can *enjoy* God's love towards us? Now, think! These are two very different things. The *first* is the popular view, but certainly it is an erroneous view. The *second* is the true view to take of the exhortation. Brethren, we can do *nothing* to influence God's love towards us. The love of God is fixed and unalterable. It was fixed upon us before we were born, and before we were re-born, and it will remain unchangeable throughout eternity! But the living

children of God can do something whereby they may *enjoy* God's love towards them. It is *this* the apostle is directing us to. I might simplify this by an illustration. We can do nothing to influence the light or heat of the sun. There it is in the heavens shining with brightness and glory all the day long, no matter what we do. But we can do something whereby we may *enjoy* its light and heat, or *vice versâ*. We may close our windows against its rays, or we may open them, or go out into the open air and bask in its warmth. Of course the illustration is not perfect, but it is sufficiently so for my purpose. Now we, the living children of God, can do something to *enjoy* God's love. What is it? The context tells us—"*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*" But how are we to build up ourselves on our most holy faith? I answer, by thinking continually of the love of God towards us, and by praying in dependence upon the Holy Ghost helping our infirmities. *There* you have apostolic directions how to keep yourselves in the love of God! To be plainer. Here am I, the most unworthy of all God's children—I think upon God's plan of salvation (*that* is my most holy faith)—I think upon God's love, God's mercy, God's compassion, God's faithfulness towards *me*, and I look forward towards the realization of the mercy of my Lord Jesus Christ unto eternal life, and I keep praying in dependance upon the Holy Ghost—*and then I bask in the love of God!* Then *I enjoy* God; then *I keep myself in the love of God!*

On the other hand, when I am careless or indifferent—when I neglect the means of grace—when I turn my back upon God's ordinances—when I am overwhelmed with care and anxiety about the things of this world—when I sin wilfully—then I do not *enjoy* the love of God; and although I know God's love towards me has not changed, yet I am cold and dark and miserable in my soul.

Brethren in the Lord, is it not so with you? Ah, believe me, the way to keep ourselves in the love of God—*i. e.*, in the *enjoyment* of it—is *to live close to God.* This we *can* do, if we are living children; and sure I am, that it is to our own doors it is to be traced if we do not *enjoy* God's love. I conceive it to be insincerity and hypocrisy on the part of a child of God, to complain of the want of enjoyment in God's love, when *the cause* is to be traced out in the child's own waywardness. I know that I, for one, must candidly confess that my occasional coldness, leanness, deadness, and darkness may all be traced to my own corrupt nature, my own wilful sin. Well is it for *me* that it is written "*For I am the Lord, I change not; therefore ye sons of Jacob are not consumed,*" Mal. iii. vi. Well is it for us, dear brethren in the Lord, that God's love for us does not change as our love for Him! But if we would enjoy the blessedness and preciousness of His love for us, let us *keep ourselves in the love of God* by building up ourselves in our most holy faith, by praying in dependence upon the Holy Ghost, and by looking forward for the mercy of our Lord Jesus Christ unto eternal life!

JOHN BUNYAN'S CONVERSION.

John Bunyan, in his book called "Grace Abounding," gives the history of his early life and conversion. As a youth, he says, he had but few equals for cursing, swearing, lying, and blaspheming the holy name of God, and was "the very ringleader of all the youth that kept me company in all manner of vice and ungodliness. But God did not utterly leave me, but followed me still, not with convictions, but judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford River, but mercy yet preserved me alive. Besides, another time, being in the field with one of my companions, it chanced that an adder passed over the highway; so I, having a stick in my hand, struck her over the back, and, having stunned her, I forced open her mouth with my stick, and plucked her tongue out with my fingers. By which act, had not God been merciful unto me, I might, by my desperateness, have brought myself to my end.

"This also I have taken notice of, with thanksgiving. When I was a soldier, I, with others, was drawn out to go to such a place (at the siege of Leicester, in 1645) to besiege it; but when I was just ready to go, one of the company desired to go in my room; to which, when I had consented, he took my place, and, coming to the siege, as he stood sentinel, he was shot in the head with a musket bullet, and died.

Presently after this, I changed my condition into a married state, and my mercy was to light upon a wife whose father was counted godly. This woman and I, though we came together as poor as poor might be, not having so much household stuff as a dish or spoon betwixt us both, yet this she had for her part, 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left when he died. In these two books I would sometimes read with her, wherein I also found some things that were somewhat pleasing to me; but all this while I met with no conviction."

And so he went on, often times feeling the burden of his sins, and determining to give them up, but then returning to his "old custom of sports and gaming with great delight."

At length the time of his conversion came. "Upon a day, the good providence of God called me to Bedford, to work at my calling; and in one of the streets of that town I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said. Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with His love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil. And methought they spake as if joy did make them speak; they spake with such pleasantness of scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world, as if they were 'people that

dwelt alone, and were not to be reckoned among their neighbours,' Num. xxiii. 9.

"Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.

"And now, methought, I began to look into the Bible with new eyes, and read as I never did before. Especially the epistles of the Apostle Paul were sweet and pleasant to me; and indeed then I was never out of the Bible, either by reading or meditation, still crying out to God that I might know the truth and way to heaven and glory."

With the study of God's word peace and comfort came to his soul, though at times—like Christian on his way from the City of Destruction—he had to battle with doubts and fears. On one occasion, when ill in body and distressed in mind, he tells us: "After I had been in this condition some three or four days, as I was sitting by the fire I suddenly felt this word to sound in my heart, 'I must go to Jesus.' At this my former darkness and atheism fled away, and the blessed things of heaven were set in my view. While I was on a sudden thus overtaken with surprise, 'Wife,' said I, 'is there ever such a scripture, "I must go to Jesus?"' She said she could not tell; therefore I stood musing still, to see if I could remember such a place. I had not sat above two or three minutes, but that came bolting in upon me—'And to an innumerable company of angels;' and withal the twelfth chapter of Hebrews, about the Mount Sion, was plainly set before mine eyes.

"Then with joy I told my wife, 'O now I know, I know!' But that night was a good night to me; I have had but few better; I longed for the company of some of God's people, that I might have imparted unto them what God had showed me. Christ was a precious Christ to my soul that night; I could scarce lie in my bed for joy, and peace, and triumph through Christ. This great glory did not continue upon me until the morning, yet the twelfth chapter of the Epistle to the Hebrews was a blessed scripture to me for many days together after this."*

I AM OBLIGED TO BE A TRINITARIAN.

"*I am obliged to be a Trinitarian*—so said an old pastor in addressing his hearers; and this is a solemn truth that will bear investigation. Upon this hangs the doctrines of the gospel and the salvation of souls.

Obliged to be a Trinitarian! Wherefore? Why, on this wise—The love of God the Father, the work of God the Son, the teaching of

* From "John Bunyan: an Autobiography," with seventeen large illustrations by E. N. Downard, just published by the Religious Tract Society.

God the Spirit, are all necessary to the salvation of a sinner; and out of this sacred manifestation of the Three-One Jehovah springs the glorious doctrines of grace. We trace here the love of the Father ere time began, when, in the eternity before all worlds, God chose the church in Jesus, laid the plan of salvation, and predestinated the mystical members of Christ's body to eternal glory. "I in them, and Thou in Me, that they may be made perfect in one." Hence by virtue of this eternal union, the love of the Father gave His Son to be the Saviour of the church so loved; and in the fulness of time the Son of God, the sent of the Father, equal with God, Jehovah's fellow, came forth as the servant of the Lord to do His will; and His will was, that He should "lay down His life for the sheep," that He should accomplish salvation for His elect; and, as the Surety and Substitute, fulfil all that was due to Justice and to God. Thence to make all this known to the individuals interested in this salvation, the Spirit of God, at the appointed time, comes to each sinner whose name is in the Lamb's book of life, to make this salvation known. Either a chink or a gash is made in the heart, whereby light is let into the soul, and this is the light of life; as Peter tells us, "Divine power" bestows a "divine nature," 2 Pet. i. 3, 4; and then there follows a divine anxiety to "make the calling and election sure," ver. 10.

"Am I His or am I not?"

That is the all-important question when the life of God is communicated. Certainty in earthly matters is of the first importance to the worldly mind; and to the spiritually convinced sinner what is of equal importance to the great blessing of being assured that the soul shall not "come into condemnation," but "is passed from death unto life." Thus the work of the Spirit is to seal home the love of the Father and the blood and righteousness of the Son; to confirm the "exceeding great and precious promises" in the word; to remove the guilt of sin, and "give beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness." Thus the sinner who has felt the love of God, and realized the blessed blood-shedding of Jesus, and the power of the Spirit in revealing the truth of God in a broken, humbled heart, is a true Trinitarian from *felt necessity*. L.

A LETTER OF THE REV. J. BOURNE.

My dear Friend,—I must write to inform you that I feel the importance of a true work of grace upon the heart to be such, that it becomes us to be faithful to the uttermost that there may be no mistake at the last. I have been, and am still so interested on your behalf, that I would gladly have you comforted and instructed in such things as accompany salvation.

I believe those secret cogitations and fears which you have, lead you to cast a wistful eye to the Lord, with some such words as these, "O that I knew where I might find Him!" "How shall I stand death and judgment without Him?" These are the trembling thoughts I

had when first I began to think about religion; they were amongst the first breathings of the Spirit that led me to cry mightily to our Lord Jesus Christ. I had no rest in secret. I knew of none like me, nor ever heard of any who had been like me. My secret sins lay so heavily upon me that I thought none who were taught of God were such sinners as I. But now I find that none else but those to whom God discovers these evils know anything aright of salvation.

It is under this dreadful discovery we are made to fear and tremble; and then comes in the word of God, which is like apples of gold in pictures of silver—"To this man will I look (and to none else), even to him that is poor and of a contrite spirit, and trembleth at My word," Isa. lxvi. 2. This is a look of mercy and salvation; and in this sweet revelation of hope you will find many things to soften your fears and raise your drooping spirits. For the Lord gives His people eternal life, the sight of which overtops all created things, and makes them finally glad of the exchange to glory. I often say it, and I desire you exceedingly to exercise your mind in this one thing, and beg of the Lord to help you—"Look not at the things which are seen (for their sight works despair), but at the things which are not seen" (that is, not seen with the natural eye). For those eternal things are discovered to be all beauty to the spiritual understanding, and will be suitable to your condition, be it what it may, 2 Cor. iv. 18. It will be seen in your thus looking, that the Lord "makes crooked things straight, and rough places smooth," and reconciles everything in the Spirit which is irreconcilable to the flesh; and patience at length will have her perfect work.

May the Lord comfort you abundantly in your present affliction, and cause you to be much in earnest to have a clear interest in Christ, for this alone will be profitable for this life, as well as for eternal life. So prays your affectionate friend, J. BOURNE.

WORD OF GOD—ITS STATEMENTS CORRESPOND WITH THE WONDERS WHICH WE SEE IN NATURE.—Were we told that the worm that crawls, wriggling across our path, would one day rise a winged form to soar aloft and glitter in the sunny air like a living gem; were we told that a dry, husky, sapless, dead-like thing, if buried, would spring from its grave, changed in colour and form, to become a flower of fairest hues, or a tree with tough timbers to form the ribs, or tall stem the mast of a mighty ship; were we told that water may be made as hard as stone, or that, before the smoke of its last gun has melted into air, the news of a battle may be borne hundreds of miles away, along an iron wire, through the bowels of mountains, or over the bed of the sea; which of us, if previously ignorant of them, would not be filled with wonder, if not with incredulity? We meet much to startle us, much that is unlikely, unexpected in *the works of God*. No wonder, therefore, that in *the word of God* we should meet with passages to startle us, and prompt the exclamation of Nicodemus, when he exclaimed, "How can these things be?"

MY SUBSTITUTE.

a I was a boy at school, said Sir James Simpson, I saw a sight
can forget—a man tied to a cart, and dragged, before the
; eyes, through the streets of my native town, his back torn and
y from the lash. It was a shameful punishment. For *many*
? No, for one offence. Did any of the townsmen offer to
he lashes with him? No; he who committed the offence bore
alty all alone. It was the penalty of a changing human law;
as the last instance of its infliction.
a I was a student at the University I saw another sight I never
get—a man brought out to die. His arms were pinioned, his
s already pale as death—thousands of eager eyes were on him
me up from the jail. Did any man ask to die in his room?
y friend come and loose the rope and say, "Put it around my
will die instead?" No; he underwent the sentence of the law.
y offences? No; for one offence. He had stolen a money
rom a stage-coach. He broke the law at one point, and died
It was the penalty of a changing human law in this case also;
he last instance of capital punishment being inflicted for that

another sight—it matters not when—myself a sinner standing
brink of ruin, deserving naught but hell. For one sin? No;
y, many sins committed against the unchanging laws of God.
ain I looked, and saw Jesus, my substitute, scourged in my
nd dying on the cross for me. I looked and cried, and was
a. And it seemed to me to be my duty to come here to tell you
Saviour.

"Bound upon the accursed tree,
Faint and bleeding, who is He?
By the eyes so pale and dim,
Streaming blood and writhing limb,
By the flesh with scourges torn,
By the crown of twisted thorn,
By the side so deeply pierced,
By the baffled, burning thirst,
By the drooping, death-dewed brow,
Son of Man! 'tis Thou, 'tis Thou!

"Bound upon the accursed tree,
Dread and awful, who is He?
By the sun at noonday pale,
Shivering rocks and rending veil,
By earth that trembles at His doom,
By yonder saints who burst their tomb,
By Eden promised ere He died
To the felon at His side:
Lord! our suppliant knees we bow,
Son of God! 'tis Thou, 'tis Thou!"

how simple it all becomes when God opens the eye! A friend
ely came from Paris told me of an English groom there, a very
old man, who, during a severe illness, had been made to feel

that he was a sinner. He dared not die as he was. The clergyman for whom he sent got tired of visiting him, having told him all he himself then knew of the way of salvation. But one Sunday afternoon the groom's daughter waited in the vestry after church, saying, "You *must* come once more, sir; I cannot see my father again without you." "I can tell him nothing new," said the preacher, "but I may take the sermon I have been preaching, and read it to him."

He found the dying man, as before, in anguish, thinking of his sins and whither they must carry him. "My friend, I have come to read you the sermon I have just preached. First, I shall tell you the text: *He was wounded for our transgressions.* Now I shall read." "Hold!" said the dying man, "*I have it!* read no more; *He was wounded for* MY *transgressions!*" Soon after he died, rejoicing in Christ's righteousness.

When I heard the story, I remembered Archimedes running through the streets of Syracuse straight from the bath, where he had found out, in bathing, the secret of testing whether the king's crown had or had not been alloyed by the goldsmith in making it, and as he ran, he cried, "I have found it! I have found it!" Poor philosopher! you had only found out a new principle in science. Happy groom! you had found in Jesus Christ a crown of glory that fadeth not away.—*The Cottager.*

TRUTH VINDICATED.

How many have wondered at the "ill spirit," as it has been called, which influenced Toplady in some of his controversial writings; but the words of one of our own poets, which he quotes upon this point, give expression to his spiritual feelings—

"*On such a subject it were impious to be calm.*"

His soul was grieved at the introduction of error, which he knew would lead to the misery of God's Jacobs, and prove the fruitful source of wide-spread evil when he was in the dust. Toplady wrote not for his own age, but for all ages to the world's end. His enmity was not to persons, but to errors; and his love to the principles he contended for, whet his sword that slew the Lord's enemies. On this subject he thus writes:—"I can never sufficiently bless God for giving me to see the day when I can *truly* affirm, that I care not whom I displease, when the inestimable truths of His gospel are at stake. His providence has rendered me independent of any but Himself; and His grace enables me to act accordingly. I must add likewise, as a still further motive to gratitude, that the bolder I am in His cause the more He gives me the affections of those to whom I minister, and with whom I am connected."

The following is an extract from one of Toplady's letters written to a friend, in which he gives a lively account of an interview he had with Mr. Oliver, one of his fiercest opponents, and a bitter enemy to the truth of God, a shoemaker by trade. "The meeting was purely

asual, when a lady present pointed out Mr. Oliver. Going up to him, Ir. Toplady said, smiling, 'What! my former antagonist?' Oliver miled and bowed. 'Mr. Oliver,' added I, 'give me your hand udgel-players shake hands though they mean to break each others' eads.' He made no answer, but bowed and shook hands. As I was ot willing to have quite a silent meeting on his part, I said, 'Your mplexion, Mr. Oliver, indicates a too close attention to study. Do ot study too hard lest the sword be too sharp for the scabbard.' 'O r,' he replied, 'I do not study too closely. I do not hurry myself. take my time.' 'As you are thrown in my way,' said I, 'I should glad of a quarter of an hour's conversation with you,' to which he nsented, and we went to his apartments. After reconnoitering his ble, I observed to him, 'So here is the whole polemical apparatus ady to fire off; when do you intend to publish against us?'

"*Oliver.*—'Mr. Richard Hill is a very bitter, abusive writer.'

"*Toplady.*—'If you knew him, you would pronounce him as amiable man as lives.'

"*Mr. O.*—'We once thought *you* the bitterest of Mr. Wesley's opsers; but, upon my word, Mr. Hill exceeds everything.'

"*Mr. T.*—'How partial are most men to themselves and their party. ad Mr. Hill written for, instead of against Mr. Wesley, he would ve been cried up by the gentlemen on your side as one of the meekest d most candid authors that ever put pen to paper.'

"*Mr. O.*—'Before I could be a Predestinarian, I would suffer myself to be tied hand and foot and carried to yonder mad-house.'

"*Mr. T.*—'What may your ideas of a free agency be?'

"*Mr. O.*—'Free agents are those that can act, or not act, just as ey please.'

"*Mr. T.*—'You do not suppose that men are free, with a freedom of dependency.'

"*Mr. O.*—'I acknowledge that men are dependent on God as creares. He made them, and He can put an end to their lives whenever e thinks fit.'

"*Mr. T.*—'But are men's volition or will independently free?'

"*Mr O.*—'Most undoubtedly.'

"*Mr. T.*—'Are men then as to their will independent of their aker?'

"*Mr. O.*—'They must be so, or the will would cease to be free.'

"*Mr. T.*—'Now do not let me misunderstand you. Do you believe at men are absolutely independent of God so far as relates to the anagement and actings of their will?'

"*Mr. O.*—'I firmly believe it.'

"*Mr. T.*—'You are honest and consistent, but I cannot call you thodox. You suppose man to possess a degree of independence and lf-command which not an angel in heaven can lay claim to; absolute dependent self-determination is an attribute truly and properly dine. If I thought you possessed it, I would fall down and worship u as a god.'

"*Mr. O.*—'You have, and I have, and every man has, the same wer, unless he sins away his day of grace. If I should say to this

cane,' taking up my walking stick, 'O come, repent, believe, and obey the gospel, would not you think me out of my senses?'

"*Mr. T.*—"That indeed I should.'

"*Mr. O.*—If man has not free will, to what end are exhortations?'

"*Mr. T.*—'Among other useful ends, they are made instrumental under the Spirit of God to convince men that they have by nature *neither will nor power to do what is good.*'

"*Mr. O.*—'I have many strong objections against that doctrine."

"*Mr. T.*—'Put them into the book you are going to publish, and I will reply to them. Meanwhile let me put a question to you, which a valuable friend once put to me. When I was a lad of 15 or 16 years old, I was haranguing in company on the doctrine of free will, as you now are. A good old gentleman rose from his chair, and coming to me, held me by one of my coat-buttons while he said—"My dear sir, you have been talking largely in favour of man's free agency. Allow me to leave argument and come to experience. How was it with you when God first laid hold of you by His effectual grace? Had you any hand in procuring it? Nay, would you not have resisted it, and baffled God's Spirit, if He had left you to your will?" I was more embarrassed with this question than I was willing to show, yet then I had too much pride to admit I was nonplussed by this calm interrogation; however, before I was 18, God was graciously pleased to enlighten me into that precious chain of truths, which, through His good hand upon me, I still abide by. Permit me now, Mr. Oliver, to put the same question to you. I trust you have experienced something of the work of God upon your heart. What say you, Did you choose God, or did God choose you? Did He lay hold of you, or did you lay hold of Him?'

"*Mr. O.*—'I must own that before my conversion I was one of the most abandoned swearers and drunkards in England. I received my serious impressions from Mr. Whitefield; on the day of the evening I heard him preach, I suppose I had not sworn so few as forty oaths.'

"*Mr. T.*—'Then it is clear *your* conversion at least was not conditional upon your goodness.'

"*Mr. O.*—'I will not say that I procured grace of myself, neither will I say how far I might have resisted it.'

"*Mr. T.*—'I plainly perceive you are not disposed to give a direct answer to my first question. But if you will not answer me, let me request you to take an early opportunity of answering it on your knees before God in prayer, and beg Him to show you whether you were converted by *free will* or *free grace.*'

"To this he gave little or no reply. I am not without hope that God will lead him into the way of truth. He is, I believe, sincere, and the promise runs, 'The upright He will teach His way.'—not that I suppose man's uprightness or sincerity is conditional of God's guidance—but where God has given sincerity, I look upon it as a token for good, and am in hopes of His granting more. 'God maketh the heart soft,' or honest. I told Mr. Oliver in the course of our chat, I have known as stubborn as he brought to lick the dust at God's footstool.

"Every blessing be with you and yours.

"AUGUSTUS TOPLADY."

OUTLINES OF A SERMON,
BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"*Seventy weeks are determined upon Thy people and upon Thy holy city, finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.*" Danl. ix. 24.

What a precious portion we have here! God be pleased to drop it to our souls, and make us feel the power thereof. Here we have the arrow of the gospel—a display of a glorious Christ. Here, in this revelation to Daniel, we have one of the most wonderful discoveries ever made to man. And mark the *time* when it was made—a time of humiliation, fasting, and prayer Trial promotes prayer, and is given to that end, just to prove the Lord a prayer-hearing and prayer-answering God—"a very present help in time of trouble;" and because you have found God this, perhaps some of you can bless Him now for times of trouble, perplexity and danger. God makes use of such opportunities to bless His people. Perhaps this suits some of you; it is a time of trial with you, of humiliation, you are in Daniel's case. Well, times of trial are times for help, times of trial are times for prayer. As said one of old, "I am brought *low*"—now mind this, I was just brought where you are—"I was brought low, and He helped me." So if you are brought low, look out for help; if you are cast down, look out for the lifting up; look out for mercy, look out for comfort, for "there is nothing too hard for the Lord." What can He not do, friends? Why, if it were not for your hard things, what would you know of a wilderness God? If it were not for a tempting devil, what would you know of a delivering God? If it were not for the cruisings of Satan, what would you want with a Healer? O my friends, we must be laid spiritually upon a sick bed, before we can value the Good Physician. Now look at Daniel in deep trouble, fasting, praying, humbling himself before God, and in the very midst of it he favoured with the most gracious discovery of a precious Christ ever revealed to man; for look at the 23rd verse—"at the beginning of thy supplications the commandment came forth." Now I say, if you belong to Christ, you must be made to know something experimentally of Daniel's trials and Daniel's mercies. The desire of your souls must be towards His name, and so God will satisfy the desires He has raised—not your carnal desires—not your carping wishes after this world; no, but your desires after Himself—your desires after spiritual things—these He will satisfy, as we read, "He satisfieth the desire of every living soul." And now to our text more minutely. "Seventy weeks are determined upon Thy people, and upon Thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Now look at all these clauses, how weighty they are. Let us address ourselves to this great subject, too mighty for man, unless God the Holy

Ghost open and unfold the truths contained therein; but He may be pleased to give us a few thoughts out of it, and add His blessing. I shall take the words as they stand, and first I draw your attention to the people and the holy city spoken of—"Seventy weeks are determined upon Thy people—Thy holy city." We must first notice the *people*, in order to clear the way for all that is to follow, to make a good foundation, to get upon right ground. It is all for "Thy people"—a peculiar people. Some say it was for the Jews; yes, but the Jews were a typical people, and represented the spiritual people of God; therefore let us see who are the subjects and objects for which all these wonderful things, as set forth in our text, are done; for God has a people that were His, are His, and shall be His for ever—the objects of sovereign, electing love and redeeming grace, who are saved by divine power, despite sin and Satan; for His work is to make them "willing in the day of His power." They are never willing till He makes them. A chosen people, typified by the Jews of old, and their city Jerusalem; thence the church of God is called the Jerusalem that comes down out of heaven, as you read in Heb. xii.—"Ye *are* come to the heavenly Jerusalem"—not ye *shall* come, no, but present work, time-state work—ye are come; and come they shall, for God will make them, because all is founded and grounded on Christ the Head, Christ the Basis, and Christ the Sum and Substance of the church's mercy. The Christ of God was not Jesus alone—no, but Jesus in union with His church—the Christ of God is Jesus and His people. He the Head, they the members—Jesus and His bride—one with Him from everlasting, and everlastingly one—and these are *the people*. Seventy weeks are "determined;" that was the period fixed by God, at the expiration of which Christ was to come—making 490 years, determined, arranged by God. But let us bring this down to a personal matter. Were not all things determined for *you* as much as for Christ? Suppose God had determined you should have been born 2000 years ago, in gentile darkness, never to hear the name of God; well, why was it not so? You know luck, chance, and fortune are the trinity of fools; but all the circumstances of your life, and the time of your birth, were all *determined*. All the links of that wonderful chain that connected you with the eternity before time and the eternity beyond time, were all planned and determined by God. Now glance through the events of your life; if one circumstance had been altered see how it would have altered the whole chain; alter one link, and see how it would break up the chain, link after link, by which you are led here to-day, and are now found amongst the living. It was all determined, what time you should be born, and under what circumstances; when you should be called by grace, and the number of years you were to lie in darkness, as a dead sinner; the length of time you were to lie in bondage, and when to be brought out into peace and liberty. All this was a matter of divine decree—God's eternal plan. We are found fault with for speaking so much about God's election and God's decrees; but why do we? Because it is God's revelation—because we find it in the scriptures—because it is so clearly seen in the

circumstances of life—and because good principles will produce good practice. But, say some, are there not bad practices often seen in those who hold these principles? If so, shame be unto them; but if good principles will not produce right practice, I am sure wrong principles will not mend them. Do not talk of the abuses of principle as an argument against them. Christ has been abused—He is called "a stumbling block." Is He a bad thing then? Men of sin will turn every good into evil. Does that do away with the good? But let the world cry out as they may against our principles, we still maintain they teach the living family of God to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world." Right theory will lead to right practice. Arminianism builds up people in good works upon wrong principle; but it is only a framework for time, to be condemned in eternity. Do we then make light of good works? God forbid; but if men act ill, whether with right or wrong principles, they shall still, by God's help, have the right theory in this place. Men's abuse of doctrine will not make us conceal or undervalue God's truth. But we have noticed that God determined when you should be born, and new born; decreed how long you were to remain in bondage, detained as the law's prisoner; "shut up," as we read in the word, "concluded in unbelief." Before the gospel breaks into the soul there is bondage, but the child of God is "shut up unto the faith that is to be revealed"—kept and preserved to that gospel day; for the objects of eternal love are all in bondage till the light of the gospel shines into them; therefore your liberty is a matter of determination, and in due time you shall realize the blessings of that freedom which is in store for you. As your days of darkness were determined, and your days of bondage also, so is the time determined when peace and liberty and comfort shall flow in. O look back and see what God has done for you. No small part of the preaching of the gospel consists in this—to show people where they are—to let them see their true position; therefore I ask, What has God done for you? It is a mercy you are not consumed; you know what a sinner you are, aye against light and knowledge, then why have you not been sent to hell? But if you belonged to Christ this could not be. No; a cry must be put in thy heart for mercy. Thence repentance, faith, love, liberty, peace, must in due time be given, because these things are the portion of all the children, and because it is a matter of determination. And these gifts turn for a testimony, for God would never have given you any of them if He meant to destroy you. How foolish of us then to expect anything but what is determined; or, as we travel on, to expect otherwise than to see the way, cast up for us, and to walk in the steps appointed—to be *led*, and not *choose* the way—feeling assured the Lord will do wisely by us in all things. And thus to have all our plans put under this parenthesis, "If the Lord will."

(To be continued, D. V.)

Faith in Christ's righteousness is a cordial indeed in a dying hour.

FAITH'S TRIUMPH.

It was a saying of Chrysostom, that each child of God must be brought, soon or late, to say from the heart of all circumstances, "Praised be God for all things," and thus in everything to give thanks. An incident illustrative of such a spirit occurred some time ago.

In the small town of Hattingen there lived a solitary woman in very miserable circumstances. She was in the depth of poverty, and suffered so much from rheumatic gout that she could neither walk, nor stand, nor sit. Her arms and legs were twisted and stiffened to such a degree that she could not raise herself in bed, nor even carry her hand to her mouth. She had no one to take care of her. There she lay year in, year out, in a most comfortless room, on a straw bed, an old sheet under, a ragged quilt to cover her. The furniture consisted of a table, a chair, a stove, and two cooking utensils. Her sufferings were great by day and by night, yet her heart and mouth were full of praise and thanks to the Lord for what He had done in her, and for her, and for all the goodness which He still daily and hourly manifested to her; so that she often said she had no time left for complaining, because she found she needed all the time she had for thanking her faithful God for His goodness to her, and Her Saviour for His blessed work of salvation—His rich grace and love to her. None who visited her ever heard her complain; she seemed always contented and full of thankfulness both to God and man.

A probationer had heard of this woman. He was preparing for the office of preacher of the gospel, and as yet knew but little of the troubles of life by his own experience. He was strong and healthy in mind and body, and had grown up in the bosom of a Christian family which was well provided with all the good things of this life. This cheerful cross-bearer seemed to him so striking and wonderful a phenomenon that he determined to visit her, so as to be convinced by personal observation whether all that was said of her was really true. About nine o'clock one morning he walked into the wretched chamber. There lay the invalid upon her bed of straw, back, arms, and legs twisted, not able to turn herself in her bed; but from her face the peace of God beamed forth upon her visitor. "My good woman," said the probationer, "I have heard of you, and would fain see for myself if it is true. It is indeed a terrible trial with which you are visited. How is it possible that you do not murmur or complain under your load?" "My dear gentleman, if I do not complain," was her answer, "the cause is simply this, I can find no cause for lamentation and complaining. I need all my time for praise and thanks for what my good Lord and Saviour has done for me—He has saved me from the just wrath of God everlastingly—and also for the undeserved benefits which He still daily and hourly shows me." Astonished and deeply moved, the probationer inquired, "Indeed! and what benefits have you received to-day?" Then the eyes of the godly sufferer shone with thankful joy, and with ready tongue she related with childlike sim-

licity as follows—"This morning I awoke at five o'clock; I had slept whole hour. Such a refreshment had not fallen to my lot for many eeks, and after such a good sleep I felt quite strong. Had I not ause then to thank the Lord heartily? And so I did till six. Then he neighbour who lives at my right hand came in, and with a kindly ood morning said, 'I will make your bed for you; it needs it, for you ave got down to the very boards.' So she lifted me up so gently and id me on the floor, while she shook up the straw bed where my ooked back had dug quite a hole. She made it all level, then spread ie sheet smoothly over it, and lifted me back so carefully. There I y like a very princess for comfort; and should I not sing praise to y God for this? Should I not be thankful to Him? While my soul as thus occupied time passed quickly, and seven o'clock struck, and gain the door opened. This time it was my left hand neighbour. Heigh O, my poor neighbour,' she said, 'it is cold here in your room. must light your stove as quickly as I can, so that the ice flowers on our window may melt a little, and the room may get warm. Have ou had anything warm this morning to take?' No, but it is early et, and there is still a quarter of an ounce of coffee in the cupboard, nd a crust of bread too, I replied; they would make a good breakfast I could only prepare it and bring it to my mouth; so the dear kind eighbour took the kettle, ran into her house and filled it with hot ater, brought back some twigs and chips of wood, lighted the fire, ade the coffee, cut the crust of bread in pieces, poured the coffee over em in the cup, let the pieces soften, and then put them in bit by bit to my mouth, and gave it to me till I was satisfied; then she put way the things, swept and dusted the room, and went away to her ay's work. I parted from her with a hearty 'God reward you.' Now ow much cause have I not had already this day to thank my God, nd yet these are only outward gifts towards the maintenance and re- eshment of my weak and decaying body, and all done for me by ving hands and hearts. My heart has been feasted by the goodness nd grace of my Lord, and the love of my kind neighbours which He kindly sent to me; but, above all, what has my Saviour not done r the salvation of my soul! How lovingly He has drawn my soul to imself that it may not perish; and how He daily humbles, refreshes, nd comforts my soul out of His holy gospel! It is now nine o'clock, r. ——, and I am sure you will not leave my sick bed without iving me some comforting saying from God's holy word; so there you e I have the daily bread for my soul sent me. What mercies I ave! My time even here is too short to thank my faithful, loving ord for all the benefits to soul and body I am continually receiving. What will it be in eternity?" The probationer left her, instructed, eeply humbled, and moved to the very depths of his soul.

This visit was blest by God to him, and he became a truly godly an. He attained a high position in our Rhenish church. He had uch to suffer, but all his life long, even to the day of his happy eath, he thanked God for seeing that woman. The incident of this isit, as he himself informed me, often helped him towards bearing his wn heavy cross with humility and a spirit of thankfulness towards

God. When he at last went to his heavenly home, the whole of our Rhine Province mourned this loving, godly man. May our gracious God grant that all who read this anecdote may receive from it a rich blessing, that shall prove a help to each humble child of God to take up and bear his cross with the same humble, thankful spirit; for "nothing is impossible to God."

The above interesting narrative strongly illustrates the truth, that "God is able to do exceeding abundantly above all we can ask or think according to the power that worketh in us." The Lord's people are not all called to suffer to the extent herein described; but it shows that "there is grace to help in time of need;" and that "the Lord is able to make all grace abound to the glory of His name, as God over all, blessed for evermore."

TRUST IN JESUS.

JER. XXXI. 9.

Trust in Jesus, weeping mourner!
Fear not! He is guiding thee;
By the streams of living waters
He is leading tenderly.

All thy tearful supplications
Fall upon his listening ear;
He will grant relief in anguish,
And have pity on thy prayer.

Though thy path be rough and lonely,
He will never lead astray;
He is guiding thee with wisdom
By a straight though painful way.

Every step He takes before thee,
Whispering comfort all the while:
He will brighten thy sad spirit,
And thine hours of grief beguile.

By the waters so refreshing
Thou shalt never fainting be;
For the loving arms of Jesus
Are around to shelter thee.

All along thy pathway flowing,
Is this stream of life divine;
Thou art passing on to glory,
And a Father's care is thine.

Trust thy Father, tried believer;
Dwell and live not on thy grief;
'Tis His love appoints thy sadness,
'Tis His joy to grant relief.

Thou art not called upon to warm thyself with the sparks of thy love to God, but with the pure constant flame of His love to thee.—*Romaine.*

FORMS IN RELIGION.—Let us never forget that forms are not religion, but only its drapery; and that as they dress children lightly who wish to brace their frames, as the labourer throws off his coat to work, and as in the ancient games the candidates stepped into the race-course unencumbered with many, or heavy garments, the fewer forms which religion wears, consistent with decency and order, the more robust she will grow—she will work with greater energy—and like one of beautiful mould and symmetry, she will walk with more native queenly grace—when

"Unadorned, adorned the most."

"AM I HIS, OR AM I NOT?"

Olney Hymns.

Sometimes a humble Christian cannot remember the time and circumstances of his conversion, and he is ready to fear that he is no more an an outward professor, and shall one day absolutely fall, and make appear that he never received the grace of God in truth; therefore e would attempt to answer his doubts and difficulties in the following anner.

I. *Do not hastily conclude that thou art a stranger to a work of grace.* is not a sufficient ground to conclude that we are almost Christians, say we cannot remember when God first brought us to Christ, and hat methods He took to do it. Let us consider the three following ings.

1. *A remembrance of our conversion is not a mark of grace.* A real mark grace is of the same nature with grace itself; therefore there cannot a mark of grace but there must be grace itself. For instance, love Jesus Christ is a mark of grace, a real mark, because it is the very tings of grace itself; or it is the habit of grace implanted in the soul ought into exercise. Therefore wherever there is love to Christ, it is certain and undoubted evidence that a real saving work is begun in ch a soul. Many of God's saints have shone with a peculiar lustre, d yet were at a loss in this particular point of knowing the time of eir conversion. And if you look upon this as necessary to determine u Christians, this is a mistake, and will be a means to fill you with rpetual anxiety, and so unfit you for that cheerful conversation and scharge of duties which is suitable to the Christian character.

2. Many may be sanctified from the womb, or so early that they nnot remember when the Spirit first began His work. Jeremiah pears to be such a person, chap. i. 5—"*Before I formed thee in the ly I knew thee, and before thou camest forth out of the womb I sanctified ee.*" Though the word sanctify may signify *set apart*, and that God signed him for the work He afterwards employed him in, yet the her sense may not be excluded. We cannot, we dare not say it is npossible for God to sanctify a babe; though we cannot comprehend ow it can be done, yet all things are possible with God.

3. Grace is often insensibly and imperceptibly infused into the earts of those who have had a religious education. The change is so radual, or so easy, that it is scarce to be distinguished. The Christian nnot remember when his heart was first affected; he cannot remember any extraordinary impressions. There was nothing of mount inai attending the change; no thunders of the law, no alarms of nscience. The work is done in a moment; the heart is opened as it ere with the turn of a key; a saving change is made, and yet the rson perceives it not, but appears the same. Some can as soon lose sense of their existence, as they can forget the important season hen God suddenly struck them with the most awful convictions, and led them with all the terrors of Sinai. Their conversion was visible d remarkable, whilst others have been as effectually brought to

Jesus, but it has been with the utmost silence; the Spirit came with a still but powerful voice, called them to the Redeemer, and changed the natural bent of their hearts, and they are not aware of it. No wonder the swearer, the blasphemer, or profane person remembers the particular steps God took with him. But here is one that has been taught to pray from a child, to read the scriptures, and to attend divine ordinances; he has been all along habituated to good conversation, and he knows when he first began to relish these sacred things. Saul's conversion was remarkable, Acts ix.; but when Samuel's was, whether he was sanctified in infancy, or the work was begun after the dawnings of reason, was probably difficult to determine, as he had been always habituated to religious exercises.

It is probable that those who cannot remember the time of their being brought to God, were wrought upon in their tender years, when through the unripeness of their judgments they were incapable of judging what was a real work of grace. The work being then actually begun, gradually and insensibly discovers itself in their after life, and they often become shining Christians, without being able to give any account of the way of their being brought to the Redeemer.

Thus, O soul, these considerations are sufficient to guard against those rash conclusions thou art sometimes ready to make, that thou art no Christian because thou canst not remember the time and circumstances of thy conversion. Thus negatively.

II. *Examine yourselves by these things that tend to give you satisfaction in this important matter, and that come within your reach.* Thus,

1. Look into what you have experienced. How has it been with you when approaching God in secret preyer? for it is taken for granted that you attend to that. What has been your frame of soul, the workings of your minds, when under hearing the word? How have you been in meditation, and in the various duties you have from time to time engaged? Have you gone one continued round in a dull and lifeless manner, without having any real sense or experience of the workings of divine grace? When Jesus has been represented in His various important characters, have you not found sometimes your souls melted in some measure with His love, your hearts filled with desies after Him, and with a high esteem of Him? When sin has been represented in all its odiousness, with regard to our natural depravity, our weakness, and great unworthiness, have you not at times been humbled, seen yourself vile, and been filled with self-abhorrence? Have you not found your hearts filled with hatred of sin? have you not mourned over it, and begged to be delivered from it? Have you not found those hearts, those spiritual evils which all God's people so much complain of, namely, spiritual pride, workings of corruption, and distractions in duty, coldness, formality, &c.? have you not lamented over them before God in secret? Moreover, have you not, when in your closets, when none have been witness but God, have you not there found meltings of soul, when mourning over your sins? Have you not, so far as you know yourselves, given up yourselves to Jesus without reserve, in the most solemn manner, to be justified, sanctified, governed, and saved by Him? Have you not found a willingness to

be His, viewed and received Him as your All, found a subjection of soul to Him, renouncing all that stood in competition with Him? And did you not take Him with His cross, with all His difficulties, and gave up yourself wholly to His conduct and disposal? Thus look into what you have experienced.

2. *Examine the present state of your soul.* How is it with you now? Have you lost all sense of the things of God, or do you still retain the same sentiments of them, and experience the same at times as you did? If you find any remains of coldness be not discouraged, or your hearts seized with a sudden benumbedness; this is the case with real Christians at times. But inquire,

What are your views of sin? Does it appear the same it did? Do you look upon sin in general, or upon any particular sin, in a favourable light? Do you sincerely hug it in your bosom and roll it as a sweet morsel under your tongue; or does it appear full of deformity? And do you find your soul filled with detestation of it, and do you desire to have all the faculties of your mind delivered from it?

What views have you of yourself? Are you elated with pride from an apprehension of some peculiar excellencies you are possessed of? Are you puffed up, Pharisee-like, because you have not been guilty of public sins as others? Do you think yourself to be something, when you are really nothing? Or do you appear vile and detestable, notwithstanding you are not chargeable with outward immoralities? Are you sensible of the sad depravity of your natnre? Are you crying out with the badness, uncleanness, and wickedness of your hearts? Do you loathe and abhor yourself when you take a view of an infinitely holy God, and His righteous and holy law? Have you no righteousness to mention before God; but is it all as filthy rags, and as an unclean thing? Do you appear every way unworthy of the divine notice?

What views and thoughts have you of Christ? Did He once appear amiable to you, and does He not now? Or can you not view Him and think of Him with any degree of pleasure? What think you of Him as God? Is that an amiable character, and do you see the necessity of it to render Him a complete Saviour? How does He appear as man, hanging as a sacrifice upon the cross, under all the evidences of divine wrath, and exposed to all the cruelties and reproaches of man? Is He a stumbling-block to you as He was to the Jews, and do you esteem the doctrine of His cross to be full of absurdity? Rather do you not view this mystery of godliness, *God manifest in the flesh*, as the peculiar glory of the Christian religion, and are you not often struck with the love of the great Mediator? How does Christ appear in His various mediatorial characters? Is He all over lovely as a King and as a Priest? Do you find a willingness to be His subject, to follow Him through life, and to live in His presence above, and to sing His praise for ever? Do you not value the enjoyment of Christ above all sublunary things? Cannot you say, so far as you know your heart—"Lord, whom have I in heaven but Thee? and there is none on earth I desire beside Thee." If Thou art my portion I have enough. Moreover, is Christ the foundation of all your hopes of eternal life? Do

you not build your everlasting all upon Him, and daily commit your soul to Him to be saved by Him?

What is your general conduct? The inquiry is not to be, whether you have been, or are guilty of any particular slips and falls—a man's state is not to be determined by one or two particular acts, but by the general bent and tendency of his life. Is sin then in general the object of your pursuits? or are you seeking after a growing conformity to Jesus? Are the commandments of the Lord grievous, or do you see a beauty in every part of God's law, and are you concerned to walk in daily obedience to it? Is holiness your aim, your happiness? Are you watchful over your heart, and against whatsoever has a tendency to lead you from God?

How are you in your closet? You doubtless find formality and indifference there. But are you not enabled to complain and lament over all these things? Do not you confess your corruptions to God, bewail over your sins, and beg for pardoning mercy and sanctifying grace? Do not you find your soul sometimes ashamed before God under a sense of your ingratitude, and melting into godly sorrow? Do not you seem sometimes to be quite disinterested in the surrender of yourself to Jesus, and do not you find in your soul longings after Him, and that world where you shall eternally love and praise Him?

How is it with you in the house of God? Dull and lifeless, I doubt not, too often; your heart is wandering from God, and you appear to be quite insensible. Yet do not you go in general to meet with God? Are you not humbled at your careless attention? Do not you often call upon your wandering heart to return and give attention? Do not you desire to be spiritually affected with what you hear? Do not you mourn when you meet not with Jesus; and is not your soul all life, all zeal and love, all humility and joy, when Jesus gives you His presence, or the Spirit breathes upon your dry bones? Thus inquire into the present state of your soul, if you would know what judgment to form of yourself. And also,

3. *Examine what your resolutions are.* Is it your purpose and resolution to hold on your way, and be faithful unto death? You are sensible of your weakness, but is it your determination, in a dependence upon your mighty Redeemer, to continue praying and waiting, and using all the means God hath appointed to carry on the work of grace in the heart? You must be apprehensive of many difficulties in the Christian race, and are you willing to submit to whatever you may be called to for Christ's sake? Do you resolve, through grace, to leave yourself in the hands of the Redeemer, together with all your concerns, following Him in all duties, through the various parts of life, desiring to honour His name, adorn His doctrines, grow into His image, and glorify Him both living and dying?

III. A third direction is this: *If upon examination you have reason to hope your heart can give some satisfactory answer to the above questions, draw a favourable conclusion concerning your state, admire the grace of God in giving you a real experience of the Spirit's work, and go on your way rejoicing.* O my soul, what is the foundation of thy hopes of eternal life! is it not Christ? Dost thou not desire to be made holy? to take Christ

as king as well as priest? What is thy purpose and resolution? Is it not through grace to cleave to Christ, in faith and humble obedience, till death?

IV. *If you cannot receive satisfaction from any of the above inquiries, but are still in the dark, then come and throw yourselves at the feet of Jesus, leave your souls with Him and rest upon Him for salvation.* We may examine ourselves at some seasons without any advantage. Our souls being in the dark, we may not be able to see any thing in us that looks like the work of God: or we may be afraid of drawing a wrong conclusion. Hast thou examined thyself, and canst thou not receive that satisfaction thou wouldst desire? Art thou still dubious about thy real character? Be not discouraged, but go to Jesus, and throw thyself at His feet as a guilty, naked sinner. Commit thy soul into His hands, and determine to rest there. And if you are enabled to commit thy soul to Christ, it is a token for good, that thou art a child of God; go on therefore, trusting and waiting, and in God's own time, when He sees it most for His glory, He will arise and shine upon His work in thy heart, and give thee *the Spirit of adoption, crying, Abba, Father.*

1. *Hence we learn that we act unsuitably when we make our own or others' experience a standard.* One has been brought early to Christ, and he is uneasy because his conversion is not so visible as that of others. Another has been brought to Jesus in advanced age; he is afraid the work is not right; or that he shall never meet with acceptance, because he was not enabled to give himself up to his Redeemer in youth. Some have been under great terrors, awful awakenings, at conversion; these are ready to expect that others should meet with the same; or else they question the reality of a work of grace, because their souls were not melted down with the love of Christ. Others have been drawn by love; the doctrines of divine grace have, like dew, fallen upon their souls, and been effectual to produce a saving change without any inward terrors! these are afraid the work is not right, because they have been strangers to striking convictions of sin, &c. Thus each in his turn is uneasy, and for confining an infinitely gracious God to a particular method in beginning and carrying on his work in the soul. How unjustifiable is this conduct, as well as weak and ungrateful? Shall He not take what method He pleases, and can He not effectually do it by one as by another. However the work is done, rejoice that you are brought to Jesus, and do not set up your own experience as a standard for others, or another's as a standard for you.

2. *In our examination of ourselves, we should not lay so great a stress upon the time and circumstances of our conversion, but examine ourselves by the real marks and evidences of grace.* It is happy indeed if we can remember the time of our espousals, and view the various steps of our conversion, but all cannot do it. The surest way is to examine ourselves by the marks of grace: and here we should examine ourselves by scripture-marks, and not make marks of our own, which are really no marks, and so be led into dangerous mistakes.

3. *How awful is the case of those who have not yet been savingly brought to Christ!* Awful is the case of those who are formal hypocrites, who are resting upon an outward profession, and are destitute of all saving

grace. And awful is the case of the children of God's people, who are enemies to Jesus Christ, and have not yet felt an almighty power changing their hearts, and bringing them to an obedience to the Redeemer. The privileges you have had will rise up against you at the judgment, and aggravate your misery, unless you close with Jesus. But doubly awful is the case of those who have almost spent their days, and yet can give no evidences of a work of grace in their hearts. It is sad for any to be at the end of their race and yet strangers to Christ! A few days may put an end to their existence here, and yet no real concern for their souls! O that the Spirit of God may lead us all effectually to Jesus Christ, that we may believe on Him to the everlasting salvation of our souls! Amen.

THE DIVINE LISTENER.

It is told of Mr. Janeway—who wrote a very gracious little record of the conversion and happy deaths of several young children—that being invited to spend an evening with some Christian people, he determined to watch their proceedings; so taking out his note-book, he said he had something particular to write, and intimated that they might converse among themselves; but his object was to see how far they attended to the description given in Mal. ii. 16, of God's believing people. At the close of twenty minutes, during which time he had taken down in shorthand their conversation, Mr. Janeway proposed that he should read it aloud to them. There was a dead pause, and no doubt some searchings of heart, as the record of the conversation was not at all fit for "the book of remembrance" kept by the Lord.

Mr. W. H. Colyer, of Foot's Cray, often said, "Christians were like violets, two or three were very sweet, but many together smelt of the stalk." There is much feigned humility, or, as Bunyan calls it, "Bold-faced shame," with regard to conversation among the people of God. Many think who cannot speak, and who feel with the timid Scotch woman, who said concerning her testimony for Christ—"I could die for Him, but I canna speak for Him." But there are not many who can say this. The truth is, when the love for Christ is cold, earthly things are near and dear; and the enemy is ever ready to keep the mouth of a child of God closed. Some excuse themselves because of their deficiencies, as Moses of old; others, to avoid strife, or giving offence; a few may shelter themselves under God's decrees; but fertile are the reasons that keep the saints silent, and a look into the heart will explain the cause. L.

Every gift Thy people have, every grace they receive, and the blessings on their labours, are all from Thy bounty.—*Romaine.*

The Personality of the Holy Spirit and His Indwelling Power.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, AFTERNOON MAY 20TH, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*Even the Spirit of truth; whom the world cannot receive, because it th Him not, neither knoweth Him: but ye know Him; for He dwelleth th you, and shall be in you.*"—St. John xiv. 17.

The attentive worshipper at this morning's service cannot have led to note the design of our church throughout it. It is to commorate the manifestation of the Holy Spirit to the church of Christ. ıd would to God that all who profess to commemorate this glorious ent could speak experimentally upon the work of the Holy Spirit on their own souls! But we live in a day when experimental reion is mocked and ridiculed—when the existence of the Holy Ghost actually ignored—and when many high-sounding pietists never eak of Him at all. Brethren in the Lord, you must have often been rticularly struck with the fact that, go where you will, you hardly er hear about the Holy Ghost; read what you will, you hardly ever the name of the Holy Ghost! No! it is all the spirit of *man* noways, and not the Spirit of *God*. It is everywhere *free will* in the exise of belief in the Lord Jesus Christ, and nowhere the indispensable d *resistless efficacy of the Holy Spirit* in preparing the will of man to eive the truth as it is in Jesus.

O this is a God-dishonouring day, notwithstanding the wide-spread ligion that marks it; and I believe that there is not only much ignonce on the part of many who are secretly operated upon by the Spirit God with regard to His Person and office, but there is a vast deal of nk infidelity amongst professors upon the subject. I fear there is a rt of feeling of shame in many who profess to believe in the existence the Holy Spirit, when they come to speak of His Person and His fice. They can speak of *the Lord*, and of *God*, but they hesitate metimes to speak of the *Holy Spirit;* whilst there are others who will lk of *Providence*, and of *Almighty God*, who stumble at the name of sus *Christ* and the *Holy Ghost*. Unbelief is beneath all this. Lord, ep us from unbelief! and enable us to realize the fact that the Spirit truth dwelleth in us, and shall be in us for ever!

1. I would now refresh your memories on the subject of the Holy pirit's Person and office.

2. Speak about the two parties in the text..

I. *His Person and office.* Many stagger at the fact that the Holy

Spirit is a *Person;* but why should they, when we have as clear proofs of His Personality as we have of God's! The 14th, 15th, and 16th chapters of John's gospel are clear upon this point. Read them at your leisure, and you will find that the Holy Spirit is spoken of throughout as a *Person.* In the Acts of the Apostles, 13th chapter and 2nd verse, it is thus written—"*As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.*" In 1 Cor. xii. 3—11, it is written—"*I give you to understand, that no man speaking by the Spirit of God called Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.*"

Now I ask, What honest man can read these sayings and deny the Personality of the Holy Ghost? Will it be said, "O this is only another name for God, and it means God's *influence.*" But what then is to be made of the words of Christ—"Go baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost?" And what is to be made of the apostolic benediction—"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all?" Are we to receive these words as meaning Two Persons, and one Influence? Surely not; but *Three Persons!* We *know* that Two of these are *Persons,* why not the third? There may be as well, for aught that reason can say against it, *three* Persons as two Persons. Ay, there might be half-a-dozen Persons in the Godhead, as well as three only.

Ah, but we cannot understand it, and therefore we cannot believe it. Can you understand *God?* Can you comprehend the mode of God's existence? Surely not. Yet we believe Him to be a *Person*—why not believe the Holy Ghost to be a *Person?* "The Father is incomprehensible, the Son is incomprehensible, and the Holy Ghost is incomprehensible;" yet we believe each to be a *Person* distinct from the other, for the scriptures tell us so. O beware of the infidelity of the day! We cannot tell *how* these things are, but that they *are,* is as certain as we are.

Now as to the Holy Spirit's OFFICE. The text tells us that He is *the Spirit of truth;* and elsewhere we read, that He is to *guide into all truth;* and elsewhere, that He is *the Comforter* of the church; and elsewhere, that it is *He who works the indispensable change* upon us when we are born anew. Such is the Holy Spirit's *office* in the church. This wondrous Being brings home with power to our souls the great work of the atonement of Christ—and the great fact that the Father loved

is long before we were born, and will rest in His love for ever. In short, the Holy Spirit's office is to quicken us, to teach us, to comfort us, and to influence us! Ah, beloved in the Lord, with this Teacher we cannot go wrong; with this Teacher we need not fear the most learned and subtle heretics in the world—the false prophets who, if it were possible, would deceive the very elect.

I need not tell you that the spirit of error is gone forth in countless forms. The visible church is overrun with the propagators of Satan's lies—now assuming one garb, now another—now coming robed in philosophy and learning—now in high-toned morality—now in the meekest piety—now in the most gorgeous formalism! O what an age do we live in! But, brethren in the Lord, we need not fear whilst we have the Spirit of truth for our Guide and Teacher! My own conviction is, as I have evidenced by my practice these five-and-twenty years, that *where a man* BELIEVES *in the Spirit's teaching, and has the* DESIRE to be under it, he may defy the world, and speak or write God's truth fearlessly! Nothing but this conviction and this desire could have enabled *me* to dare the enemies of truth on every side!

But here I must put you on your guard against another error with regard to the Spirit of truth. It is supposed by some that as Christ speaks in the context of Him as *a coming Person*, that He was not working amongst men till the day of Pentecost, or that He was unknown to the Old Testament church. This is a grievous error. The Holy Spirit exercised His power under the old dispensation as well as He does under this. Two or three scriptures will be sufficient to prove this. "*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost,*" 2 Pet. i. 21. '*The Spirit of the Lord spake by me, and His word was in my tongue,*" 2 Sam. xxiii. 2. "*Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye,*" Acts vii. 51. This last passage is important in a double sense, for it shows what is meant by resisting the Spirit. It is *not* Himself personally when He comes to convert—this is impossible—but *the Spirit speaking through His prophets.*

We must not suppose, therefore, that the outpouring of the Holy Ghost at the day of Pentecost was the first tidings the church had of the Spirit's existence and office; but that as Christ, the Son of God, who had fellowship with the Father from all eternity, did first visibly *manifest* Himself when He assumed our nature, so did the Holy Spirit first *manifest* Himself when He came down in cloven tongues of fire upon the apostles.

II. I would now speak about the two parties in the text.

1. *The world* that cannot receive Him.

2. But "*Ye who know Him; for He dwelleth with you, and shall be in you.*"

i. "*The world*"—who are they? I answer, not merely the heathen, in contradistinction to the Jews—for multitudes of Jews themselves did not receive Him—but the *unconverted in general;* men who are *in their natural state*—in their *natural ignorance and sin.* Paul tells us, you know, that "*the natural man cannot receive the things that be of the Spirit*

of God," *&c.*—*i. e.*, the unconverted man. Here we have the true definition of the word "*world*" in the text. And O how true is the statement—"*The world cannot receive Him!*" Do we not all know that men in general do not receive the doctrine of the Holy Spirit, but ridicule it? Do we not all know that the teaching of the Holy Spirit is completely despised by the masses? Do we not all know that when we speak of the Spirit's power, the Spirit's enlightening, the Spirit's guidance, we are regarded by the multitude as fanatics or enthusiasts? It is learning, acumen, philosophy, science, position, that are received by the world as the great teachers of truth! The Holy Spirit is scouted and discarded! The question by the world is—What does Dr. So-and-so say? What does Bishop So-and-so say? What does that learned professor of the University say? The Spirit of God is never appealed to; the word of God is never brought to His light! I grant you, we are liable to imposture by adhering to the scriptural rule, for any fanatic or adventurer may presume that he is under the teaching of the Holy Spirit, but this was always the case; and what is the difference between being imposed upon by a *learned* impostor and an *unlearned* impostor? May not *the Pope* deceive us, as well as *Joe Smith?* Surely so. But imposture can always be tested by *the law and the testimony* in the hands of sanctified common sense.

Now look at *the reason* Christ gives why the world cannot receive the Holy Spirit—*Because it seeth Him not, neither knoweth Him.* What does this mean, but that because *it is not a matter of sense*, because it is a *spiritual* matter—because it is "*spiritually discerned*"—because the Spirit's teaching is not with noise and tumult, but quiet, inaudible, indescribable!

What a rebuke is here given to ritualism, and ceremony, and formalism! The poor ignorant votaries of these things may well be classed amongst "the world that cannot receive the Holy Spirit, because it *seeth* Him not." The poor "world" wants something visible and tangible to worship, or to help its worship! It loves a bright picture, or a decorated cathedral, or a performing priesthood. It cannot be satisfied with the simple teaching of the Holy Ghost, because it *sees* nothing, it *hears* nothing, it *feels* nothing! I believe this is the secret that lies at the bottom of all ritualism!

ii. And now for the parties who *can* receive the Holy Spirit—"*Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.*" Does this refer only to the apostles? If so, where is the comfort for *us?* But this is *not* the case. Look into Galatians iv. 6—"*And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.*" Look into Romans viii. 15, 16—"*For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.*" The Holy Spirit dwelleth then in every child of God that has been called out of darkness into marvellous light. Every child of God is a partaker of the Holy Ghost. He *dwelleth* with you, beloved of the Lord, and *shall be in you!* What a blessed assurance that! His teaching is an abiding

teaching. It is this that enabled Paul to assure the Philippians that He that had begun the good work in them would perform it until the day of Christ—"*Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ,*" Phil. i. 6. It is this that has comforted the church all along—the continuance of the Holy Spirit's dwelling! Have we received Him? It is He Himself that has prepared our hearts for the reception; and He will never leave us, never forsake us, but will continue to guide us into all essential truth!

And now the important inquiry presents itself—*Have* WE *received the Holy Spirit?* This may be answered by another question, viz., *What is the great object of our knowledge? What the great subject of our search and our discovery?* Is it CHRIST? Then the Holy Spirit has been received by us; for the Holy Spirit's office is *to testify of Christ, to glorify Christ, to take of the things of Christ and shew them to us.* Rely upon it, the devil will never testify of Christ. An ungodly man's heart will never testify of Christ, or glorify Him. If then CHRIST is the great object of your knowledge, your satisfaction and delight, *you* have received the Holy Spirit, and He will dwell with you for ever!

ENCOURAGEMENT.

I can truly say that I bear you upon my heart and in my prayers. I have rejoiced to see the beginning of a good and gracious work in you, and I have confidence in the Lord Jesus that He will carry it on and complete it, and that you will be amongst the number of those who shall sing redeeming love to eternity. Therefore fear none of the things appointed for you to suffer by the way; but gird up the loins of your mind and hope to the end. Be not impatient, but wait humbly on the Lord. You have one hard lesson to learn, that is the evil of your own heart; you know something of it, but it is needful that you should know more; for the more we know of ourselves, the more we shall prize and love Jesus and His salvation. I hope what you find in yourself by daily experience will humble you, but not discourage you; humble you it should, and I believe it does. Are not you amazed sometimes that you should have so much as a hope that, poor and needy as you are, the Lord thinketh upon you? But let not all you feel discourage you; for if our Physician is Almighty, our disease cannot be desperate; and if He casts none out that come to Him, why should you fear? Our sins are many, but His mercies are more; our sins are great, but His righteousness is greater; we are weak, but He is power. Most of our complaints are owing to unbelief and the remainder of a legal spirit, and these evils are not removed in a day. Wait on the Lord, and He will enable you to see more and more of the power and grace of our High Priest. The more you know Him the better you will trust Him; the more you trust Him the better you will love Him; the more you love Him the better you will serve Him.

This is God's way; you are not called to buy, but to beg; not to be strong in yourself, but in the grace that is in Christ Jesus. He is teaching you these things, and I trust He will teach you to the end. Remember the growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts pass upon it before it comes to perfection; and in winter, when it seems dead, it is gathering strength at the root. Be humble, watchful, and diligent in the means, and endeavour to look through all, and fix your eye upon Jesus, and all shall be well.

What encouragement there is to come for pardon to a throne of grace! Whatever thy state may be, thou needest not hold off. Though thy sins be as scarlet, if thou come to Christ, they shall be made "white as wool." The greatest of sinners are invited. Can any sin be so great as to overtop the value of Christ's blood? Oh! there is not so much vileness and wretchedness in the sinful heart of man as there is grace and goodness and virtue in Christ. There is no disease so bad that He cannot cure. Let me be as bad as I can be, there is no reason out of the Word of God why I should not come to Christ for salvation. He puts none back. His proclamation is—"Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy wine and milk, without money and without price." "Whosoever will, let him come." What wouldst thou have more? The invitation cannot be plainer. If then thou art not saved, it is plain thou hast no wish for salvation; for if thou hast a will, thou hast a warrant.

Say not, "I would come if I had so much humiliation and so much faith," for that were to make a bargain with Christ. If God were to say, "You must love Me, and I will pardon you," that were an exchange, not a free gift. Away with such a thought! Whosoever will, let him come. Christ keeps open house. Whosoever comes to Him, He will not shut out. If thou hast a heart to come to Him, He has a willing heart to receive thee. As it was with the prodigal son, his father does not wait till he comes to him, but he runs to meet him. So God is swift to have mercy upon us, though we come slowly on towards Him. However great the bulk and burden of thy sins, thou needest not be discouraged. All ye that are heavy-laden, and feel the burden of sins, are invited by Christ. Let not Satan, then, cheat you out of the comfort of this word. When Christ says "Come," He means that they shall come, and "He makes them willing in the day of His power."

THE FULNESS OF JESUS CHRIST.

"*It pleased the Father that in Him should all fulness dwell.*"—Col. i. 19,

All fulness. Take all the fulness of the world, and though it be never so much, it falls under your expectation. Sink your expectations as low as you can, and yet notwithstanding it will fall below your expectation. As for the fulness of Jesus Christ, raise and screw up your expectation as high as you can, and yet you will find more therein than

ver you expected. You that are of the world, wicked, ungodly men, hat have but the earth's fulness, why do you lay out your thoughts nd your time upon such a fulness? A dropsical fulness, a fading ulness, a dying fulness, a fulness that is mixed with a curse, a fulness hat does all bemire you; pray tell me, are you able with daises and ulips of the world to satisfy your better part? Oh, know you not, hat notwithstanding all the earth's fulness, that a wicked man's ortune, I say, that a *wicked man's fortune*, it lies in a lake that burns ith fire and brimstone? And when you have done all you can, and athered all that ever you can together, you may go unto your purses, r unto your full bags, or unto your full houses, or unto your full arns, and you may say, of *this* fulness I have received; oh, but you annot go unto *the fulness of Jesus Christ*, and say, and of *this* fulness ıy soul hath received. Oh, fool, says our Saviour, when his barns re full, "this night shall thy soul be taken away from thee," Luke ii 20. Would you have a proof of Christ's fulness of excellencies in eneral? Look then, I pray, upon the 2nd chapter of Haggai, and he 7th verse. There you have this expression of Him—He is called ie "desire of all nations;" "I will shake all nations, and the desire f all nations shall come." Mark, Christ, our Lord Jesus, is "the esire of all nations." What is there in all the world that is the desire f *all* nations? Surely there is a fulness of excellency in Jesus Christ -a fulness of excellency, a fulness of holiness, a fulness of love. No onder, then, that Paul says, "I desire to know nothing but Jesus hrist, and Him crucified," 1 Cor. ii. 2; no wonder that he said, "I ount all things but dung and dross, in comparison of the knowledge f Jesus Christ," Phil. iii. 8. Certainly, surely, there is a fulness of race in Jesus Christ. Whatever your wants be there is enough in esus Christ to supply them, there is a fulness in Him; why should e not come unto Him? I have read of the senate of Athens, that nce upon occasion they were constrained to sit in the open fields; and eing there sat in the open fields, a poor chased bird, a sparrow, or he like, chased by birds of prey, came flying to the bosom of one of he senators for rescue from the birds of prey. The senator being of a hurlish disposition, he takes the poor little chased bird and throws it om him, upon the ground, and so killed the bird; whereupon the enate made an order that he should die himself—they would not have man so churlish to be one of the senators. And do you think that ie Lord Jesus Christ, when you come as a poor chased bird for shelter to His bosom—do you think that the Lord Christ will throw you vay? No, no; as He is full of glory and excellency, so is He full love and bounty. My beloved, there is no such way either to beget increase faith as the sight and consideration of the fulness of Jesus rist. "They that know Thy name" (saith the Psalmist) "will put eir trust in Thee," Ps. ix. 10. "How excellent is Thy name, O rd! therefore do the children of men put their trust in Thee," Ps. xvi. 7.—*Bridge.*

A man who is in Christ may smile at the world's evils.—*Romaine.*

REMARKS ON ZECHARIAH III. 1—5.

Whenever we "stand before the Lord" to seek acceptance for ourselves or others, the great adversary, as the word *Satan* means, stands forth to resist our prayer. But as we have in Satan an adversary to demand execution against us for our violation of God's law, so we have in Christ an Advocate with the Father, who ever liveth to make intercession for us. That heavenly Advocate cannot say anything good of *us*, for indeed "we are all as an unclean thing, and all our righteousnesses are as filthy rags;" but He can say what is all-prevailing as a plea for us—namely, that He has "chosen" His believig people, and of His everlasting grace and love has "plucked them as a brand out of the fire." If then we be humble believers in Christ, our natural filthiness and vileness cannot nullify the efficacy of the blood to cleanse us and of His Spirit to sanctify us. We may, in triumphant though reverent confidence, take up the exulting challenge of the apostle Paul —"Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who then shall separate us from the love of Christ?" Thus when Satan plies us with the most subtle and powerful of his temptations—namely, the temptation to doubt Christ's power to pardon, justify, and sanctify, being so polluted as we at times painfully experience ourselves to be—our wisdom is not to reason with the tempter, but to refer him to Christ, and to God's eternal choice of His people in Christ. "The Lord that hath chosen Jerusalem rebuke thee, Satan," effectually silences the adversary, even as Jesus Himself silenced the tempter in the wilderness—"Get thee hence, Satan."

Those whom Messiah makes spiritual priests unto His God and Father, He clothes with change of raiment. Henceforth arrayed in His spotless robe of righteousnes, through the imputation to them of His meritorious obedience in life, and delivered from the penalty of their filthiness by His death for them, they stand faultless and perfectly justified before the God of justice.* They who are thus justified in Christ receive also the "mitre" or "crown" of assurance, in the witnessing of the Spirit with their spirit that they are the children of God. The "mitre" here answers to the "helmet" in the gospel armoury, which is "the hope of salvation," 1 Thess. v. 8. This mitre is the earnest of the coming crown of righteousness, a crown of glory that fadeth not away, which shall hereafter be given unto all them that love His appearing.

How gloriously bright we may suppose *the souls* of men will be, when even their bodies shall be as resplendent as the stars in the firmament, Phil. iii. 21.

* This is perfectly true, but here it is a question of conduct to be purged, of evil newly contracted to be put away, for the passage refers especially to our condition and standing as *priests*. See John xiii. 10.—Ed.

SUKEY HARLEY.

"Can you tell me, friend, where these people came from, that have just passed me in the lane?" enquired a stranger of a rustic who was sauntering along the road after Sabbath evening service.

"Oh, they've a got a place of their own down yonder," replied the man, "where they follow their own notions."

"And do you know what they believe?" was the next enquiry.

"Well, then," said the man confidentially, "they believe there is nobody right but theirselves—that's their belief."

Upon further enquiry, the man said—"They are a very good sort of people, and very kind to one another; but they stick out for being the only right people in the parish, and of course none of *us* like that."

To this most objectionable few belonged a poor woman whose interesting story has been admirably given to the family of God through the pen of the late Miss Gilpin. The simplicity with which the narrative is given commends itself as a reality; the thought of fiction never enters the mind while reading the story as it falls from the lips of the old woman. She stands before us in all the well-remembered sins of her unregenerate days, and in all the exercises of her gospel life. Her joys and sorrows, divine communings with God, and battles with the enemy of souls, are faithfully recorded through the pen that has left no trace of the writer, beyond the simple announcement on the title page, "By the Rector's Daughter." Such memorials are welcome to Zion's children, and her labour of love has been owned in the breast of many a child of God; and as *The Remembrancer* travels into distant lands, the work of "the Rector's Daughter" may yet be carried on through these pages, in the reproduction of parts of the history of Sukey Harley.

Her name, before marriage, was Overton; she was born at Prolinoor, near Wentnor, in the parish of Norbury, a wild part of the country on the Longmynd in Shropshire, and died at Pulverbach, in the same county, in her 70th year. She was naturally of a lively, cheerful disposition, particularly frank and warm-hearted, consequently her attachments were strong and not readily relinquished. She was exceedingly prompt and energetic in all her proceedings, truly sympathizing with all whom she knew to be in distress, and heartily willing to show a kindness to any who needed it, whenever she felt herself called upon.

But Sukey Harley now must speak for herself.

"I was always considered odd by all my mother's children. There were sixteen of us altogether; two or three died in infancy. I was the youngest but one, that was Winney. My father took to me more than all the rest. I have heard my mother say he meant to have made me a fine scholar if he had lived; but he died when I was only three years old. I remember very well when he died; he was hanging his head over me; I was lying in bed with him; he dropped his head down and fell upon me. I remember my mother pulling me away,

and she wrapped me up in her checked apron and carried me off, and I remember her dismal distress.

"Before my father died, I used to watch for his getting up in the morning, and used to call out, 'Dad, is it a fine day? is it clear all round?' 'Yes, Tooty, it is clear all round.' Then I would get up and help him to make the fire; and I have heard my mother say I was always busy about somewhat: I was a very odd child.

"My poor mother was left in great distress when my father died. It was never in her power to put me to school. I was never taught anything about God in my childhood, nor about His blessed Son Jesus Christ. The only thing I can remember learning when a child was the Lord's Prayer. We were taught to repeat that after we were in bed every night, and they called it 'saying our prayers;' but what it meant I knew nothing about. I used to take wondrous delight in washing my doll's clothes, and getting up at four o'clock in the morning to steal the soap; I also once stole a bit of pink ribbon for my doll. When I look back upon all this, it brings great experience upon my heart.

"We used sometimes to be very badly off; my mother used to go out to nurse, and remain out a month or six weeks at a time. Winney and I were left in charge of an elder sister. The meat would sometimes be all gone long before my mother came home. We were badly clemm'd; I used to take my little sister and go out to gather sour sauce in the fields. I remember once a neighbour came and sent us away. I thought it very hard, but he did not know it was satisfying hunger. Poor Winney cried, my sister looked at her. She was clemm'd as well as we, and she said, 'Poor thing, put your thumb in your mouth.' I felt very sorrowful. I had very dismal thoughts sometimes. I think I might be about ten or eleven years old. I felt so odd in my mind, as if I were shaken; somewhat strange came over me, a great dread. I felt so frightened, I dared not be left alone. I was so fearful and full of tremblings that I could not tell what ailed me, or what was the matter. I used to look on the world, and I thought it looked dismal. I used to have such fits of crying I could give no reason for to any one. I used to wonder what could be the matter. I often wandered about the fields by myself, and had very dismal thoughts about the world. I remember one day wandering over a hill at the bottom of my mother's house; there was a big rock hollowed out, and I went in and sat down. Well, there came such a blessed comfort into my soul, but I knew nothing about where it came from, or what it meant. I should think this must have been the Lord working in my heart; and these fears and tremblings must have been from Him, making me afraid of my wicked crimes; for I was at this time a very wild, unruly child, and as I grew up I cared for no restraint nor correction—I was wilful and obstinate, and chose my own way. These fears were soon off, and I heeded nothing; I chose my own path, the downward road to hell.

"When big enough to go out to service, I was hired at a farm house; I made a good servant, and, as I loved work, the farmers were all glad to get me into their houses. I got through a lot of work, and

was as fond of frolic and play. I gave free license to my tongue. To my shame be it spoken, I could hardly open my mouth but I would fetch an oath; it was dreadful. I married very young. My husband was a very quiet, steady, and sober man; he was never fond of drink, nor of levity of any sort, like the rest of the young men. I used to despise him in my heart, and say, 'Well, what a fool I have got for a husband.' He would just go right on with his work and take no notice of anything; backwards and forward, down the lane and up again, to and fro, morning and night, day by day—it was always the same with him. He would just mind his own business and care for nothing else. Well, I would think with myself, what a dolt my Charles is.

"Whenever he heard me curse or swear he would rebuke me, but very mildly; he used to say, 'Sukey, I wish I could hear you talk without swearing; I wish you would leave off them words.' I was ready to hit him from downright rage. Excepting these bouts, we never had any miss words with each other, and a good reason why—he never gave me any, so then I had none to give him. Once I remember, on a Sunday morning, he said to me (but very mildly)—'Sukey, you ought to get me a clean shirt to put on of a Sunday, and a pair of stockings mended, like any other poor man's wife.' I was sadly cut down at this remark, and I thought to myself, 'Well, what an oafish wife I must be not to know this before. I wonder how the other women do.' The next Saturday I went round and peeped into all the neighbours' houses. I found the women all busy washing their husbands' and children's things. I was badly hurt to find that I had not treated my husband as well as the rest of the folks. I went home and washed and mended his shirt and stockings. Ever after that bout I took care to have a clean shirt and stockings for him against Sunday. I used to make it a practice to go out to the shop for flour, tea and butter, always on the Sunday morning. The woman that kept the shop always told me she did not like it, but I never heeded it. One Sunday I took Charles along with me to carry some of the things. He made no more profession of religion than I did—we were quite ignorant. The woman said again, 'I wish you would not come on Sunday.' Charles would never let me go to the shop on Sundays after that. Well, I thought, what an oddity he is, to mind what the woman says. But we neither of us knew any more about the Sabbath than the beasts of the field.

"We went to live at Dorrington; we were very well off; mighty well to live; we kept two pigs; we had enough and to spare; no lack of this world's goods. I made a sight of money, that was all I cared for in this world. I made acquaintance with all the idle, frivolous girls in the village. I should think that there was not the like to be found in all the country, hooting and bawling, shouting, gammocking, and romping. On the Sabbath morning, we used to collect together in a large barn, dancing and revelling, and fooling away the time. I was a very good tuner on the fiddle, and they used to dance. This is the way my Sabbaths were spent.

"But for all this I was proud enough of my moral conduct. I never went further than what I have named in profligacy. I thought I was

a mighty good sort of woman, and very moral. I never told a lie, so far as I remember; it must have been the Lord that kept my black tongue from telling lies in the days of my ignorance My word would settle a dispute amongst the neighbours, I had such a character for speaking the truth. There was the same black deceit in my heart as in any other, but it was the Lord who gave me a real abhorrence of falsehood. I never thought about such a thing as religion; to be sure I used to hear talk sometimes about it, but it was with deaf ears. I used to answer it to myself, 'Well, it is for the gentlefolks to mind religion, and such as are fine scholars.' I used to wonder sometimes on a Sunday what the folks went to church for. I used to see them pass to and fro, and I would like puzzle my mind a bit. Then I would consider, 'Well, this is for the gentlefolks.' I was not suffered to take any formalist ways; what I was I was out and out before all, brazen-faced. I have often thought of my brazen face. My disposition was evil; my inclination was evil; my heart and life were evil; the imaginations of my thoughts were evil. I was clean lost, and as insensible as the stones under my feet.

"The first thing that gave a turn to my manner of living was being called on by two women, neighbours, who wished me to go with them to meeting: I refused, but when they came again and pressed me very much, I began to fear they would call me a bad neighbour; so to please them I went. I paid no attention to what was going on there. When I came home, I found that a currant cake I had made for my brother who was sick at the Black Lion, had been stolen out of my house. This made me so angry, that I said I would ne'er go to meeting any more. The next day came round, and they came again, I was still afraid of being called a bad neighbour, so I yielded and went along with 'em. When I came home, I found that my husband, and house and all, had like to have been burnt. Charles had set his shirt sleeve on fire, and the flame rose up and caught the timber, and it had all like to have been burnt. Now I was determined I would go no more to meeting, and when the two women came next time, I said, 'The devil has been at our house, I will ne'er go with you any more.' The meeting used to be held at one of the women's houses. But these two would come and pester me to go to church or chapel. I put them off a good while; they still kept teasing me; at last I said, 'Well I must have a new gown, and a new bonnet, and a new shawl, and then perhaps I may go.' I sold my pig and bought these things, and I went with the women to church next Sabbath. I went two or three times in my new things; the women were almost ashamed of my company, I had dressed myself out such a sight; but they dared not say a word to me, fearing I should leave off going. The devil had fine possession of my heart then; 'Ah! thought I, I am now godly, I'm a right good neighbour now.' I made a god of these women, but I hated them. I kept thinking all the while that they were gathered together against me, and so I feared them, so 'feard of bearing a bad character with them. But I was ignorant of a holy God. I was ignorant of my vileness, my devilish, hellish heart; my sins were hid from my sight, but my God knew me, though I knew not Him, as shall

ereafter appear. He chastised me, He chused me, and He began to ork in my poor dark soul; though I knew not His hand, yet His and was with me, lugging me, drawing me, pulling me to Himself, nd I scrambling to get away. Oh! blessed be His holy name for ver, it was all His own doing, and He shall have all the honour. I llowed the women two or three times to church and chapel in my new hings. It was now my trouble began. I soon flung away the new hings; it was the devil made me put them on, and it was the devil ade me throw them off; he had possession of my heart. At last I ent such a sight to church, with my cap all collared and the strings angling about. Well, the women were ashamed of my company gain, just in the other extreme; but they durst not speak about it, I as such an odd woman, so hampered and entangled by the devil and y wicked heart.

"This was my trouble, the thought that these women have got omething that I had not got—this was it that troubled me. All day ng my thoughts were hampered and my mind was tossicated about his thing—'What have these women got? I wish I knew what they ave got.' Oh, I was sore distressed; I was heavily burdened; I was eary, weary in mind to know somewhat about it. Nothing that ever heard in church or chapel at that time ever struck my mind. I never aid attention there; my trouble was not brought on by the word of an; I could tell no man what ailed me, not even my husband. I id not know, I could not find out myself what was the matter. I ould for ever make some light excuse, to know what they two were bout. I would peep into old Nancy Smith's door, she would come ut, the big tears standing in her eyes, and the book in her hand; well, hated her. Then I would go to the other; 'Sukey,' she would say, do come and sit down, and I will read to you a bit.' Well, I would ay and think to myself, I do hate to come nigh them. Then I would ook upon her countenance; O what a blessed look I thought she had n the midst of all her poverty and outward wretchedness! She is a eal worse off than myself, thought I, though I am miserable and she s blessed. What does it mean? They must have somewhat; I wish knew what they have found. Then I would go home pondering on his matter, puzzling my foolish brains to find out what they had got. ossed to and fro, I was weary, weary, weary; day and night I could nd no rest. Oh! I wanted somewhat I could not get. I began to hink there must be a God; then I thought, These women know that od. They used to tell me I must pray, so in hopes of knowing their od I did pray, that is, I said the Lord's Prayer over and over again."

(To be continued, D.V.)

The love of God is like Himself, equal, not capable of augmentation diminution. Our love is like ourselves, unequal, increasing, de- ining. His, like the sun, always the same, though a cloud may metimes interpose. Ours, like the moon, hath its enlargements and raitenings.

EXTRACTS FROM THE DIARY OF THE REV. AUGUSTUS TOPLADY.

Tuesday, February 12*th*, 1768.—A little before bedtime I darted up an ejaculation that God would be pleased to strengthen me, and give me faithfulness in the discharge of my duty to my parishioners. My God gave me this sweet answer immediately—"I will enable thee, and bless thee." Behold the servant of the Lord; be it unto me according to Thy word.

I desire to remember with grief and shame, that soon after the above manifestation of God's favour to my soul, I was tempted before I could get to sleep with high thoughts of my own righteousness, both as a man and a minister. The enemy plied his fiery darts very thick, and came in as a flood, but the Spirit of the Lord lifted up a standard against him. I was enabled, glory be to grace, to reject the cursed insinuations as I would hell fire. O that ever such a wretch as I should be tempted to think highly of himself! I, that am of myself nothing but sin and weakness; I, in whose flesh dwelleth no good thing; I, who deserved damnation for the best work I ever performed. Lord Jesus, humble me in the dust of self-abasement; root out and tear up this most poisonous, this most accursed weed. Show me my utter nothingness. Keep me sensible of my sinnership. Sink me down deeper and deeper into self-abhorrence. Demolish by the breath of the Spirit the walls, the Babel of self-righteousness and self-opinion; level them, grind them, annihilate them. Grace, grace, be all my experience; and all my cry, Amen, amen.

17*th*.—In my chamber this evening, these words—"God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. i. 7)—were much impressed upon my mind, and my meditation on them was attended with great peace and sweetness and joy in the Holy Ghost. My sense of union and communion with God was very clear, and I was enabled to see myself one of God's regenerated children, by finding within myself, through the riches of grace alone, those three infallible evidences of conversion which that blessed text lays down. The Spirit of Christ was to me a Spirit of power when He effectually called me to the knowledge of Himself, in the year 1756, at Codymain, in Ireland, under the ministry of Mr. James Morris. He has been, and is in my soul a Spirit of love to all the Divine Persons, and as such, the Spirit of holiness. He has been to me a Spirit of a sound mind, by leading me into, and confirming me in the light of gospel truth, in its full harmony and consistency, which may be rendered soundness of judgment; yet this in itself is not a certain evidence of regeneration unless there is the divine power—the love of God shed abroad in the heart, which renders the soundness of judgment a mark of saving grace.

April.—Easter Sunday.—Rose this morning with a cold and hoarseness on my voice, that I could hardly speak audibly or intelligibly. Read prayers, if it could be called reading, and administered the

Sacrament; but knowing it would be vain to attempt to speak, ordered the clerk to make an apology to the congregation. At the Lord's table the Lord of the table was with me of a truth, and made my soul rejoice amid all the weakness of the body. In the afternoon I rode to Harpford, where, after reading prayers to a very great congregation as well as I could, which was badly, I was in some doubt whether I had best attempt to preach or not. Considering if I could not proceed, I could stop, and grieving at the thought of sending such a multitude away without making an attempt to preach to them the word of life, I went up into the pulpit and besought the Lord to manifest His strength in my weakness, and He graciously did I preached for three-quarters of an hour with unusual enlargement of soul; awe and attention were on every face. The sense of God's presence and dignity of the subject melted me so, I think I never was more carried out of myself; I am convinced the voice of the Spirit made its way into many hearts.

Sunday, 10*th*.—Did duty this day at the churches here for the last time, in the morning at Fen Ottery, afternoon at Harpford. At the latter church God did indeed open to me a door both of knowledge and of utterance, insomuch that I could not possibly confine myself to my notes, but was carried out with extraordinary enlargement, readiness, and presence of mind, especially while speaking of the certain perseverance of the saints of God, and the utter impossibility of being justified by works. I did not take any leave of my dear people. Farewell sermons, in my opinion, carry in them such an air of self-importance, that I have long resolved never to preach one again Let me rather close my ministry in this place—1. Secretly begging pardon of God for my numerous sins, both as a man and a minister; 2. Earnestly entreating my Lord to make me thankful for the innumerable mercies I have experienced since I had the care of these parishes. 3. That my gracious God would command His efficacious blessing on my weak and sinful labours, and to own the messages of salvation I have delivered from time to time.

Friday, 15*th*.—Several words of comfort were spoken to me at intervals to-day, particularly these three—"Fear not, I will be with thee" —"Trust Me"—"I will uphold thee." To many all this would appear as the most palpable enthusiasm, and there was a time when I myself should have thought so too; but, blessed be God the Comforter, I know what it is to enjoy some degree of communion with the Father and the Son by Him. And exclusive of this inward witness, my experience cannot be counted as enthusiasm, or the offspring of a heated imagination, for—1. They are attended with such weight, such satisfactory clearness, such consistency with the promises of scripture, as leave me no cause to doubt it is the voice of God to my soul. 2. My mind on these occasions is as absolutely passive as my body can be in hearing any one speak with whom I converse. 3. I argue from results; I can, to the best of my remembrance and belief, truly say, I never yet had one promise or assurance impressed upon my mind in this divine way which the event did not realize. I never knew it to fail in any one single instance. I do not say a particular assurance concerning the future is always vouchsafed me; but when it has been, two unisons never harmonized more exactly than my assurance and its fulfilment.

September 2nd.—Received this morning a letter from a gospel friend, informing me that Mr. Morris, whose ministry twelve years ago was blest to my conversion, is waxing cold in the ways of the Lord; upon which I thought it a debt due to friendship and to the cause of God to write him a lettter.

The following is the letter:—

Broad Hembury, September 2, 1768.

To Mr. Morris,—It is now eight years since I saw or heard from my ever dear Mr. Morris. The Lord knows you are in my heart, and are often present to my thoughts. God grant that this letter may find my valued friend as well in body and as lively in soul as when I last saw him. I have been in orders between six and seven years, and now write to you from my Living. The Spirit of God has kept me steadfast in His glorious truth, and given me much peace and joy in believing. I trust too that my labours as a minister have been owned from above, to the calling in of some chosen vessels, and to the consolation of others who were before quickened from their death in trespasses and sins, which I mention to the praise of the glory of His grace, who vouchsafes to make use of the meanest, the feeblest, and the unworthiest instrument. Whilst I write the fire kindles in my soul; may it reach your heart when my letter reaches your hands. I am at present on the Mount of Divine Love, and can sing with the church, "I will greatly rejoice in the Lord." How is it with you? Are you as zealous for Christ and for souls as when God made you the means of my conversion twelve years ago? O that the Lord would rend the heavens and come down, and set you in flames for Himself! Permit your spiritual son to remind you of the sweet and memorable days that are past. How has my heart burned within me, how have my tears flowed, when I have heard you preach the unsearchable riches of His grace, His blood and righteousness; they came with power, and with the Holy Ghost from heaven. And is it true, can it be possible, that you should cease from preaching the gospel to poor sinners? Do you withdraw your hand from the gospel plough? I am told so, but cannot believe it. O man of God, stir up the gift that is in thee; let it not rust and moulder by lying useless. The Lord hath often spoken by your mouth, O that He would now by my pen. Do, at my request, meet the dear people at C., and who knows but there yet may be showers of blessing. While life and breath remain, let your feet stand upon the mountains; yea, let your lips feed many. I scarce know how to leave off. If the poor mortal saints here below love one another so well, no wonder that the love of an Infinite God to His own dear elect should be from everlasting to everlasting. Electing, justifying, regenerating, sanctifying, and persevering grace are the subjects of my ministry, and I hope will be to my latest breath. If a minister of Christ is under the lively experience of these glorious truths, the word of His Master will be as a fire in his bones; yea, he will be in pangs, as it were, like a woman in travail, until Christ is formed in the hearts of them that hear. May God pour out a spirit of fervency on my dear Mr. Morris, and on his ever affectionate friend,

A. TOPLADY.

OUTLINES OF A SERMON,
BY THE REV. J. A. WALLINGER, OF BRIGHTON.

(Continued from page 39.)

"*Seventy weeks are determined upon Thy people.*"—Dan. ix. 24.

Of what vast importance is the distinction between law and gospel. As that great man Luther used to say, it was a cardinal point in Theology to separate the law, which enjoins and commands, from the Gospel, which gives and grants. The principle of the law is *duty*, the principle of the gospel, *gift;* and perhaps in no passage in scripture have we the gospel more clearly set forth than in this. As John says, 'These are the true sayings of God." This applies to all scripture, therefore well may we treasure up these true sayings; and here in our text we may find some of them. "Seventy weeks are determined." The gospel is the history of God's doings; not what the creature is to effect, but what God has done. Then, say you, is man to do nothing? Clearly he can do nothing, therefore the gospel is the glorious display of what God has done for those who could do nothing. We see in this text that these blessings lay in the *determination* of God—according to the council of His own will. The *period of time* also we see was fixed —seventy weeks, or 490 years. And now let us go into the further blessings contained in the text, which must be deposited in the heart. Some of you have got nothing but the world deposited there. Your walk, your talk, your companions prove that. Jesus has no place in you. You may make a fair appearance—you may go a little way in a profession—but it will not do for eternity; unless God deposit something in your soul, His word and ways will have no place in you. He knows the heart—He knows who have been brought to His feet—He knows where He has deposited His grace—He knows the heart He has broken and made to cry out, "God be merciful to me a sinner;" 'Lord, save, or I perish." Did such a cry ever come from you? Where He has made a deposit in the heart, there He makes a place for Himself. You cannot make it, but when He comes He makes room for Himself. Aye, though there be never so much attachment to the world, opposition to the truth, sin in the life, yet Jesus comes over all this and makes room for Himself, and says, "Here will I dwell for I have desired it." Now you observe the blessing in the text is six-fold, with an important conjunction between each—"To finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and to anoint the Most Holy." And, 1st, "To finish transgression." There is something comprehended in this word, "finish transgression." which conveys to my mind two distinct ideas—the *amount* of sin, and the *conclusion* of sin. With regard to the *amount* of sin there was to be a climax. We have here sin in its excess, its ultimatum—the highest point sin could reach—its finishing stroke; and what was that? The death of Christ. That was to be the finish of sin. Sin could go no higher in turpitude than this—the death of the

Incarnate God. God permitted it to go thus far to show out sin to the uttermost. We do not say God did it, but we do say God permitted it, or it had never been done; but herein He suffered wicked men and devils to do their worst—"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain," Acts ii. 23. But remember this, you and I had a hand in it. Am I such a wretch? say you. Yes you are. Now turn to Matt. xxi. 33. The householder is God, the husbandmen Jews and Gentiles, the instruments of God's purposes. Now turn to Matt. xxiii. 32, 33, and there see the language the Lord uses—"Fill up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" This is honest, plain, straightforward; as if He would say, you are bent on it, do it then, fill up the measure, finish the transgression, go on in your wickedness, but you shall come to the damnation of hell for it. I may likewise speak this to ungodly sinners amongst you. Go on in your wickedness, your worldliness—take your fill of earth and its attractions—but know, sinner, for all these things God will bring thee to judgment. There *is* a hell, and into it thou wilt go if grace be not given. Now God may plant this warning thought in your heart; if so, you will cry to Him for mercy, and this will be the beginning of blessing to thy poor soul. Our Lord in this chapter calls that generation the worst of all, for then was the climax to their iniquity—they crucified the God who made them. And who ever suffered as they did for their iniquities? Read the account of the Jews' sufferings under their conqueror Titus, and then see how this finishing of transgression was visited upon them. But there is something more conveyed to my mind in this expression, "finish transgression." It seems to denote *conclusion*, or bringing to an end, so that by virtue of the death of Christ there should be no sin left. Where would you be at the last if but *one* sin were to stand against you? Damned to all eternity. Now then see what is intimately connected with the death of Christ—the destruction of sin. The sight of this is wonderfully connected with gospel liberty. "There is no condemnation to them who are in Christ Jesus" —there is an end of sin. Now can you understand this language? But how is this? say you. Well, we must separate herein. With regard to your daily walk and conversation there is plenty of transgression—not one is free—herein we all offend. Some do not like to hear this part of the truth; they like to be coaxed and flattered; they say, O do not talk to us so much about what we are in ourselves. But, God helping me, I surely will. Says God, "Show my people their transgressions"—saint as well as sinner, aye, and saint above the sinner; for the saint is the worst of the two, let me tell you. God helping me, I hope ever to show Israel their sin. In daily walk we all transgress, so that herein there is no end to sin. Then, say you, how is it sin is finished? In the matter of justification and salvation. Here there is an end of sin—here the believer *cannot* sin. You cannot sin away your interest in Christ—you cannot break God's covenant. If you are a child of God, I know you would not if you could; but your mercy lies here—you could not if you would. God will not let

'ou, poor trembling believer—you *cannot*—for "greater is He that is n you than he that is in the world." I know, if you are called by ;race, what your desires are. O, say you, to live without sin; to serve he Lord; to see His face; to bask in His smile; to pour out my heart o Him; to feel His love. But can you? No, say you; the world, he flesh, and the devil are too mighty for me, and I cannot have my ;ill in the matter. I am overtaken by sin, aye, and overturned by in. Do you feel this? If not, what Pharisaism must be in you.)epend upon it, if you know nothing about *falls*—if you have never een made to *feel* them—the Pharisaism has never been turned out of our heart. Well, now, have you caught my idea—that God has pro- ided that His people shall not transgress—cannot break the covenant ıade for them? If left to you, you would assuredly, and to hell you 'ould go; and if you do not know this, the mystery of iniquity has not een opened up to you, and the treachery of your vile heart has not een shown you by God the Holy Ghost. Now, then, in the saying, To finish transgression," we have a great thought displayed to us— in in its excess—its climax—its acme, as carried out upon the cross; nd further, the blessings promised to us through that cross, the Lord utting it out of the power of His people to transgress, or stay the .ood of His love and grace. Now does not this exhibit the glory of he gospel, in that it shows the work is not in your hands, but in ŧod's; for if in yours, I know the world and Satan would wrench it rom your grasp. Now what do you feel as to all this? Has God ıade a place in your heart for the reception of this truth, or have you spirit of enmity to it? It is a blessed truth that salvation is so se- ured that nothing in time can meddle with it; the glory of it consists n this, that God has taken it out of the power of man to transgress to lestruction.

II. But now we come to the words, "*Make an end of sin.*" If a hing is made an end of, you know it cannot be found, nothing is left; o here I refer you to Jer. l. 20—"In those days, and at that time, ıaith the Lord, the iniquity of Israel shall be sought for, and there ihall be none; and the sins Judah, and they shall not be found; for I will pardon them whom I reserve." The sin in the daily life God as a Father will rebuke and chasten us for; but as respects the believer, as he is in Christ, there is an end of sin; it is not found, for the Lord hath laid upon Him (Christ) the iniquities of us all. The anti-typical scape goat illustrated this truth—the sins of Israel being transferred to the animal, he was turned into the wildernes, and thence could not be recognized from any other goat, and the sins could not be found. So said Hezekiah when the experience of this was brought to his soul —"Thou hast cast all my sins into the depths of the sea;" and the Psalmist says—"As far as the east is from the west, so far hath He removed our transgressions from us." And so in gospel days, John says—"Behold the Lamb of God, that taketh away the sins of the world." *Taketh*—the present tense. Many of you need this. God *has* taken away your sin, but you need it again—you want it afresh—you need it now, at the present time. Some of you perhaps are stumbled at that word—*the world.* Why, it means both Jew and Gentile; that

is, the election of Grace—whether Jew or Gentile. For an explanation you must go to other parts of the word—the whole scheme of salvation —but above all to *experience*. Has He taken away your sin? Of what use is the assertion that He has taken away the sin of the "whole world," if guilt rests upon your own conscience? He is come to make an end of sin—then He has done it. He says He will present His people without fault, so there is no sin found in them, no charge of sin against them; but standing in the righteousness of God in Christ, they are complete in Him. Were you ever enabled to believe this? Was the mystery of iniquity so opened up to you that you have felt, unless God by an act of grace made an end of sin, you must perish? Intellect, notion, speculation, will not serve you here. There must be a special revelation from God to drop this truth into your soul, that He hath made an end of your sin—that not an iota of sin can come against you—that the sin that plagues can never damn—and though in yourself as black as hell, yet to hell you shall never go. O what a vast deal of Pharisaism there is in us all! But were you ever brought to this point—I am vile and abhor myself? Were you ever made to feel what a horrid wretch you were? Just now see what Pharisaism was in Peter when he said, "Though all should forsake Thee, yet will not I." But what says Peter after his fall? "Lord, Thou knowest all things—Thou knowest that I love Thee." I cannot now talk of others, says Peter; I have nothing to say now about them. You remember there was much of this Pharisaical spirit in Hezekiah. See how he boasted of all he had done; his language is as much as to say, what a good creature I am—what a good king I have been. But see how this language is changed, Isa. xxxviii. 9—"For peace," says he, "I had great bitterness." The Lord took all his self-satisfaction away, brought him to great bitterness, and made him to feel himself a wretch. But see what God brought him to at length—"Thou hast cast all my sins behind Thy back." Well, are you one of God's elect? O, say you, that is a great thing to say. But I can tell you what belongs to God's elect—there is an end made of all their sin—there is no charge against them. But, say you, I cannot be so presumptuous as to say this. I tell you, it will be no presumption when God gives you the experience of it; you will then be able to say it in truth, and no presumption. O what if you should come to realize this—an end of your sins, your accursed sins! What a mercy this would be! The Lord says, "I have set before thee an open door, and no man can shut it;" so when God's time is come to reveal these things to you, you must have them; the devil cannot shut this door, sin cannot, the world cannot, hell cannot. No; when God's time is come, the door of access will open, and then you will walk in and enjoy all these blessed things, know your election of God, and feel an end is made of your sin; and in such sort that nothing shall hinder thy salvation, or break the everlasting covenant made on thy behalf. The Lord bless His word.

(To be continued, D.V.)

LESSONS OF THE WILDERNESS.

SHUR, SIN, AND REPHIDIM.

[The following may be had for 1d., or ½d. for distribution, of G. MORRISH, 24, Warwick Lane, Paternoster Row, London. We recommend our Readers to procure and distribute it.—ED.]

We will now, beloved young Christian, in dependence on the teaching of the Holy Spirit, look at the lessons of Shur, Sin, and Rephidim, Ex. xv.—xvii. We shall find each present a distinct, solemn, yet precious, lesson.

And first the Lesson of the Wilderness of Shur. "So Moses brought Israel from the Red Sea; and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water." These are few words, but what a depth of meaning there is in them—so soon after the triumphant song of redemption, only three days' journey from the place of death and deliverance—the Red Sea. And now to find *no water*. Have ye counted the cost? The cross of Christ, as separating us from the world, is a very solemn matter. "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." What was so debased and contemptible in the eyes of the world as a person crucified? And this was what the world was to the apostle, and what he was to the world.

The three days' journey very aptly illustrates the exact place into which the believer is brought. Dead with Christ and risen with Him. Yes, the three days' journey, from death to resurrection, has separated you, my fellow-traveller, for ever from Egypt, that is the world. But you say, It looks very strange that the redeemed, who had just been shouting the song of triumph, should be so soon distressed and find no water! Was not this just the way the young Christians at Thessalonica had been brought to God?—"Having received the word in much affliction, with joy of the Holy Ghost," 1 Thess. i. 6.

Now mark, this is the first lesson after redemption; and if my reader has redemption through the blood of Christ, even the forgiveness of sins, do not be surprised if you find, the first journey you take in the wilderness, that there is no water. Nay, I believe this is a sure sign that you are redeemed. Do you find it so, or can you still drink of the world's pleasures and be satisfied? Ah, if so, be not deceived; you are still in Egypt, still in the iron grasp of Satan, who leads you captive at his will. Do not be offended if I tell you the truth. Must not be faithful? Oh how many are thus going down to perdition, with a lie in their right hand. But with you, my dear young Christian, it is not so. The things that once so pleased you yield no satisfaction now. I cannot express it like scripture. *You find no water.* Solemn lesson of Shur. The New Testament is very strong on this subject—'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (Read 1 John ii. 15—17.) And again, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God," James iv. 4.

And when we think of the amazing price of our redemption, ca wonder that our separation from the world lying in the wicke should be so entire? But at such a time, when you find no w nothing to satisfy, then beware of murmuring.

And the next lesson of Shur is equally striking. "And when came to Marah, they could not drink of the waters of Marah, for were bitter." This was trying indeed—more trying than findir water. How often this is the case with the young believer, aye the old one too. We grasp at that which we think will satisfy only find bitter disappointment. Have you not found it so? you tried the pleasures, or the riches, or honours of the world only found bitterness? You are invited to a gay party. One would have been very delightful; but now how bitter to the ta the new nature. How utterly disappointed you return home. you set your heart on some earthly object? You are permitted t tain it; but how empty. Yea, what you expected to yield such faction, only yields bitter sorrow and emptiness. Oh, beware of muring. Not one thing has happened to you but what is comm the children of God. This world is a wilderness wild, where th not a tree in it yielding satisfying fruit. But there is a tree. Lord showed him a tree, which when he had cast into the water waters were made sweet." Yes, "As the apple tree among the of the wood, so is my Beloved among the sons. I sat down unde shadow with great delight, and His fruit was sweet to my taste," ii. 3. Surely that tree is Christ. Ah, nothing can sweeten the cup of this life but sitting beneath His shadow. O what delight, sweetness to the taste of the new-born babe! How simple the second lesson of the wilderness of Shur. Are you, my young f Christian, beginning to find the waters of this life bitter? Come near to Jesus; sit at His feet; His fruit shall be sweet to your His words shall be sweeter than honey or the honeycomb. A things of the world sweet or bitter? Is Christ to you like th precious tree, laden with sweetest fruit, where all beside is barre and waste? Then hearken to the precept of the Lord to His p Israel. And mark, this was before the law was given. And cer it could have nothing to do with their redemptiou—that w finished. So with you, my reader; if you are a believer, yo demption is as finished as theirs was. Your works can have nc to do with that. Neither are you under law; but O how much p blessing depends on your hearkening diligently unto the voice c Lord. He is a rock that can never be moved, and His shado place of perfect security. But to sit at His feet, to hear diligentl words! And as He says, If ye love Me, keep My commands. N servant under law; but as a Son, filled with the Spirit, and mov divine love. Yes, most precious and necessary is this obedience of

Elim was a sweet green spot in the wilderness, with its twelve of water and threescore and ten palm trees. "And they enca there by the waters." This does so remind one of Jesus in the of His twelve apostles and seventy disciples. Wherever we see He is the one to whom the thirsty may come and drink. May we encamp near the wells of living waters.

But I go on now to the Wilderness of Sin, Ex. xvi.

Every step in the journey brings out the utter worthlessness of man and the sovereign grace of God. The whole congregation murmur sadly; and they said, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." This was very sad—but not more so than the terrible sin of unbelief that now so easily besets the believer. One would think, with such a bright future before us, we should have no lingering looks at the world behind. Well, and what was God's answer to this murmuring? Amazing grace! "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day," &c. And now it is worthy of special remark, that the sabbath of Jehovah's rest was given before the law, in connexion with the eating of this bread from heaven. It was first given to Israel as privilege, not by command, or on the principle of law. And here the people rested on the seventh day; and I am not aware of another single instance where the people rested on the sabbath day. There is something very striking in this. From Adam to Moses, yea, to this very chapter, that is, for more than 2500 years, the Spirit never uses the word sabbath, either in its root, or in any of its forms. And here, in the wilderness of Sin, it is God's gift to His redeemed people, in perfect grace. And on the principle of grace, before the law is given, they rest on the seventh day. Immediately they are under law, the Spirit never once repeats the words, "They rested on the sabbath day." I would not have you forget that God expressly gave Israel the sabbath on the ground of redemption—on that very account; as is declared, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out.....THEREFORE the Lord thy God commanded thee to keep the sabbath day," Deut. v. 15. Thus they had the sabbath because they were redeemed; but they only rested on it, or enjoyed it, by gathering the heavenly manna; and this on the principle of pure grace. Bread from heaven! Oh may the Spirit of God open the understanding of my reader to see Christ, the bread of life, in all this. Let it be well understood, that the only ground on which God gives rest to the guilty sinner is through the redemption blood of Christ. Yes; He looks on that precious Lamb "who was delivered for our offences, and was raised again for our justification. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ," Rom. v. "We have redemption through His blood, even the forgiveness of sins." This gives peace. This peace is God's gift in pure grace. As the sabbath was God's gift in grace to every Israelite, so this peace, this rest of God, is God's gift to every believer who has redemption through the blood of Christ. But then you say, "If so, why do not I enter into this rest and enjoy peace with God?" To that question this lesson of the wilderness is a solemn reply. Manna was a type of Christ as the bread of life. The redeemed from Egypt fed upon it. But they gathered a certain rate every day. Is this the case with you, my reader? Are you gathering the sweet manna, Christ, every day, in His precious word? If you

had no time to eat your daily food, would you wonder if you were soon out of health? If you have no time to gather up the crumbs of life in the precious word, is there any wonder that your spiritual life declines? Oh read the sweet words of Jesus on this subject! He says, "I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." Do you thus come to Him for your daily portion? Each Hebrew had an omer—about five pints of manna; every man according to his eating. The greatest eater had no lack, and he that gathered most had none to spare. Just as with the lamb, every man according to his eating, so with the manna, every man according to his eating. Our deepest need as sinners was met by the blood of the Lamb; and the deepest daily need of our souls is met, if feeding on Christ. No doubt it is very blessed, on the first day of the week, to meet together to break bread—to remember Jesus—to show forth His broken body—to take that cup which shows forth His shed blood—by that one loaf to express the one body of Christ. Indeed, I would press this. But there is the daily portion—the constant need of the soul for spiritual feeding on Christ. In so short a paper I can only ask you to read John vi. 30—71 in connection with this subject.

How very simple then this divine picture. God gave the bread from heaven. The redeemed Israelite gathered it. "A small round thing, as small as the hoar frost on the ground.....and they gathered it every morning." "It was white, and the taste of it was like wafers made with honey." O that precious, spotless Christ, so small and despised in the eyes of the world! But when the child of God gathers the manna in the morning, how refreshing the dew of the early dawn, as the Spirit reveals Jesus to the soul in the blessed word. And God gave them enough for the sabbath, and so they rested. God has given you rest, my fellow-believer. Do you not enjoy it? Do you not rest? Then you have not gathered enough manna. Read the word more. Think more on Christ. If the Israelite exclaimed, What is it? well may you say, What is it?—Christ my portion.

Just as God gave them twice as much as they could eat, so they rested on the seventh day. Even so by the gift of His beloved Son He has more than met our utmost need. Thus they rested by gift, not by command. And thus in Christ we rest by grace, and not by works. Some did not believe, and went out to seek manna, but found none. So it is with us whenever we wander from God's eternal gift.

There was a great difference betwixt having the sabbath and resting. There is as great a difference betwixt having peace with God and enjoying that peace. Would you enjoy that sweet rest in God? Then gather the manna—feed on Christ. As the dewdrop contained the manna, so will the Spirit take of the things of Christ and show them unto you. Oh would you rest? Then grieve not that Holy Spirit by whom you are sealed. The taste of the manna was like wafers made with honey. And what so sweet to the taste of a child of God as the fellowship of the Spirit in communion with Christ? Oh do, my young Christian, seek this holy, sweet enjoyment of Christ! Does the prospect of being for ever with the Lord gladden your heart? Then earnestly seek for much communion with Him in spirit whilst here below.

(To be continued, D.V.)

The Resurrection of the Body.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON EASTER SUNDAY, APRIL 5TH, 1868, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God, for in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at His doctrine.*"—Matt. xxii. 29—33.

It is not too much to say that the majority of Christians believe firmly in the resurrection. Of course there are Sadducees and infidels amongst them, but nearly all who profess the Christian faith are really confessing their convictions when they repeat after the minister at church, "*I believe in the resurrection of the dead.*"

I myself believe in it too. But what strikes me with wonder is, that people should so universally believe in *so marvellous and difficult* a doctrine, whilst they pertinaciously refuse to believe in doctrines that are comparatively simple. For instance, is it not a fact that *thousands* believe in the resurrection of the dead, when only *units* believe in the doctrines of sovereign grace? Are there not some even here this moment, who have never doubted that the dead will be raised, who nevertheless disbelieve altogether that God has only redeemed a portion of the human family? And how is this? Is it because the first is easy, and the second difficult? Nay. The first is by far the most difficult of the two! I hold, and am ready to prove it, that the doctrine of the resurrection of the dead is a by far more difficult thing to believe than the doctrine of election, predestination, particular redemption, or final perseverance.

Some one may say, "I see no difficulty in the doctrine of the resurrection." If you do not, it arises from your blissful ignorance. If every individual as he died were placed in a separate grave, and remained undisturbed until the last day, and science had left us ignorant of a great fact, I confess there would not be much difficulty in believing in the resurrection; but, when it is a fact that bodies do not remain in their graves, but dwindle into dust, and their gases rise up in new forms, or pass into the air in exhalations, and go towards the structure of other bodies—when it is a fact that the particles of many dead bodies now belong to living bodies—it is not so easy to believe in the resurrection. No. When in fact the popular notion of a resurrection

is altogether an impossibility, the popular belief in it is founded in egregious error.

But, as I was observing, is it not wonderful that men can be found who actually believe in what appears an impossibility, and yet refuse to believe what may be demonstrated with the exactness of a mathematical proposition? What is at the bottom of all this? Ignorance of facts, popular superstition, and hatred of God's sovereignty.

I thought I would just throw out these hints for your calm consideration before dealing with my text.

1. Open up the text. 2. Prove the doctrine of the resurrection. 3. Make some practical remarks.

I. "*Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at His doctrine.*"

These observations of the Lord Jesus were in rebuke of some Sadducees, who mockingly put the following questions to Him—"*Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh, and last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her.*"—Matt. xxii. 24—28.

The Sadducees did not believe in angel or spirit, or in a future state, and so they thought to puzzle Jesus by putting this perplexing case before Him; but He completely silenced them, and so replied as to draw forth the astonishment of those that heard Him. "*And when the multitude heard this, they were astonished at His doctrine.*" Let us meditate upon the several points of Christ's answer.

(i.) "*Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.*" Ah, here is the source of all errors in theology! Not knowing the scriptures, nor the power of God. If those Sadducees had prayerfully studied the writings even of *Moses*, they might have known better than put such questions to Jesus. *Study* them perhaps they did, but what is all study of the sacred writings without prayer—without the illuminating property of the Holy Spirit? Have we not an awful illustration of this carnal study, in the miserable bishop of our church who lately has made such an onslaught upon Moses' writings? O what a monument of pride and presumption! What a warning to all who would dare bring their carnal reason to the scriptures, instead of the scriptures to their reason! The Sadducees knew not how to sit at Jehovah's feet as little children, but must dare summon God to the bar of their intellect! They could not understand how the resurrection could be, so they mocked and discarded it!

Brethren, are the *Sadducees* alone in this matter? Is all presumption

. to those who deny *the resurrection?* Are there no parties in istian church, who, though ready enough to acknowledge the tion, deny other doctrines of equal importance, through the .e ignorance of the scriptures and the power of God? What of .ers of sovereign grace? What of the deniers of electing love? f the deniers of atoning blood? Surely these have no stones at the Sadducees! Those glorious truths are written in far ight than ever was the doctrine of the resurrection, yet multi- scripture readers are completely opposed to them. Amazing, ing inconsistency—denouncing the Sadducees, whilst they ves must be two-fold more the children of disobedience!

'*For in the resurrection they neither marry, nor are given in marri- are as the angels of God in heaven.*" Here we have some little :own upon the future state of believers. There will be no death tate, consequently no marriage, for marriage was instituted to h the earth, and to repair the ravages made by death. All teous will be like unto the angels of God in heaven—spiritual ious—pure and intellectual, and yet withal meek, loving, and ive, ever ready to do their Lord's bidding, and never wearying His praises! O, brethren in the Lord Jesus, do you not long ime to come when you will be for ever free from the weight encumbrance and sin of your present bodies, and when, though ome respects to the angels of God in heaven, you will be far, re them! "*Far above angels!*" some one exclaims in doubt! I unfalteringly repeat, "far, far above the highest and t of them all! for we shall be with Jesus where He is, and we at He is exalted far above all principalities and powers! O, God! you know but little of the high destiny in store for you! rm of the dust as you now are, you are no more like what you than the gorgeous butterfly is like the crawling caterpillar ich it springs!

"*But as touching the resurrection of the dead, have ye not read that s spoken unto you by God, saying, I am the God of Abraham, and of Isaac, and the God of Jacob? God is not the God of the dead, e living.*" There is a beautiful truth brought out here by the at really, we must confess, would never have struck us if ad not taught it to us. It is this, viz.—that Abraham, Isaac, ob were living in conscious happiness when God spoke to t the bush, though they had been dead some 300 years. Poor ies, there is consolation for you. This declaration powerfully our joyful belief that to be "*absent from the body is to be present Lord!*" Ay, when we leave our bodies, our souls soar aloft, y a foretaste of that glory which the Lord has in store for His d ones!

st sight this assertion of Christ's is not quite intelligible. It inconclusive, for we say, "*What has this to do with the resur- the body?*" "*And would it not also prove that God is the God of* ED *dead as well as of the* RIGHTEOUS *dead?*" A suggestion or put all to rights.

1. Christ is not speaking here of the resurrection of the wicked dead at all. That is revealed elsewhere—*e. g.*, Dan. xii. 2.

2. God is not the God of the wicked dead at all—*i. e.*, as He is a God in covenant, as with Abraham, Isaac, and Jacob, He is *the* God of the spiritually alive, and not the God of those who are to abide in death.

3. If we consider that man is constituted of both soul and body, we shall perceive that what proves the existence of his soul, must necessarily suppose the existence of his body too. Abraham's soul is not the entire Abraham, and without body Abraham is not entirely living.

II. *Prove the resurrection of the body.* It has been truthfully said that the resurrection is a doctrine of Revelation only. Some of the wise men of old believed in the immortality of the soul, but they never thought of such a thing as the resurrection of the body. When the philosophers at Athens heard Paul speak of the resurrection, they mocked him (Acts xvii. 32); and even the Jews, as we have seen, were ignorant of it, though they had ample testimony of it in their scriptures. Paul had to plead before Agrippa with these significant words—"*Why should it be thought a thing incredible with you, that God should raise the dead?*" (Acts xxvi. 8.)

Brethren, you who read the scriptures can be at no loss for proofs of this wonderful doctrine. The 15th chapter of the 1st of Corinthians alone is sufficient to prove it. There the apostle fully describes it. The arch-angel's trumpet summoning the dead, and the bodies with which they will arise, are clearly spoken of in that scripture. Indeed, all through the Epistles there is marked mention made of the resurrection; and some in the church at Corinth, and others in the church at Ephesus, are severely censured for denying it. The case of Hymeneus and Philetus at Ephesus, who asserted that the resurrection was already past, and whom Paul excommunicated, is known to you all. The Old Testament scriptures frequently and plainly allude to the resurrection—Job xix. 25—27; Hosea xiii. 14; Dan. xii. 2. So we must take care that we do not call it in question. I know that many Christians are sorely puzzled by it; but let us remember that it by no means follows, because we cannot understand how it is to be effected, it cannot be true. Nothing is impossible with God! We must not say—"How are the dead raised up, and with what body do they come?" It is a mystery at present; it is the object of faith, not knowledge.

Let it suffice for us to know that our bodies will be raised, and that there will be an *identity* between the bodies we now have, and the bodies we shall have, though not a particle of our present bodies may constitute a particle of our resurrection bodies. Ay, we shall be the self-same individuals, otherwise it would be a creation, not a resurrection—otherwise a different person would be in glory to the person in sin and suffering. I may make this plausible for you by a simple statement of fact. There is not a single particle of our present bodies that was composing our bodies when we were born. Everything has changed. Yet we feel and know ourselves to be the self-same men and women that we always were. Now why should it be thought an in-

credible thing that we shall be the self-same individuals—(flesh and blood only excepted)—in heaven that we are here? Can we not have bodies identical with these bodies, though not a particle of these bodies compose them? Surely so. Treat not lightly, then, the great and glorious doctrine of the resurrection. Do not say—"*We cannot see it, or believe it, or understand it, therefore we will not trouble our heads with it.*" This is to be like the Sadducees of old. Yea, this is to be exactly like your opponents, the free-willers, and deniers of the doctrines of discriminating grace, who, because they cannot see them, or understand them, repudiate and reject them.

III. A few concluding remarks.

1. The first is of a practical character, viz.—The man who can believe in the resurrection, and who refuses to believe in the doctrines of discriminating grace, is of all men most inconsistent, for he strains at a gnat and swallows a camel. He holds by a doctrine that cannot be received by any educated man except by faith, and he rejects doctrines that may be proved with mathematical exactness, and may be perceived by the brain of any ordinary individual without any faith at all.

2. The second is of a *consolatory* character, viz.—that the principle of recognition is involved in the doctrine of the resurrection. Believers will know each other in a future state. This we gather from the apostle Paul's teaching—he looked forward to the day of Christ as the time when he should meet his converts, and rejoice in their fellowship and happiness. 2 Cor. i. 14; 1 Thess. ii. 19; 1 Thess. iv. 13, 18. Earthly relationships will be abolished, but spiritual acquaintanceship will be renewed, purified, and strengthened. I have always thought, and think so still, that the idea of husbands and wives meeting, and parents and children meeting and recognising one another, as such, in heaven, is a gross and ignorant one. It is *the love for the brethren*, not carnal love, that will there be the predominating affection.

3. The last is in the form of a question, viz.—*Who will be raised to live for ever in bliss?* They who believe in Christ as their All and All.

CROSS-WEARERS KINDLY INTERROGATED.

Enter a young lady, wearing a rather large black cross suspended from her neck. She looked kind and intelligent; and I thought I should like to ask her what her object was in wearing the cross.

A conversation ensued, which I contrived at last to turn to the subject of the cross. I asked her why she wore it. She replied, "As an ornament."

"You are aware," I said, "that it is now worn as a symbol of High Church views."

"Oh, yes," she replied, "but I only wear it because others do. I do not attach any superstitious importance to it."

"Excuse me," I said, "if I remind you that it is the emblem of sin,

of God's wrath, of His sentence, and of the Redeemer's agonies and death. It is scarcely, therefore, a fitting *ornament*. It is painful, and even revolting, to see it employed to serve the purposes of vanity, frivolity, and worldly fashion. The representation of a gallows or a guillotine would form a very ghastly ornament. To me, the cross in that character seems more unbecoming still—not to speak of its startling impiety. It is evidently made to represent that accursed tree on which the Son of God hung to atone for sin and to save from hell; and Satan exults to see God's emblem of shame converted into man's emblem of pride and ostentation."

"I never saw the matter in that light," the young lady replied, with manifest simplicity and sincerity.

"I am sure," I rejoined, "you never did; and many others, like you, act in the same way as you do for the same reason. I hope, however, that now God will give you grace to think more seriously on the subject, and to act accordingly. You might, however," I added, "have replied differently to my question, 'Why do you wear that cross?' and said, 'Because it is the symbol of my faith in Christ.' This would probably be the reply of a Ritualistic or High Church young lady. Let me tell you how I would have answered you under these circumstances." And may God the Holy Ghost commend the following few remarks (the substance of those which I offered to the young lady) to the judgment of all who wear crosses as symbols of their Christian faith, and it may be, as amulets or charms in the sense adopted by ignorant Roman Catholics.

The cross on which our Saviour hung represented the curse of God; and Jesus, while hanging there, was the accursed One, for it is written, "Cursed is every one that hangeth on a tree," Gal. iii. 13. The cross therefore represented sin, wrath, suffering, and death then. It cannot represent anything else now, and therefore it signifies the triumph of Satan rather than the triumph of Christ. Christ's triumph was accomplished at His *resurrection*, and the triumph of all His believing people in Him. Heaven and nature mourned when the Son of God died; heaven and nature exulted when He rose. Of Himself He now says, "I am He that liveth and was dead, and behold I am alive for evermore," Rev. i. 18. And His believing people live in Him. Their subject of interest therefore is LIFE, not death; a *living* Saviour, a *living* faith, *living* hopes, *living* joys, *living* glories. "Death is swallowed up in victory." Why, then, seek the living among the dead? Jesus is not on the cross; He is not in the sepulchre; He is not in a dead world, in dead ordinances, dead emblems, dead substances, dead forms. He ever LIVETH to make intercession for His saints in heaven, with the living Father, amid the living throng of angelic worshippers, the Author and Sustainer of life to His people; nay, their very life, dwelling in their hearts by faith, and quickening them by the power of the Holy Ghost to new efforts of living work and adoration.

Why should I, a living resurrection member of God's family, go back to the cross for comfort and inspiration? It speaks to me only of my shame and ruin. At the best, it represents only the death of the Lord Jesus Christ. Now the apostle Paul tells us that faith in a dead

Christ is no faith at all. It is a risen Christ, a Christ victorious over death, and therefore the Champion that dying sinners need, who is the Scriptural foundation of the believer's hope; but of such a Champion there is not the faintest representation in the cross as such. *That* is the emblem of defeat, not of victory; of wrath, not of pardon; of judgment, not of acquittal. I mean, of course, the cross regarded in itself. I know that, followed by resurrection, ascension, and glory at the Father's right hand, it speaks of divine love, mercy, grace, righteousness, and power to save; but of *itself*, what is it? Nehustan! a bit of brass, wood, anything—worse than that—A CURSE!

Jews, Turks, infidels believe in the cross. They believe that Jesus of Nazareth hung there. They could most consistently wear the figure of a cross as an emblem of their faith: the Jews to represent their triumph over a pretended Messiah; the Turks to represent the extent to which their faith in Jesus goes, namely, that He was a prophet who sealed His teaching with His blood; and the infidel, whether heathen, Jewish, or intellectual, to show his scorn for the foolishness embodied in the cross, and his reason for rejecting Christianity. They could go so far, but not a step farther. To the doctrine of a CRUCIFIED Jesus they have no objection. But to believe in a RISEN Jesus would entirely alter their position. It would make them Christians, that is, believers in Jesus as man's Saviour, for if Jesus rose from the dead, it is avowed by all that He did so as the Saviour whom guilty and dying man required; and if He proved victorious over death in His own person, He surely can be in the case of others. Salvation from death must include salvation from sin, God's sentence, and Satan's power. "Prove to me, therefore," exclaims the infidel, "that Jesus, the Son of Mary, returned to life after He had been crucified and laid in the tomb, and I will believe in Him." He believes in the cross, but that does not prove to Him the truth of Christianity; you must lead Him a step farther than that. The crucifixion of Jesus is ascribed by St. Peter to human malice, but His resurrection to the power of God. "Whom ye crucified," he said, addressing the Jews, "Whom God raised from the dead," Acts iv. 10. By making the cross, therefore, an emblem of my religion, I represent Satan's work and man's work, but I do not represent that which is peculiarly God's work—victory over the cross and the tomb.

When Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," Gal. vi. 14, he was referring to the pretensions of the Jews, who trusted in their legal and ceremonial righteousness for acceptance with God. The apostle declared that he gloried in the shame and contempt which trust in a crucified Messiah incurred, because the ignominious death which that Messiah died, was the price paid for his redemption; but he was not content with the shame. He was not the man to rest beside the cross, or linger at the sepulchre. He had seen Jesus as a risen, exalted, and ever-living Saviour, and it was in that character that he had intercourse with Him. When he spoke those words, he saw Him by faith, not on the cross, but on His Father's throne. It is he who said and boasted, "though we have known Christ after the flesh, yet now henceforth know we Him no

more," 2 Cor. v. 16. He might have contemplated Him with his physical eyes as He hung on the cross, and he might have railed on Him there as his Jewish brethren did, proving that seeing Christ after the flesh might, under certain circumstances, be of little use; but now he saw Him by faith, not by sight; he saw Him as He was, not as He had been. He adored the Redeemer who *had been* slain, not because of that fact simply, but because He died and rose again. He died to share His people's death; He rose that they might share His life. They express their feelings when they say, "I know that my Redeemer LIVETH;" and it is not a dead bit of wood, brass, ivory, or any other substance, which will suggest that glorious fact. The Jews and Romans saw Jesus actually on the cross without any spiritual benefit, because it was only with their natural senses. With what eyes do Ritualistic young ladies view two bits of wood or metal put crosswise? With the same kind of eyes, *i. e.*, natural eyes, that looked at Him as He hung on the cross, and which flashed hatred, contempt, unbelief. With very different eyes, *i. e.*, spiritual, must they see "heaven opened and Jesus standing at the right hand of God." Then only, like Stephen, will they be prepared to die, saying, "Lord Jesus, receive my spirit," Acts vii. 56—59.

My time was up. I extended my hand to my young friend, saying, "Will you take off that cross?" She looked full in my face, and, with a look that spoke conviction and gratitude, replied emphatically, "I will."

Reader, if you have made the same mistake, may God enable you to "go and do likewise." The thing which you suspend from your neck or girdle, in the spirit of a mistaken devotion, is little less than an insult to that Saviour whom you profess to love. It represents sin, from which Jesus has saved His people: God's curse, which He has cancelled; condemnation, of which there is now none to the redeemed; and death, which Christ has abolished. It represents His work therefore as still unaccomplished. A crown would be a far more suitable emblem for the Christian. It is the emblem of victory. Jesus wears it, and all His people are entitled to it. They bear His cross now in their sufferings for Him; they do so because they are still in a world of sin and death; the cross therefore may represent them, but not Him. Believers in Him rejoice to tell the world that though "by the determinate counsel and foreknowledge of God" it was permitted to crucify Him, His Father and their Father has highly exalted Him, and that He is no longer the crucified One, but the King of Glory. They are crucified with Him, and they now by faith take up His cross and follow Him; but His crown is their eternal portion.

S. A. WALKER,
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[The above is reprinted in the form of a leaflet.]

TRIALS NECESSARY.—Our graces would quickly languish, if trials did not call them into exercise.—*Stowell, sen.*

LESSONS OF THE WILDERNESS.

SHUR, SIN, AND REPHIDIM.

(Concluded from page 72.)

We will now look at the third stage of Israel's journey—REPHIDIM. And again there was no water. Ah! it is hard for the flesh to bear this—to find at every step no water. Yet such is the journey of this wilderness. Think of the path of our precious Lord; and think what awaited His servant Paul in every city. (Acts xx.) And such is our path, my fellow-traveller, in proportion as we are true to Him.

And again (for the people were not yet under law) the Lord met their grievous murmurings in the fullest grace. The Rock in Horeb was smitten, and out came water that all the people might drink. Moses called the name of that place *Temptation* and *strife*. Oh! my young traveller, when your heart is ready to murmur—when Satan whispers, You had better give up the journey and return to the world—when every cistern fails—when you are ready to sink in temptation and strife—when your thoughts are all in confusion—ah! when Satan seems let loose against you—yea, when everything seems against you; oh! at such a time remember the Rock that was smitten for you. Yes, at such a time look off to Jesus. Was ever sorrow like His sorrow? and was ever love like His? You will be amazed to find wicked, unbelieving thoughts arise in your mind.

And "then came Amalek and fought with Israel in Rephidim." Now, as this was the first and only battle of Israel whilst they remained under grace, before the law was given, it should be studied with the greatest interest by us, who are not under law, but under grace. I do not think this battle of Rephidim typifies our conflict with wicked spirits so much: that we shall get when we see Israel in the land of Canaan. But I rather look at this Rephidim as showing us a picture of the sudden attack of temptation through the lusts of the flesh. It was just as they said, "Is the Lord among us or not?"—at the very moment of their doubting, "*then* came Amalek and fought with them." Nothing gives the enemy more power than to doubt whether we are the children of God or not; or to doubt whether He is with us and for us or not.

And now, my young Christian, this battle of Rephidim is a very solemn question. You will find that, though you have redemption through the blood of Christ—a child of God—have fed with delight on Christ the heavenly manna; yet, to your surprise, the lusts of your old nature are as bad as ever. That which is born of the Spirit has not altered the flesh in the least. If Israel had stayed in Egypt, they would never have fought Amalek. And if you had not the new nature, you would never have known this fierce conflict with the old nature. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot (or may not) do the things that ye would." (Gal. v. 17.) These are the plain words of God: and every child of God finds it so in his experi-

ence. What would he not do, were it not for the Holy Spirit, who dwells in Him, preventing him from fulfilling the lusts of the flesh.

I must guard my young traveller against several mistakes when passing through Rephidim. And especially beware of a broad path that turns out of the way, called "sinless perfection." This path leads to infidelity. Some would tell you that your old nature is changed, and that there is no sin left in your flesh, or carnal mind. This is a very flattering delusion, and for a time may lull you to false security. But when Amalek comes to fight; (though I sometimes think Satan knows better than to fight these deluded ones;) but when Satan presents strong temptation, and you find to your horror and grief that there is still an evil nature in you, so soon excited by his temptations; yea, at such a time you seem overwhelmed with the power of unexpected temptation. And especially if there has been failure, then beware of the hard thrust of the deadly enemy, in trying to persuade you that you are not a child of God. Let this dark unbelief only take possession of your soul, and then where is your strength to fight?

But the battle of Rephidim. Read carefully these verses, Ex. xvii. 8–16. Golden lesson for the young soldier of Christ. Some teachers would tell you, in the hour of temptation, your only safety is to try your utmost to keep the law. I once knew a young Christian, when fighting in Rephidim, as a last resource, write down all the denunciations and commands of God respecting the sin that so harrassed him. But this helped him not at all. Nothing could be more striking than God's teaching and man's on this important point. Says man, You are under the law as the rule of life, and sin will surely have the dominion if you do not strive to keep it. Says God, "It was the ministration of death, and is now abolished;" (2 Cor. iii. 7--14;) and "Sin shall not have dominion over you; for ye are not under the law, but under grace." (Rom. vi. 14.) Thus you see, my young traveller, if you are led of man, you will be under law and bondage; "But if led of the Spirit, ye are not under the law." (Gal. v. 18.) The contrast betwixt God's teaching and man's is very striking, is it not? But then, the question is, when passing through Rephidim, that is, through fierce temptation—tempted to commit fearful sins—If the law does not help me at such a time, but only excites lust still more, as is said in Rom. vii. 7, 18; I say, if the law does not help, what does? And what is the principle of victory over the lusts of the flesh? I look at the battle of Rephidim, I say, as a golden answer to this perplexing difficulty in the hour of need. To human reason, perhaps, nothing could be more foolish. There was no digging trenches, forming parallels, or display of military skill; but Moses says, "I will stand on the top of the hill with the rod of God in mine hand." "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." What a picture of the divine principle of prevailing faith! And especially valuable, as I have said before, when we bear in mind this is the only battle Israel fought whilst on the principle of grace, and not as yet under the law. And now, if my reader has travelled some length of the wilderness journey, let me ask him to turn over the pages of memory, and then tell me, as

we say, is not this picture true to the very life? Just as your hands have been lifted up to God; just as faith has trusted Him, you have prevailed; and just as your hands have been let fall down, just as you have trusted in anything else but God, sin has prevailed. Thus the mighty principle of faith is set before as the only means of victory in temptation. We never make resolutions but we fail and break them; and we never look alone to God but we are delivered. Do, my young Christian, remember the battle of Rephidim in the hour of temptation. Lift up your heart, and let the cry of faith go up to God. Perhaps you say, My heart is so heavy. And so were the hands of Moses. "But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side: and his hands were steady until the going down of the sun."

Now there are some very precious and important points of soul-sustaining truth set before the believer, in conflict, in this verse. It is of the greatest moment at such time that you remember that great stone —nay, the Rock of Ages supports you. Oh to know that however the storm of temptation may assail, your feet are on the Rock that *cannot* be moved! Beware of those shifting sands, those unbelieving thoughts that you may be on the Rock to-day and off and lost to-morrow. Nothing can more tend to weaken the child of God, in the hour of sore temptation, than these false doctrines. No, my reader, if you have redemption, it is eternal redemption; if you have life, it is eternal life; if you are on the Rock, none can pluck you off for ever. The stone, however, was not put under Moses that he might hang down his hands, but that they might be steadily held up. Neither would I put this blessed truth before you, or rather show you the Rock that sustains you, that you may become careless and cease to steadily trust in God for victory over lust and sin. No! but for the very purpose of encouraging your faith in the darkest hour.

But further, for the support of the heavy hands of Moses, Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side. And does not He whose name is Jesus, by whose death and resurrection we are justified, "also make intercession for us." Likewise the Spirit also "helpeth our infirmities; for we know not what to pray for as we ought: but the Spirit itself maketh intercession for the saints according to the will of God." What divine strength this gives in the hour of strong temptation. There is the exalted Son of God, on the one side, that is, in the very presence of God, holding up the hands of faith making intercession. And there is on the other side, that is down here, in the believer, the Holy Ghost, making intercession. How doubly held up!

But perhaps my reader may be sadly cast down; you may have been surprised by Amalek; perhaps you may have thought lust and temptation was all gone; you had pictured a path of sunshine: and so it is, if the eye is kept on Jesus. You may, however, have resolved to walk with God, and for a time all was smooth; but the sudden attack of the enemy took you by surprise, your hands were let down, Amalek, that is your sins, prevailed. Has Satan got an advantage over you? Has

there been a failure? I think I hear you whisper, little did I expect it, but I have sinned since my conversion, and now I am so unhappy. The brightness of noon seems to be turned into midnight darkness. Satan says, "I am not on the Rock now. The great High Priest passed into the heavens will not intercede for me now. The Holy Ghost does not make intercession for me now." Stop, poor doubting one, do not listen after this rate to the enemy. Was not the Rock of Ages cleft for you? Is it not His very blood that has met all your sins, yea, washed them all away? And does not the Spirit say, by John, when writing on this very subject, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins," &c. (1 John ii. 1, 3.) Are you His child? Have you sinned? Then think what is taking place in your Father's presence. What an Advocate! Look at Him, and listen to His pleadings for you: He pleads His own blood. Do not these words meet your case—"If any man sin?" Surely this is not that you may sin: but that you may not sin. But if you have sinned, the knowledge of your Advocate on high lifts up again the arms of faith, and, though Amalek has prevailed, you now prevail again. But perhaps you say, "If I have sinned, have I not grieved the Holy Spirit; and, consequently, has He not departed from me?" No; this is impossible now. The Holy Ghost dwells in you as the seal to the value of the blood of Jesus, (Heb. x.; Eph. i.) So that the blood of Jesus must lose its value before the Holy Spirit can cease to dwell now in the child of God. You may, yea, alas! how often we do grieve the Holy Spirit, by whom we are sealed unto the day of redemption. But one great distinguishing feature of the present dispensation is, that the Holy Ghost abides with us to the end. I have found this solemn fact one of the most sustaining truths in God's word. The apostle uses it for this purpose when writing to the Corinthians. (See 1 Cor. iii. 16, 17.) Do think of this when pressed hard by temptation, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" And see how solemnly this is pressed in 1 Cor. vi. 15—20. So really is the believer's body the temple of the Holy Ghost, that if he goes on in sin, and thus defiles the temple, God cannot allow this; and if he refuses to judge and humble himself, and still further refuses to hear the Church, the temple must be destroyed; that is, this body must be dissolved. "For this cause many are weak and sickly among you, and many sleep." (1 Cor. ix. 30.)

My reader may not have been aware of all this, but search the Scriptures and see if these things are not so. We have a watchful, powerful foe, surrounded by every manner of ensnaring temptation, and especially so to the young Christian; and still we have to wage war with deadly, hateful lusts. If left to ourselves, utterly without strength to resist the least of them; how important then to know the Rock on which we stand: and to know that on one side we have the risen Lord; and on the other the blessed Spirit, never ceasing to make intercession for us.

And as there was to be no compromise betwixt Israel and Amalek,

so let there be no compromise, my dear young reader, betwixt you and fleshly lusts that war against the soul. From this day forward, even though Amalek may have prevailed; yes, though you may have failed and sinned, yet now may the Spirit of God show you the Advocate with the Father, pleading for you; and now may past failure and sin be confessed to your Father. You will find He is faithful and just to forgive you all sins and cleanse from all unrighteousness. He is faithful and just to the claims of your Advocate, and therefore you are forgiven and cleansed. This is as sure as you have, by His Spirit, made confession to Him. Do not omit this—if sin has prevailed, confess it to your Father. And now, henceforth, may He give the reader and the writer the victory of faith. "For whatsoever is born of God overcometh the world, even our faith." (1 John v. 4.)

Thus the battle of Rephidim sets before us the blessed principle of victory over sin and the world. If my reader fights on the principle of law, you will be overcome; if on the principle of faith, you will overcome. And just as your hands hang down to one, or are lifted up to the other, you will fail or prevail. And you who have trod the greater part of the journey, I appeal to your hearts and consciences, is it not so? Just as we have looked to God we have overcome; and just as we have resolved to do our best we have failed. What years of sorrow a life of simple faith would save the child of God. Would you, my dear young Christian, then, spend your little while in holy, happy, devoted service to God, then have no confidence in the flesh—never trust self. Pray without ceasing—at all times and in all places. Remember, you are the temple of the Holy Ghost: He intercedes for you: the risen High Priest is your Advocate; God is for you. Though He chasten, it is because He loves you. Oh! do not forget you are never safe from temptation a moment, except that moment is spent in trusting Him. How soon after the manna and rest came temptation and Amalek. In seasons of richest blessing, when filled with Christ, the heavenly manna, and the heart at rest in God, yet even then how near to danger. How sudden the change to fierce and unexpected temptation. Oh! watch; pray; trust. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

C. S.

MAN'S EXTREMITY, GOD'S OPPORTUITY.—Mr. Mudgely, minister at Rochdale, oppressed with melancholy and sad temptations to self-murder, and going down to the water-side to drown himself, as is credibly reported, having the New Testament in his pocket, it came into his thoughts, before he flung himself in, to read a little in his Testament, and opening it happily first cast his eyes upon that cordial promise—"Come unto me, all ye that labour and are heavy laden, and I will give you rest," &c.; whereupon he was so supported that he exclaimed—"Sayest Thou so? Then I will not drown myself."

there been a failure? I think I hear you wh
it, but I have sinned since my conversion, a
The brightness of noon seems to be turned
Satan says, "I am not on the Rock now
passed into the heavens will not intercede
Ghost does not make intercession for me
one, do not listen after this rate to the e
Ages cleft for you? Is it not His very
sins, yea, washed them all away? And
John, when writing on this very subje
things I write unto you, that ye sin not.
an advocate with the Father, Jesus Chri
propitiation for our sins," &c. (1 John
Have you sinned? Then think what
presence. What an Advocate! Look
ings for you: He pleads His own
your case—"If any man sin?" Sur
but that you may not sin. But if
your Advocate on high lifts up
Amalek has prevailed, you now
sequently, has He not departed
now. The Holy Ghost dwells
blood of Jesus, (Heb. x.; Eph.
lose its value before the Holy
of God. You may, yea, alas!
by whom we are sealed unto
distinguishing feature of
Ghost abides with us to the
the most sustaining truths
purpose when writing to
think of this when press
are the temple of God,
And see how solemnly
is the believer's body
in sin, and thus defile
refuses to judge and
the Church, the tem
dissolved. "For
many sleep."

My reader
tures and see
ful foe, surro
pecially so to
deadly, hat
resist the
which we
and on th

make reconciliation for
no finishing of trans-
ciliation work. And now
and New Testaments it is
reconciles it is by an atone-
pardon, no peace, no heaven,
atonement, or reconciliation.
d the atonement (or recon-
f it in the soul. Have you?
ment for you, and you may be
yet be able to say with the dear
ment." Ultimately all the bless-
ave, may be very near, for all
perience you are far off from them.
ived into your conscience, so as to
This is a great point; now look at it
honest to your own soul. Can you
received the atonement?" But, now,
nement? Blood—nothing else; and
types, you will see an illustration of
to say, when he gave out the portion
read from—"the gospel according to
ning to Numbers"—"the gospel ac-
Why, it is all gospel—good news, in type,
Lev. viii. 15. Now, for what purpose
ment;" and when atonement is made,
next thing is to have the feeling sense
atonement in the experience—to
be persuaded of the love of God—and to
Father's arms. Now in Colossians we
ings unto Himself." Here, as
persons. Blood was used to reconcile
was a type of *persons* under the gospel,
dience and sprinkling." You
these mercies—they are elected
s Christ has "are yours, and
is blood of sprinkling? Do
hat without it you must be
d revealed this to me—when
under the gospel, Christ was
It was not a thought, but an
the soul. Not a feeling only,

:. and with it the sweet confidence of
:ork of a dying Jesus. The apostle
. of reconciliation," 1 Cor. vi.; for the
:r reconciliation, forth, and describes the
:hen this mystery of reconciliation is re-
seen—there will be a transformation, a
.. God comes with His diamond pen, and it is
.., an indelible impression is produced—a lasting
..ing can erase. Thus it is why you who have
.. hold on to the end, for you would have given
left to yourself. With all the enemies you have
orst of all *within*, how could you have stood your
.v you, it is a fight indeed! So said Paul—"I have
ght;" which means, a real fight, no sham fight; and
r we find it, dear friends! With enemies so powerful,
d grace so small, it seems at times impossible that we can
gainst such foes; and often they make head against us;
ly escape with the skin of our teeth. I was struck with that
esterday where it is said, "the devils are reserved in chains."
blessed thing for you and me they are in chains; why, they
have had us long ago but for their chains. Astounding as is the
of the devil's work in the world, and deeply depraved as is the
of that creature man (and what can be worse?), yet how much
would both have gone but for these chains. If chained they
one such evil, what would they not have done if unchained?
there would not be a saint left upon earth, and not one in
.. Christ would have no body and no joy, for He would not
see of the travail of His soul and be satisfied." So now see
blessing and benefit to the church of God it is that "the devils
ot in chains," for saints are kept secure, and shall shout, "More
nquerors" at the last. And then to look at the helpless, sinful,
me nature of man, to whom the Lord addresses this language—
not, thou worm Jacob," &c, Why, the Lord declares, "He
le upon the heavens for their help," and He will make their
ties and dangers only show out His power. O that we could
o say with the apostle—"I will glory in my infirmities, that the
of Christ may rest upon me." I will glory in my trials, diffi-
sorrows, foes, that the power of Christ in my deliverance may
on me. All this comes out of reconciliation.

let us proceed. Another effect of the coming of Christ is to
in everlasting righteousness—that is, make amends for all we
one, obey for us, and make us stand in His obedience, and that
ature-righteousness, but Creator-righteousness—the righteous-
God—nothing short of it. If not that, there is no heaven for
nd you would be no companion for God. You must be like
every stain must be removed; you must come in upon the
l terms—"Do this, and thou shalt live." Says faith, it is done
. Jesus has obeyed for me, and because He lives, I live also.
the saints find Him to be "the Repairer of the breach, and the
er of paths to dwell in"—the path that leadeth to life eternal.

He "restores that He took not away," He gives them a place near the Father, to dwell with Him for ever. Said David, "I shall be satisfied when I wake up in His likeness." Nothing short of this will satisfy a child of God. But this they are to have, and therefore mutual satisfaction—no disappointment, no putting away—I will betroth thee unto Me for ever," and that on the ground of this everlasting righteousness, which makes God delight in His saints. Said our Lord, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter the kingdom of heaven." It is not outside work, but internal; or, as the apostle says, "revealed from faith to faith." Now this righteousness, which is faith's hold of the obedience and righteousness of God, the Pharisees would not submit to; they went about to establish their own righteousness—they would not be saved in God's way—they would not submit to an imputed righteousness—they wanted to present something of their own. To come as lost, ruined, empty, bankrupt sinners did not suit them. To feel one can do nothing to mend the matter, to improve the condition, and so to drop at the feet of a dear Redeemer, and receive the righteousness of God from Him, is the work of the Holy Ghost in the soul; and then, and never before, we give up our dependence upon our own doings. This is the righteousness wrought out and brought in by God Himself; wrought out in His obedience unto death, and brought in by power divine—brought into the sonl. Here then is something new. Before, ruin, devastation, damnation for ever—no other prospect; but the Lord brings something into the house of the soul, for the family—God's chosen ones; found in total depravity, but called by grace to see it, feel it, rue it. Ah, these are the predestinated ones —poor broken hearts, for whose use this righteousness is wrought out and brought in; poor guilty, trembling souls, who fear they shall be damned for their sins. Well, now, has this righteousness ever been revealed to you? If it is brought in for the family, has it been brought in for you? Now seeing what vileness, pollution, corruption, devilment, is lodged in thy desperately wicked heart, and that all thy efforts only make matters worse, is there no necessity for this righteousness? Some of you do not require it; dead in trespasses and sins, you feel not your need of anything beyond the filthy rags of your own righteousness Others of you think you have this righteousness, and yet have only picked it up in a way of notion, as a creed. A sound creed will not make an honest man of you. A sound creed is a good thing, but it will not prevent your being a rogue. A sound creed will not save you. Many go to hell with a sound creed —the notion of doctrine in the head, without the power of it in the heart, is nothing worth.

(To be continued, D.V.)

An affliction sanctified is better than an affliction removed; and the first proof of a sanctified affliction is an earnest and prayerful solicitude that it might be sanctified.

THE WHITE STONE.—Rev. ii. 17.

"To him that overcometh will I give a white stone." It is generally supposed by commentators that this refers to an ancient judicial custom of dropping a black stone into an urn, when it is intended to condemn, and a white stone when the prisoner was acquitted. But this is an act so distinct from that described in the scriptures before us—"I will give him a white stone"—that we are disposed to agree with those who think it refers rather to a custom of a very different kind, and not unknown to the classical reader, according with beautiful propriety to circumstances.

In primitive times, when travelling was rendered difficult from the want of places of public entertainment, hospitality was exercised by private individuals to a very great extent, to which we find frequent allusion in all histories, and in none more than the Old Testament.

Persons who had partaken of this hospitality, and those who practised it, frequently contracted habits of friendship and regard for each other, and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and ensured hospitality and kind treatment whenever it was presented. This mark was usually a small stone or pebble cut in half, and upon the half of each the host and the guest mutually inscribed their names, and then interchanged them with each other.

The production of this tessera was quite sufficient to ensure friendship for themselves or their descendants whenever they travelled again in the same direction; while it is evident that these stones required to be privately kept, and the name written upon them carefully concealed, lest others should obtain the privileges instead of the person for whom they were intended.

How natural then is the allusion to this custom in the text, "I will give him to eat of the hidden manna;" and having done this, having made himself partaker of my hospitality, having recognised him as my guest—my friend—I will present him with the white stone, and in the stone a new name written, which no man knoweth saving he who receiveth it. I will give him a pledge of my friendship, sacred and inviolable; known only to himself.

The Great Husbandman will not fail to adopt the sharpest means for the improvement of His choicest plants.—*Cecil.*

Christ has indeed left it as the portion of His people, "In this world ye shall have tribulation;" counterbalanced, however, abundantly by the portion which they enjoy in Him,—"In Me ye shall have peace." However hard the one half of this portion may seem, the legacy entire is such as no enlightened soul can refuse to accept, or indeed will receive without thankfulness.—*Bridges.*

SUKEY HARLEY.

(Continued from page 61.)

"I used to take great notice of the clouds. Well, I'd think, what can it be, is it smoke out of all the chimnies gone and settled there? then again I'd think they cannot be smoke. Sometimes they be all cleared off. Well, there must be a God to make these. I now began to be in great terror, it's impossible to say what confused thoughts I had at this time; no heart but those that have experienced it can tell what dreadful feelings, and tremblings, and shakings possessed my mind.

"This was the way my God was leading me to Himself. One Sabbath when I was at church, this thought came to my mind—Suppose those great big clouds should burst and fall upon my head; suppose this church should fall upon me. Well, I began to be in much terror; then I thought, It will not fall down upon those two women; I'll get close against Nancy Rowland, then I shall be safe. I made a great clatter in the church changing my place; all the folks would stare at me, I was such a poor cracked-brained thing. One day I went to Nancy Rowland's as usual to see if I could find out what she had got. She said, 'Sukey, do come in and stop and take a dish of tea with me.' I said, 'Well I will.' While the kettle was boiling, she read a tract to me; I never paid the least attention to it, not one word could I tell what it was about. Her children came in, she cut them each a bit of bread; they took it and seemed thankful; they made their obeisance to me and went off. Then Nancy took and cut me such nice thin slices of bread and butter, honouring me like a lady. I wondered at it, and I looked at her poverty and her rags. Well, I thought, she has got something, I wish I knew what she has got. When I came home, it came into my head to take her some bread and bacon; I cut her ever such a lot, and carried it up to her house. I thought she would be glad of it, and would think me such a good neighbour. She seemed to take little heed of it; she put her hands on the table and looked up; she was silent; I know now what she was doing, she was giving God thanks, but I then thought she ought to have thanked me more. Ah! how ignorant I was. I went on in this way for three-quarters of a year, except one fortnight. I was in a dreadful, distressed, state, the poorest, destitutest creature on the face of the earth. I knew no God, that was the thing that kept me so wretched; I was such a harum-scarum, senseless thing, and very wicked. Nancy Smith would often rebuke me, she lived close up against me, so she heard so much of it. How I would curse and swear at the least thing that put me out of the way. She used to put her head out of the door and say, 'Oh! Sukey Harley, hell will be your portion.' I hated her, I thought she would tell Nancy Rowland, and they would think me a bad neighbour. I remember one very wet day seeing her pass my door to a meeting up at Leath Hill. I said to Charles, 'Well, what a foolish old woman that is to go to those hypocrisy meetings! I do wonder what she can mean.' Then I would

be all in a puzzle again—what can these two women have got between them? I hated them, and yet I was always hankering after them. I thought if I could but find out what they knew, I could prove their hypocrisy words; but I could not tell what to say to them, because they did know somewhat which I could not get at, so that I was clean done up with them; I could never find how to answer them. I would sometimes think of that word, *hell;* it would fasten on my mind, this must be somewhat dreadful. Some nights I would be afraid of closing my eyes lest I should tumble into hell.

"One day I was flustered about two little pigs I could not get into the stye; I cursed and swore at them as usual. Old Nancy Smith came and said, 'Oh! Sukey, Sukey, thee must be born again.' Well, these words confounded me; they clean updid me. What can the old hypocrite mean? I soon clapped the pigs into the stye, and went off to Nancy Rowland's. I loved her better than the other, because she was meeker. I said, 'What do you think that old methodist woman says to me!' 'What?' 'Why, she says I must be born again! Now,' says I, 'Nancy, how can this be? if it is in the Bible I will believe it.' She was silent, but she reached the Bible and found the place, and read the words—'Except a man be born again he cannot enter the kingdom of God.' Well, did I believe them? No; I had no faith, how could I believe? And I say no sinner can believe, nor do the least thing towards it, till the Lord is pleased to send him that true faith down from heaven; then he believes, but never till then; and if he thinks he does, it is only the deceit of the devil and his own heart. This is how it was with me, and by that I think it must be the same with others too. I could not believe those words for all they were read to me out of the Bible. I said, 'Nancy, how can it be?' These words stayed with me so that I could not get rid of them. Ye must be born again. I had no more understanding of them than a dead corpse. I was rumpled and flustered in my mind to find out the sense of these words. I heard nothing of what the woman said about it, but I was led to ponder them over and over in my mind. I seemed to be all the while in my confused way going to God, though for all I did not know Him. I did feel that it was only He that could give me satisfaction. Oh! I thought, if I did but know *their* God, then I should know all about it. Well, He was bringing me to Himself all the while, but I was so ignorant and foolish, I was as a beast before Him. I often think of that verse, Ps. lxxiii. 22; aye, and I am the very same now, just like a beast. Well, I began to grow worse and worse, more full of perplexed thoughts than ever; I was tossed to and fro. What was I to do? I did not know what to do. The reason I do not know God is because I cannot read. Those two women are such fine scholars; they can read such a lot of books. They can pray, they have got such a lot of prayers, and I only know this one. Then I thought, I must have a new prayer, the old one will not do. I kept repeating it over and over again, but I wanted a new prayer. I mourned, I cried to God to teach me a new prayer; yes, I prayed to my dear Father in heaven—for He was my Father, though I did not know Him—I cried to Him, and

mourned before Him, and begged Him to teach me a new prayer. These words dropped into my mind, 'Lord, lead me into the knowledge of Thy dear Son'—I never heard about the Son of God, I never knew that God had a Son, yet these words came into my heart; it was the prayer God taught me Himself, no one else taught me. I never, never heard what those two women would be talking to me about. I was so taken up with my own thoughts, I gave no heed to their words. The Lord put those words into my heart. I seemed quite rejoiced that *their* God had taught me. He had eked out my prayer a little longer, for I still kept saying the Lord's Prayer, and added those new words to the end of it. I never coveted any fresh words after this. Well, I prayed this new prayer for about a fortnight. On the Sunday night after the fortnight, I went with the women to chapel; I was in a dreadful, awful state. Oh! what a dreadful state I was in, I thought I was going to hell, and I counted nine other women in the chapel that I thought would come with me. Those two, I thought, would go to heaven; they were for none of my company. This was what I was thinking, counting the people, putting them which I thought were for heaven, and which I thought were for hell. Myself I thought was sure to go to hell, but I thought I had not yet done enough to go to hell. Then a dreadful thought came into my head—I wonder if I can find Charles' knife; suppose I were to kill him; suppose I were to kill my child. Oh! I was in a dreadful, awful state that night at chapel. When we came out, I got close behind those two women. I was afraid the clouds would fall down upon my head; I was just like a crazy thing. I heard the old woman say to the other, 'O Nancy, Nancy, there's some precious soul called to-night.' Ah, who should it be but me, yet I knew it not. I said to myself, 'What does that old methodist fool mean?' When I got home, I went into a very dismal, heartless way. I thought I was going to hell; where was the use of praying any more? I was tempted to give in praying. I thought I should never know *their* God. Before I went to bed, I got into the dark corner, and as usual I began in my way to pray those words; I thought I felt the devil pulling me by the hair of the head, yet I held fast by the table. I was afraid to go to sleep that night, I thought I should tumble into hell; and that thought about Charles' knife troubled me.

"On the Monday morning, while I was eating my breakfast (but I had no appetite), it was after Charles was gone to work, these words entered into my mind, 'Behold I stand at the door and knock, if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.' I said, 'This is the text the man had for his sermon last night!' Well, it was, but I had not heard it then. I heard it now though, all the words came quite plain into my heart. Oh! I thought, Suppose it should be THEIR God at the door. Oh! how joyful I would get up and loose Him the door. Now I thought, I can never give in praying, those words have so encouraged me. I went up the ladder into my bed-room and began to pray. I made such a noise the folks might have heard me in the street I was afraid I should frighten my child. I came down and looked at her—she was a little one, eating her breakfast—and went up again.

. not stop long. I came down again, and filled the child's bag eat, and sent her off to shool; I put her out at the door, and and bolted it. Then I said in my own strength, 'I will never ıis door again till I know their God.' I stuffed the windows l the old rags I could find, I could not bear the light; then I ɔwn on my knees in the dark corner and began praying these ords that I had used to do, the same words over and over and ain—the Lord's Prayer, and, 'Lord, lead me into the true dge of Thy dear Son'—I felt as if I would have pulled the roof y head, I went tearing and tearing at it with such vehement ness. Well, who put that strong cry into my heart? Was it yself? No; but He gave it me, and forced me to cry out, be- ; was His own blessed will to hear me and answer me. I felt me; it is past my talking about, such a wonderful time; it is ast telling. No words can express the feelings of my heart at ıe. He fetched me off my knees; I started up, I cannot find o express the wonderful doings of that blessed moment; well, part of it. He showed me all my sins that I had committed om a child. Yes, that bit of pink ribbon I had stolen for my ap came upon me. He showed me how for that one sin I might een sent to hell, and He would have been just. Oh! He showed black desert, how I had deserved to go to hell; what a repro- had been, and how like a devil I had walked upon the earth; had angered Him with my sinfulness. My heavy sins and my s came upon me. Oh! He appeared such a holy God, such a ly, bright, and glorious Being. Suppose He had said to me t that awful moment, 'Depart from me, ye cursed,' He would ɔen just, and to hell I must have gone.

! what a holy God mine is. Well, I was lost, I could not tell ɔ do; lost in wonder, lost in surprise; yet all this time He kept n being frightened. I had been frightened, but not now; there newhat that held me from being frightened. He seemed to tell my sins were forgiven. I had such a sight inwardly of my dear ıer's sufferings; how He was crucified, how He hung on the or me; it was as if He showed me what I deserved, yet He to say, He had suffered that desert; it was as if He made it so ɔ me, how that He would save me, because it was His own will to save me. It was as if He had shown me how He had me from the foundation of the world. He would have mercy because He would have mercy.

ıever knew what sin was till now, but He showed me what it ow black, how dreadful. I felt it was my just desert to go to He would have been just and holy to send me there. I was so wonder, that I said, 'O Lord Jesus Christ, make hell ten thou- mes hotter before Thou sendest me there.' These were my very I can tell the words, but the feeling I cannot tell. But He ne, till I was so overwhelmed that I did not know what to do. ruly say, since that blessed morning, I have a Saviour and a ıer, yes I have; ever since that blessed time my dear and ly Father has kept me in His dear hands, and guided me and

counselled me Himself. Well, I went and unblocked the window, cleared away all the dirty rags, and let in the blessed light of the sun, the glorious light, my Father's light. I unbolted the door, opened it, and looked out; what a glorious sight, I saw my God in everything; the clouds, those clouds I had so often puzzled over, my God was in the clouds. The trees, the hedges, the fields, the beasts of the field, the birds of the air, showed me that I had a God. All things were new to me; I was unbound, I was loosed; yes, I wondered at it. I went to old Nancy Smith's door and looked in, but I could not speak; she said, 'Sukey, what's the matter?' I could make no answer; off I ran to the other; I was enabled to tell her somewhat, but very little; I could not find words to express the goodness of God to me. I now understood and believed these words, 'Ye must be born again.' This blessed state continued a good while; I felt the happiest creature, the joyfullest woman on the face of the earth. My God enabled me from that very time to break loose from all my vain companions in the flesh. They thought it very hard, and so did I too, but my dear heavenly Father called me out from them, and I followed Him; I dared not do otherwise; I was set clean off at a distance from them; ever since that blessed morning I have been a lone soul on the face of the earth—'A sparrow alone upon the house top.' I often think of that verse, it suits me. It was no great while after this I had a desire to read; I longed to read the blessed Word for myself. I got my little wench to teach me the letters; she used to grow sleepy, so I would give her two suppers of a night to encourage her; all the while I was praying to my God to enable me to learn. She brought me on as far as this—God is love, God is light; and these very words came over me, when I spelt out the words they came into my heart. I thought my God *is* love, He *is* light, He can teach me Himself. I wanted no more teaching of Mary; from that time I would take my book, go down on my knees, look up to my heavenly Father, and beg of Him to teach me. I used to spell out the words, and then look up to know how to call them. Oh! how I felt at these times; I can give no description of my feelings, but I had this confidence given me, that He would teach me to read His blessed Word, and He did teach me; it was surprising how He put the words into my mind and memory; yes, I can truly say, 'I have been taught of God.'

"It was during this time we removed to where we now live, Pulverbach. It is now between twenty and thirty years since the blessed morning of my conversion. My God has been with me all this time. I have known heavy seasons of sorrow, great darkness, bitter distress; I have been sorely tempted of Satan, and plagued with the corruptions of my own heart. Oh, what heavy temptations I have been under for days and days together; I have just sat still on my chair, tempted and buffeted of Satan; I have not had the least power to do one hand's turn for my own defence; a poor, helpless creature, a straitened, weary thing, sorely tempted to believe that I had sinned against the Holy Ghost. Oh! the fiery darts of the evil one, they have pierced my soul through and through. Yes, I know what sore temptations mean, yet in all this my God has been with me still. He has never left me nor

aken me. He has never suffered me entirely to lose hold of that sed hope, that blessed assurance, which He gave me that morning He had made me His child, and that He would save me. It is God who teaches me to profit; it is He who comforts me. He ls down His Holy Spirit into my heart, and brings my dear Re-ner's sufferings to my remembrance; then I can bear all; this is thing that bears me up in the midst of all my sorrow. Oh! how reveals my Saviour to me. Yes, I can truly say, I have known st on earth; I have known Him from a babe to a man, crucified slain for my sins; from the manger to the cross. The nails, the ns, the spear—my sins pierced Him then. Oh! when He brings ə things upon me, my hard heart is melted; then I can mourn; ənemy is vanquished and shirks off; my Jesus comes into my soul. hrist were not to come into my soul, what a blundering devil and t here would be together. But this is the way my God leads me, He has brought me to know it. He holds me down with the one l, and lifts me up with the other. He chastens and cuts me one hand, and strengthens and comforts me with the other. Oh! ɔender mercies of my God to me. How He has revealed my Sa-r to me! He blesses His Word to my soul; He corrects me, He tens me in love; He orders my way before Him, and sends down Holy Spirit to comfort me. Heaven is my home! Oh! bless and ɜe His holy name for ever.

(To be continued, D.V.)

"ABOUND IN HOPE."

, Christian soul; in every stage
is thine earthly pilgrimage
.eavenly joy thy thoughts engage:
Abound in hope.

: though thy lot be want and woe,
gh hate's rude storms against thee blow,
Saviour's lot was such below:
Abound in hope.

: for to all who meekly bear
ross, He gives His crown to wear;
ɜment here is glory there:
Abound in hope.

Hope: though thy dear ones round thee die,
Behold with Faith's illumined eye
Their deathless home beyond the sky:
Abound in hope.

Hope: for upon that happy shore,
Sorrow and sighing will be o'er,
And friends shall meet to part no more:
Abound in hope.

Hope through the watches of the night;
Hope till the morrow brings the light;
Hope till thy faith be lost in sight:
Abound in hope.

BENJAMIN KENNEDY, D.D.

IE BENEFIT OF TRIALS.—A Christian without trials would be like ll without wind or water; the contrivance or design of the wheel-: inside would be unnoticed or unknown, without something to put . motion without. Nor would our graces grow unless they were d into excercise. The trials and difficulties we meet with not prove, but also strengthen the graces of the Spirit.—*Newton.*

TRUE RELIGION.

"Satan has provided men with a counterfeit religion—a religion with a sufficient quantity of truth in it to appease the conscience, but a religion which, when tested by God's Holy Word, will be declared to be a Satanic *sham*. It is his policy to keep himself as much from public notice as possible. He is never better pleased than when men deny his existence, or when they are zealous for a counterfeit religion, or for a part of God's truth, for he hopes then to secure his victims. It is only when the truth of God in its entirety enters and abides in the heart of a man, when it has produced a change in the life of a man, that Satan rages and is violent. Reader, if it ever be so with you, you will understand the expressions and appreciate the promises in such scriptures as these, viz.—"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," Isa. lix. 19. "Kept by the power of God through faith unto salvatien," 1 Pet. i. 5. "They shall never perish, neither shall any man pluck them out of My hand," John x. 28. In all cases remember that—

'Satan trembles when he sees
The weakest saint upon his knees.'

If you ask me, How is He to be resisted? I reply, Not by your own power—by nature you are as feeble and helpless as a child—but in the Lord, by the armour of righteousness on the right hand and on the left, with the sword of the Spirit, which is the Word of God. Above, or over all, taking the shield of faith. When Satan beholds a warrior thus clad he flees.—See Eph. vi. 13, 18; and Jas. iv. 7. Child of God, stand up, then, in the might of your glorious Head. If you can only stammer out, "Lord, undertake for me!" and you know who and what the Lord is, you must be conqueror through Him who loves you."

We commend this extract from the writings of Mr. Parks to the attention of God's people, for whom Satan employs all his wisdom to lead astray. The so-called Spiritualism, which is favoured by the lovers of novelty in the present day, is only another proof of Satan's many devices to entrap the unwary. If Spiritualism *is* a reality, it only proves the truth of scripture, which declares "the working of Satan is with all power and signs and *lying wonders*," 2 Thess. ii. 9. If there be *no* reality in Spiritualism, then the scriptures describe it accurately in these word, "Evil men and seducers shall wax worse and worse, *deceiving and being deceived*." So whether it be true, or only a trick, Satan is the father of this lie. To all such delusions there is but one answer, which was given 1800 years ago by Incarnate Wisdom —"Ye do err, not knowing the scriptures, nor the power of God."

There is no one will ever overcome a sin, but by this method; to see that the Lamb of God has taken away the guilt of sin, and then to look at His almighty arm to subdue and crucify it.—*Romaine.*

The Transfiguration of Christ the Evidence of His People's oneness with Him.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, AUGUST 26TH, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*While He yet spake, behold, a bright cloud overshadowed them; and hold a voice out of the cloud, which said, This is My beloved Son, in whom am well pleased; hear ye Him.*"—Matt. xvii. 5.

On two several occasions was the mysterious voice heard from eaven, conveying the intelligence that Jesus Christ was the beloved on of God, in whom the Father was well pleased. The first was at hrist's *baptism*, the second was at His *transfiguration*. Peter, who was ne of the eyewitnesses of this last-named wondrous event, makes ecial mention of his having heard this voice from heaven—"*For we ve not followed cunningly devised fables, when we made known unto you the wer and coming of our Lord Jesus Christ, but were eyewitnesses of His ajesty. For He received from God the Father honour and glory, when ere came such a voice to Him from the excellent glory, This is My beloved n, in whom I am well pleased, and this voice which came from heaven we ard, when we were with Him in the holy mount,*" 2 Pet. i. 16—18. This ssage throws great light upon one in the context of my text which as perplexed many readers of the scriptures. I allude to the last rse of the preceding chapter—"*Verily I say unto you, There be some anding here, which shall not taste of death, till they see the Son of man ming in His kingdom,*" Matt. xvi. 28. I say, the *transfiguration* of hrist, then, was *the representation of the Son of man coming in His ngdom*. Do you all see this? The case was thus. Jesus said to His sciples, "*Verily I say unto you, There be some standing here, which shall t taste of death, till they see the Son of man coming in His kingdom,*" and en, "*After six days Jesus taketh Peter, James, and John his brother, and ingeth them up into an high mountain apart, and was transfigured before em: and His face did shine as the sun, and His raiment was white as the ht. And, behold, there appeared unto them Moses and Elias talking with m. Then answered Peter, and said unto Jesus, Lord, it is good for us to here; if Thou wilt, let us make here three tabernacles; one for Thee, and e for Moses, and one for Elias. While He yet spake, behold, a bright ud overshadowed them; and behold a voice out of the cloud, which said, is is My beloved Son, in whom I am well pleased; hear ye Him,*" Matt. ii. 1—5. An ordinary reader cannot see what connection *the coming the Son of man in His kingdom*, and *Christ's transfiguration* has; but ter explains it all when he says—"*For we have not followed cunningly*

devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased, and this voice which came from heaven we heard, when we were with Him in the holy mount." The *transfiguration*, then, was either *the coming of the Lord in His kingdom*, or was *the representation* of it. I am inclined to the latter view, especially as all the apostles speak of *the coming of the Lord* as future. Yes, *the transfiguration of Christ* was the picture in miniature of the glorious event of His second coming.

I think we gather another truth from the context of our text, viz.—That there will be recognition on our part of the great *historical* saints (if I may so speak) of God; for here we have the three apostles recognizing *Moses* and *Elias*, whom they had never seen in the flesh. And may we not infer from this, the probability of our recognition of one another, or of those we have seen in the flesh? It is a sweet reflection to those who have had to part on earth, to know that they shall meet again in unfading, uninterrupted, never-ending bliss! Of course, I speak of *the saints of God*. The apostle to the *Thessalonians* encourages the idea—"*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words,*" 1 Thess. iv. 13—18.

But I am digressing.

1. I would point out to you what is involved in God the Father's word.

2. Bring to light some evidences of being in Christ.

I. "*While He yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him.*"

(i.) Mark you, Christ is pre-eminently the *Son of God*. We read in many places in scripture of "*Sons of God*"—*e. g.*, *Adam* is called *the son of God* (Luke iii 38), *angels* are called *the sons of God* (Job xxxviii. 7). But in both cases it is manifest they are the "sons of God" *by creation*. *Men* are called "*the sons of God*" when they are regenerated, or born of God; when they are adopted into God's family (Jno. i. 12, 13; Rom. viii. 14; Gal. iv. 6; 1 Jno. iii. 1). But *Christ* is the Son of God in two ways altogether different from these. He is the *Son of God* (1.) by *nature*, and (2.) by *personal union*. He was begotten from all eternity; and His manhood was inseparably united to the Person of the Son of God (Luke i. 31). He was the Son of God from all eternity in heaven, and He was "*sent*" to assume the form of man upon earth.

(ii.) Again. Christ is not only the Son of God, but *the beloved Son of*

God. God loves Him as Himself; and although Christ has said in His prayer (Jno. xvii)—"Thou hast loved them as Thou hast loved Me"—*we* cannot be recipients of God's love as *Christ* is a recipient; for *we* are finite beings, and *Christ* is an infinite Being. Christ being Himself infinite, He is capable of receiving infinite love. A little vessel, you know, cannot receive the ocean of waters. No more can you or I receive the fulness of the love of God. But Christ can. Yet what comfort is there derivable from the fact of God's *infinite* love, though we cannot receive it as Christ receives it. We can continually draw upon it; and we shall have it unceasingly poured out upon us, and into our souls, and still no diminution!

(iii.) Again. The Father said—"IN WHOM *I am well pleased.*" The ordinary reader does not perceive anything special or particular in this, but I think there is a glorious truth underlying it. The ordinary reader thinks it means, "WITH *whom*," &c.; but no, this cannot be, for a father must necessarily be well pleased with a beloved and obedient son. The words "WITH WHOM" would be altogether superfluous. But "*in whom*" has a deeply significant meaning. The phrase evidently alludes to *those* IN *Christ*. The case is this—the Father looked on Christ not only as His well-beloved Son, but as the Head of the church, and consequently upon that church *in* Christ. So when He says, "*In whom I am well pleased,*" God means—"I am well pleased with all My Son's mystical members—with all those who are *in* Him.

Brethren in the Lord Jesus Christ, think upon what is involved in all this! You are elected *in* Christ, you are adopted *in* Christ, you are called *in* Christ, you are justified *in* Christ, you are accepted *in* Christ the Beloved! O sweet and precious fact! Am I in Christ? Then I am beloved of God! Am I in Christ? Then I am free from God's wrath! Am I in Christ? Then I am secure for ever! For as the Father loveth *the Son*, and must ever love Him, so He must ever love *me!* for I am a part and parcel of His Son!

O this union! This mystical union! How fervently did Christ pray for it! "That they may be ONE, as We are!" And who will dare say that that prayer can have been in vain? May it be your and my lot to realize it continually! for then we shall never forget that it is impossible for God to be displeased with us.

But some poor timid believer says—"I do not experience the love of God that I used to do, and I fear it is because God is displeased with me." To this I reply—the love of God towards the members of Christ *never* changes. The change that any of them experience is in themselves, *not* in God. Besides, the very thing from which the timid believer argues a change in God, namely, *affliction*, is one of the strongest proofs of His unalterable love; for it is written—"*Whom the Lord loveth He chasteneth.*"

O how hard it is to believe this! How hard it is to believe that God yearns in His love for us when He suffers us to be afflicted, persecuted, and tormented! "O," says poor nature, "give me health and strength—give me prosperity—give me ease and comfort—and then I will believe that God is well pleased with me." Ah, but poor nature is a sorry judge. Poor nature is like a silly parent who lets a child

have everything it desires, and feeds it with luxuries all the day. But the Father of Christ, and of Christ's members, is all wise, and knows that they are kept looking to Him through adversity rather than through prosperity.

Well, then, dear brethren in the Lord, remember, come what may, remember the voice from heaven which said—"*This is My beloved Son* IN WHOM *I am well pleased.*"

II. Let me now touch upon some *evidences of being in Christ.*

These are abundant, if we only take up our Bibles and read. If we only study Romans viii. we shall be supplied with enough to comfort and stablish us. Let us glance at two or three.

1. It is said in that chapter—"If any man have not the Spirit of Christ he is none of His," Rom. viii. 9. Then it follows—If any man *have* the Spirit of Christ he *is* His. Well, have *we* the Spirit of Christ? How are we to know? Well, I will tell you. Wherever the Spirit of Christ is, He leads the soul to Christ. He keeps the soul waiting upon Christ. And He shows the soul the beauty and glory of Christ. Wherever the Spirit of Christ is, He leads the soul away from the flesh—*i. e.*, from having any confidence in the flesh, from walking after the flesh, so as either to justify itself by works of the flesh, or from pursuing fleshly lusts. Now, cannot some of us say whether we have the Spirit of Christ, or are in Christ? Surely we can. Our souls have been led to Christ—our souls wait upon Christ—*we* have no confidence in the flesh—*we* are continually mortifying the flesh in all its phases. Then, my brethren, we may safely conclude that the Father is well pleased with *us!*

2. Again. It is written—"The Spirit itself beareth witness with our spirits that we are the children of God," Rom. viii. 16. Now, how does the Spirit do this? Why, simply by the great change that has taken place in us. We *were* darkness, but *now* we are light in the Lord—we *were* dead in trespasses and sins, but *now* we are quickened—we *used* to have our affections centered upon this world, but *now* they are fixed on things above—we *used* to feel sin no burden, but *now* we find it to be such a one as none but Christ can take off—we *used* not to care for truth or long for holiness, but *now* both are precious to us. Thus does the Spirit bear witness that we are *in Christ.*

3. Again. It is written—"Ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," Rom. viii. 23. Such was the experience of the apostle, and "the beloved of God" to whom he wrote; and cannot some of us say that this is exactly our own experience? Then, surely, we are in Christ, as Paul was in Christ, and God's voice from heaven declares that *He is well pleased with us!*

There is no need for more. Here are evidences sufficient to satisfy us that we are in Christ, and that consequently the Father is well pleased with us. But if any man wants more, he can have more. Let him read John's first Epistle and he will find plenty. But to conclude for the present—Christ Himself has supplied us with many. Let us select but one—"*My sheep hear My voice, and I know them, and they follow Me,*" John x. 27. And *what is Christ's voice?* Emphatically it

is—"Look unto ME, and be ye saved!" "Come unto ME, all ye that labour," &c. "Believe in ME, and have everlasting life!" The many do not hear this voice. It is the voice of reason, of sense, of natural dignity, of right and wrong, that the multitude hears; but not so they who are in Christ, with whom the Father is well pleased. And Christ adds—"*and they follow ME*"—*i. e.*, they follow My doctrines, and My precepts too—not indeed perfectly, for many a break down do they experience—but they follow ME as poor weak children follow their father, never happy except he is in their sight, and ever looking to him for protection. Now, brethren, can you not say whether you are IN *the Beloved?*

At all times you are not to expect to see your evidences with equal clearness. And even when they are clearest and brightest they are only reflections from Christ. Pray to Him to shine with greater lustre upon you, that you may continually be assured God is speaking to *you* when you hear the mysterious voice—"*This is My beloved Son, in whom I am well pleased!*"

"THE SHORT BED AND THE NARROW COVERING."

ISAIAH xxviii. 20.

WHAT a sad thing for a man worn out with a day's toil, and pinched with the bitter cold of a winter's night, to have nothing to throw his weary limbs upon but some bed not too long for a child of six years to lie upon, and some scanty covering that he tugs at in vain to make it cover his shivering shoulders. Such a bed would be a mockery to his aching limbs, and such a covering unworthy of its name. What is our life?—a day of cares and toils. How soon we must lie on the bed of death; and then, though our bodies be stretched upon the yielding down, and the chills of death be somewhat relieved by the soft comforts of a warm bed-covering, how terrible should our souls then have nothing to rest upon but a bed that mocks us with disappointment, and nothing to wrap in but scanty, useless rags. This, dear reader, is the case with thousands: will it be your case? It will indeed, if you are ignorant of God's holy law and your own sinful, fallen condition, and are "going about to establish, your own righteousness, not submitting yourself to the righteousness which is of God." How many there are who because they go to their church or their chapel, pay their debts, injure no one, say their prayers, &c., think that they are all right for another world. They cannot be persuaded that God will send such moral people as they are to hell. O poor deluded sinner, the bed you are making, the covering your are preparing, will give no rest nor shelter to your tremling soul, when you stand at the bar of the Righteous Lawgiver, who says, "Cursed is every one that continueth not in *all* things written in the book of the law to do them:" Ah! then you will believe, to your soul's unspeakable horror, that all your best doings are but "a bed shorter than that a man can stretch himself on it, and a covering narrower than that he can wrap himself in it." Is

my reader boasting that he is no self-righteous Pharisee, that he hold the doctrines of sovereign grace? Let me remind him that he may d this and perish. Opinions in the head, without a gracious knowledg of Jesus in the heart, are a bed too short and a covering too narrow or devils who believe and tremble, and such as Balaam, Judas, an Demas, would find a resting place and a covering.

Is my reader one who feels his lost and guilty state as a sinn against a holy God? Have your false resting-places and false coverli been felt to be insufficient? Oh, hear the good, the glorious ne issuing from the streaming blood and blest obedience of Jesus.

Here is a refreshing—here is a rest—where the weary way re Here is a bed long as the necessities of thy guilty, needy soul; he is a covering broad as the law's demands. And *you*—dear, weary, a heavy-laden one—*you* are invited to come to Jesus; and His ov promise is, "I will give you rest." Roll, poor burdened sinner—ro your guilty soul, on Jesus. You must be welcome; you will never ha what you seek—peace for your troubled conscience—until you a enabled to venture for eternity, by living faith, on Jesus. All oth resting-places, all other coverings, would leave you to sink into he and to be for ever exposed to the ceaseless storm of God's righteo vengeance. The Lord enlighten your eyes, and your heart to say wi faith,—

"Go, ye that rest upon the law,
And toil and seek salvation there,
Look to the flame that Moses saw,
And shrink, and tremble, and despair.
But I'll retire beneath the cross,
Saviour, at Thy dear feet I'll lie;
And the keen sword that Justice draws,
Flaming and red, shall pass me by."

Is my reader one who through unmerited grace has made the Lo his refuge? Oh, are you enabled to rest your soul by faith on t finished work of Jesus, to trust in Christ's imputed righteousnes "Oh, favoured soul! may thy heart, thy lips, thy life, all conspire praise and honour such rich unmerited grace.

"Oh, why did Jesus show to thee
The beauties of His face;
Why to thy soul did He convey
The blessings of His grace?
It was because He loved thy soul,
Because He died for thee;
Because that nothing could control
His great, His wise decree.

I am sure one favoured to rest on the atoning blood, and to hide the perfect obedience of Jesus, must be anxious for the souls of othe and since the unworthy writer, through grace, has been enabled to c his soul for eternity at the foot of the cross, and not knowing i whose hands a kind Providence may direct this paper, he has penn the following lines, begging the Lord to accompany them with I blessing:—

Poor sinner, how soon thou must crumble to dust,
Thy soul must receive its immutable fate!
Say, what is thy rest? In what dost thou trust—
A bed that's too short, a covering too strait?

If resting on what thy own hands may have done,
Or promising one day to better thy state,
While trusting new duties old crimes will atone—
Thy bed is too short, thy covering too strait.

Oh, what wilt thou do in the dark night of death,
Or the dread hour of judgment thy soul doth await?
The Lord make thee feel, ere He calls back thy breath—
Thy bed is too short, thy covering too strait.

But am I addressing the weary and worn,
Whose eyes have been open'd to see their sad state?
Who feel themselves wretched and lost and forlorn?—
Their bed is too short, their covering too strait.

Oh, glorious news for sinners like you,
God's co-equal Son has pitied your state:
He bore on the cross what to sinners was due—
This bed's not too short, nor this covering too strait.

Oh, blessed be grace that a sinner like me
Has ever been quicken'd to mourn o'er his state,
And to Calvary's cross for shelter to flee—
This bed's not too short, nor this covering too strait.

Oh, help me my life to spend to Thy praise!
While Jesus I love all sin would I hate;
I cling to the refuge provided by grace—
This bed's not too short, nor this covering too strait.

SEARS.

ROMANISM AS IT IS.

e advocates of universal charity, in apologizing for Popery, often-
nt her claims to Christianity upon the ground that Roman
olics hold the doctrine of the Trinity intact. In the fore front
of the four volumes of the Roman Breviary—the prayer book of
Romish Priesthood—prepared in virtue of the decree of the
cil of Trent, which all Romish ecclesiastics are to this day bound
to repeat on pain of mortal sin, we have the following:—
'o the most holy and undivided Trinity, to the humanity of our
fied Lord Jesus Christ, to the fruitful integrity of the most blessed
nost glorious and ever Virgin Mary, and to the whole body of
s, be eternal praise, honour, power, and glory, from every crea-
and to us the remission of all sins through the infinite ages of
Amen."
rely a very undisguised Polytheism we have here.

C. BROWN, D.D.

THE LAST LETTER..

My dear Sir,—The hospitable kindness of my old friend at Salisbury detained me in that place until Monday last I cannot boast of any great effects produced by the journey and by change of air. If my hoarseness abates, my cough comes on with redoubled violence; and if my cough grows favourable, the hoarseness returns. But welcome, ten thousand times welcome, the whole will of God. I trust His Spirit has began to render me passive in His blessed hands, and to turn me as clay to the seal. I am enabled by grace to be more than resigned; I am thankful for His every dispensation, knowing them to be ordered in love and faithfulness. I was unable to preach while at Salisbury, and begin to apprehend that I must not attempt to preach at my own church next Sunday. But though such absolute uselessness is the most afflictive part of this visitation, yet even this I can leave with my God and Saviour, who is the governing Head of His family both in heaven and earth, and orders all things well.

All the flock of Christ who worship with us are much and deeply on my heart; and if I, a sinful dying worm, feel such glowing affections for the people of God, O with what intenseness must the Almighty Father love those whom He ordained to eternal life before all worlds, and whom He gave to His Son to save, and for whom He gave up the Son Himself to the death of the cross. How astonishingly also must Jesus have loved His people when He consented to discharge their two-fold debt of perfect obedience and penal suffering. And how are they loved by the most blessed Spirit of God, who converts, comforts, sanctifies, and seals them to the day of redemption,

My mind is quite at rest; all my affairs respecting both this world and a better are *completely settled.* My salvation was provided for in the covenant of grace from all eternity, and sealed by the redemption of my adorable Saviour. My temporal affairs are all settled to my satisfaction by the completion of my last will and testament, so that I have at present nothing to do but to sing in the ways of the Lord, that great are the glory and the goodness of the Lord.

I have not room to mention a quarter of the persons by name whom I love in the Lord; but all our names are written on His breast.—Adieu, dear sir. I am, deeply and ever yours,

Augustus Toplady.

True Happiness.—The happiness of man consists not in an exemption from trials, but in having his will swallowed up in the will of God. For this we are taught to pray, "Thy will be done on earth as it is in heaven." Just in proportion as we approximate to the unreserved obedience of the heavenly host, we shall be happy. Our trials are sent for this very purpose, to mould our will into the divine will, and consequently to make us holy and happy.

THE GRACIOUS DEALINGS OF GOD.

The following extracts are from a book in which our departed sister ad written a brief account of her conversion, and the after dealings of od with her soul:—

"I was born," she writes, "at Mildenhall, in Suffolk, in the year 71. My father dying when I was very young, I was brought up by y grandmother. Being of an obstinate disposition, and suffered to what I pleased without contradiction, my natural temper reigned to great degree. Nothing occurred in my childhood worth relating, it ing only one continued round of vanity and folly. I do not reember to have had one serious impression upon my mind, till I was vingly converted to God, so that I can feelingly adopt the language the poet and say—

'How helpless guilty nature lies,
Unconscious of its load;
The heart, unchanged, can never rise
To happiness and God.'

uch was the state of my mind when I arrived at my twenty-third ear. Being of an unsettled disposition, I came up to London, and my rother procured me a situation, where I had not been more than two onths before I was by sickness brought down to the borders of the rave;

'But mercy to my rescue flew,
And death ungrasped his fainting prey.'

he Lord again raised me to a state of health, and I was settled in a entleman's family, where a regular set of servants was kept. Here ie Lord our Maker was never thought of, and the Saviour that reeemed us was never regarded—each seemed to strive to exceed the ther in wickedness. I had not been here more than fourteen months hen I was afflicted with the small-pox; I was removed to an hospital, nd was not expected to live, but the Lord wrought a great change, nd I rapidly recovered; but before I was quite well enough to leave ie hospital, I was attacked with the scarlet fever, which for some time affled all the skill of my physicians, and threatened me with instant eath. But Divine love again interposed, and saved me from going own to the pit, and I was again enabled to resume my former situaon. But the chastening hand of my heavenly Father still followed ie, for in about a month I was seized with a quinsy, and was given ver by the apothecary who attended me. But the Lord again spared ie, but my recovery was slow, and I returned home to my friends in ie country to recover from my great weakness. After two months I ime to town with a full determination to launch out more into the leasures of the world than I had ever yet done. But my intentions ere frustrated, for being disappointed of my situation, I was under ie necessity of residing at my brother's house, where I was obliged to nform to the rules of a Christian family, and attend prayer morning ıd evening, much against my inclination, as well as go with them to ie City-road Chapel. I had not, however, attended the preaching of

the word many times, before the word came with power to my soul. One Sunday evening Mr. Merlin preached, and, though I have forgotten the text, and every word of the discourse, I well remember that it seemed as if the preacher's tears (for he wept much while he discoursed to us) melted my obdurate heart. I began to feel my sins a burthen, and myself a stranger to God. Though I could not conceal my state from my brother, yet I could not prevail on myself to open my case to him. But the Lord soon provided me a friend, and in her I found a real helpmeet to the kingdom of heaven. She pointed me to the bleeding Saviour; entreated me to go to Him, sinner as I was, assuring me of the willingness of Jesus to receive me. And, blessed be God, I did not seek long in this way before the Lord manifested His love to my soul. Every doubt was removed from my mind; I could feel my interest in His blood, and cry with joy unspeakable, 'Thou art my Lord, my God.' So clear was my evidence of the love of God to my soul, that if I had had a thousand souls I could have ventured them all on Christ, I saw such an infinite value in His merits, and so felt the powerful efficacy of His precious blood applied to my soul by the eternal Spirit."

For about four years after her conversion she lived with a pious woman, who greatly assisted her in the way to the kingdom. She pointed out to her the privileges which belonged to her as a believer in Christ, and encouraged her to look for the fulfilment of those many great and precious promises. "Providential circumstances," she writes, "obliged me to leave this Christian friend, and I was under the painful necessity of going into service. I was now obliged to give up most of the privileges which I had enjoyed among the people of God; for I was situated in a worldly family, where they had no fear of God before their eyes. My situation often drove me to a throne of grace, to beg that as my day was, so my strength might be; and, blessed be my God, I found it so. Many times, when confined from the means of grace, the Lord has spread a table in the wilderness, and made the thirsty land as pools of water to my soul. And often, when my hands have been busily employed, my soul has been engaged with God. Frequently, when I have been waiting upon a room-full of company, my soul has been filled with God, and by faith held sweet communion with my Saviour, so that I could—

'On all their fancied mirth
With pitying eye look down;
And claim, in virtue of my birth,
A never-fading crown.'

This Divine support which I constantly received, enabled me to rise superior to many difficulties, and to take up my daily cross and follow my Divine Master!" She remained in this situation for four years, after which she returned to live with her former friend, and they resided together about ten years. During this time she experienced a season of spiritual darkness, which lasted for some time. She ascribes her state as having been brought on through unwatchfulness, and thus relates her feelings and experience under it. "All communion with my Saviour seemed broken off, and every channel through which I

used to derive comfort seemed dried up. I attended the means of grace, but found no good for my soul; I prayed, and prayed fervently, but the heavens seemed as brass to my petitions. I made my state known to some of my friends, but they, knowing me to have enjoyed much of the life of God in my soul, refused to give me any advice, saying, I was more able to teach them. Thus I went on till I was drove almost to desperation. I felt that I would rather die and risk all, than live without a sense of His favour, which is better than life. When I had given up all for lost, and was at the point of despair, I found in the sufferings and death of the Son of God—

'A balsam for my every wound,
A cordial for my fears.'

The clouds began to vanish, and the Sun of Righteousness to shine with redoubled splendour upon my fainting soul. I had fresh discoveries of the love of God in the inestimable gift of His Son; and the richness and the preciousness of that full salvation which flows so freely to the sinner, through Christ. My soul was set at full liberty, and I was brought again into sweet union with my blessed Saviour. After this revival of the love of God in my soul, I joined myself to the visitors of the Stranger's Friend Society, in the Spitalfield's district, and in that labour of love found many blessed manifestations of the goodness and mercy of God, in assisting me to speak to the precious souls I was called to visit."

In a regular narrative she does not seem to have written any further. At different times, from the year 1822, up to the time of her death, she used occasionally to record the state of her experience. The following are a few extracts from this journal:—

"*Sunday. November* 1, 1822.—I desire unfeignedly to bless and praise God, that He still continues to visit my soul with renewed tokens of His favour. Oh, may my gratitude in some measure keep pace with His mercy, but in this I am very far short."

"*April* 20, 1823.—I feel Christ precious to my soul, and can say upon close examination, 'Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.'"

"*January* 3, 1825.—I desire to bless and praise God's holy name. I still find Him faithful. I can set to my seal that He is true, and that there is no unrighteousness in Him."

"*January* 22, 1826.—I do desire unfeignedly to bless God for the disposition that He has given me, to be unreservedly devoted to Him, and that my soul is still cleaving to Jesus as the only central point of bliss."

"*April* 30, 1826.—Blessed be His name for ever, that He keeps me among the thousands of His sheep, and leads me very frequently to the green pastures of His love, so that I doubt not but—

'His friendly crook shall give me aid,
And guide me through the dreadful shade.'"

"*November* 26, 1826.—Once more, through the tender mercy of my God, I am enabled to declare the lovingkindness of the Lord in the land of the living. But, after all the gracious blessings bestowed on

me, I am still a poor, needy creature, without any stock of grace on hand; nothing but a poor pensioner on the providence of God. What a mercy that the poor and needy He delighteth to bless."

"*March* 18, 1827.—Here I am, again raised up, a monument of Divine love, from the bed of affliction, to praise my God in the land of the living, and to bear my testimony to His gracious faithfulness in fulfilling His sacred promises—causing the consolations of His Spirit so to abound, that I could say, 'It was good for me to have been afflicted.'"

"*December* 3, 1828.—I can say that the past year has been one of profit to my soul. My heavenly Father has seen good to call me to pass through much suffering; but if my sufferings have abounded, my consolations in Christ Jesus have abounded also. I never felt a stronger desire to lay in the hands of my God, as clay in the hands of the potter—

'Mould as Thou wilt the passive clay;
But let me all Thy stamp receive,
And let me all Thy will obey.'

It has been a year of mental as well as of bodily sufferings—a year in which I have had to make sacrifices, and to be stripped of all, so that I could say, 'Lover and friend hast Thou put far from me.'"

(To be continued, D.V.)

FAITH—HOW IT SAVES.—Faith accomplishes the work only by bringing into play the power of God. Or take in illustration a case that actually occurred. Our Lord is in a crowd. A woman who has long suffered from an incurable disease, edges her way through the throng, and stooping down, unseen, reaches out her hand to touch the hem of His garment, and rises cured of the bloody issue. So soon as the woman touched our Lord, in an instant, suddenly as one who feels the stab of a knife, or the hand that steals his purse in a crowd, Jesus faces round on the throng to demand, "Who touched My clothes?" Our Saviour knew that virtue, or, as we should now say, power, had gone out of Him. This it was—not her touch, nor His garment, nor her faith, but *the power* that had gone out of Him that cured the woman; just as it is the water, not the cup, that quenches the thirst; the medicine, not the hand that takes it, nor the faith that swallows it, which arrests my malady, and saves my life; or, as when I place my finger on the ball of a Leyden jar, it is the subtle, invisible, electric fluid enclosed within its crystal walls, that, discharged by the touch, sends a shock thrilling through my frame. Even so, notwithstanding that it is said, "Being justified by faith, we have peace with God," it is not faith, but the virtue which faith draws out of Christ that justifies us; in other words, that righteousness which He wrought out when, taking our sins on Himself as man's substitute, He bore their punishment, and taking our obligations on Himself, He performed all our duty and paid all our debt.

OUTLINES OF A SERMON,
BY THE REV. J. A. WALLINGER, OF BRIGHTON.

(Continued from page 88.)

'To make reconciliation for iniquity, and to bring in everlasting righteous-
s, and to seal up the vision and prophecy, and to anoint the most Holy."
Dan. ix. 24.

t is called everlasting righteousness because it is to last out the
nts of the church through time, and to endure through all eternity.
I know what the enemy is doing with those of you who are called
grace—he is ever trying to dispute your title to this righteousness
ver setting before you some evidence that questions your right to
inheritance—ever trying to persuade you that you are a hypocrite,
shall be proved so at the last. Indeed, for myself, I can say with
t dear man I lately heard—Mr. Roff—"*I am afraid of the devil.*"
would rob us of our peace, if he cannot pluck us out of the Fa-
r's hand. O see what he has done. Look at David, look at Peter
nen after God's own heart—and see what they did when left to fall
the devil's sieve. See how they went with broken bones, made
church to mourn, and the enemies of God to blaspheme; and will
not fear? But, say you, this is slavish. My dear friends, the
d of God tells me, "Blessed is the man that feareth *alway*." But
r the devil? say you. Aye, fear the devil, because of the fear of
l; and therefore feeling what his power is—feeling the sin, guilt,
l wretchedness, as well as disgrace to the cause of God, he can
ng—let your cry be, "Hold Thou me up and I shall be safe."
The next point is, "to seal up the vision." There are some foolish
ple in the world who talk thus—that because there is no apparent
shing of transgression and making an end of sin in the lives of
n, therefore this text has never been fulfilled, and has yet to be ac-
mplished. Now you see where they are—they have no personal
erience, and no divine teaching, whereby they learn what a man in
ist is, and that sin is made an end of; and as we stand in Christ
does not exist, for God beholds no iniquity in Jacob, nor perverse-
s in His Israel. But they are not informed in the head as to
trine, and they are not men whose hearts the Lord hath touched.
ne may think the point too absurd to dwell upon; but as there are
h people holding such views, I name it, though I hope there are
e such here. We will now confine ourselves to this clause—the
r preceding ones we have considered—"To seal up the vision and
phecy." You may remember it was an old name given to the pro-
ts, that of seers, because they saw things others did not, and spake
ds the fulfilment of which proved they saw into futurity. Doubt-
they saw and said things they understood not in their extent, to
ch Peter alludes when he wrote—"Not unto themselves, but unto
hey did minister the things which are now reported unto you."
y saw into the future, hence were called seers. I hope there are
ne "seers" present. O, say you, there are no prophets now. True;

but remember my definition of a seer, and it will apply to all God's called family. They see things others do not see—and this applies to you if called by grace—and they saw into futurity, and spake of what they saw. Now this applies to you; for the promise runs, "I will show him My salvation;" and if you see that, I know you will speak of it. And here is the mystery revealed. Though sin rages, and the soul groans and grieves under it, yet the blessedness of Christ's salvation is just this—sin made an end of. Do you see it? Others do not; bless God if you do. "We see Jesus." "Looking unto Jesus." This proves you to be a Seer. Many profess to do this who never have. How do we know those who have? Because to see Jesus has a transforming effect; it effects life, lip, walk, and conduct; it produces separation from the world, and sheds abroad the love of God in the soul. But there are some here who know nothing of this; dead in sin —dead in a hollow profession—dead and soon damned if grace do not interpose. O how awful! But we had need to be very plain, very honest, and not trifle with the truth and with immortal souls, but be faithful, and honest minds will honour an honest man. But here we have the character of Christ's work—to close up the prophecy and seal the vision—to close up the types and Old Testament shadows that set forth His coming, hence He said, "I have finished the work the Father gave Me to do." Not the prophecies beyond a gospel day that we have in the word, but those before a gospel day, which Christ came to fulfil. There was the needs be Christ should suffer, to effect the salvation purposed for, and promised to the church of God, and the Lord came to seal it up. Like a man making up his mind to write a letter upon any matter. As he thinks he so writes; he says all he means, and he says that he will not alter; he folds his letter and seals it. So with our God. He means all He says—very different this to some of you. Jesus comes to confirm and seal all the Father means and says; He comes to do nothing new, to alter nothing purposed; but to carry into effect and confirm all the Father determined from of old. This I understand is the meaning of the passage, "Him hath God the Father sealed." God sending His Son in the flesh, thereby to shed His blood and seal the purposes of the Father. As you, when you sign a document, say, "I deliver this as my act and deed." So God. This salvation is His act and deed, and Jesus puts His seal to it, and will never alter one iota of it. He is well pleased with all His Son has done, who has only carried out, confirmed, and sealed the Father's purposes, showing what kind of performance He gave to all the will of God, being the Example as well as Surety; having obeyed for them, and appointed that they all shall pass again under the hand of Him that telleth them. Have you passed under this Shepherd's hand? Have you been told out to the Father, and so passed under the hand of Jesus, and passed into the flock—the blood-bought and Spirit-taught family? Now we have spoken of Christ being sealed; but that is not all, the family must be sealed also. There is a sealing of Christ's work by the Father; and if Christ is sealed, so are His people; for if not sealed, what can you know as to your interest in this work of Christ? You may know He is sealed for His work, but what do *you*

know of being sealed, so as to have an experimental acquaintance with this work. In Eph. i. we have this sealing spoken of as the act of God in the believer, when, as it were, the believer puts his seal, or receives the witness of the Spirit to the work of Christ. Now we have in these words, "After ye believed ye were sealed," a two-fold act—a believing act, which is a flying to Christ; a felt need of Christ, because of felt sin, and a fear of hell; a sense of ruin, and a persuasion none can help but Christ, and so a secret embracing of Him as the only way of help or hope. This is God's sealing, God's act in the soul, His mark; this is His doing, all of grace, or you had never believed, never felt your lost state, never fled to Him for refuge, never seen all your hope and help must come from Him alone. But there is another part—"After ye believed, ye were sealed with the Holy Spirit of promise." Now the believing is God's seal, but you have not, as it were, put your own seal; you have never had your interest in the work of Christ confirmed; you have never been satisfied in your soul as to your personal assurance of these things. Now this is the sealing of the Spirit, whereby the believer comes to confirmation and establishment in the work of Christ, that these things are true, and that the soul has an interest in all the mercies belonging unto the work of Christ. The Spirit bears witness with your spirit that you are a child of God, and that, as such, the mercies of the gospel are all yours—atonement, reconciliation, pardon, justification, sanctification—all yours, because a child of God. But further. This Spirit is called an earnest, because where this is given, the promise is sure to be fulfilled. This sealing is the *earnest*, and all the rest shall follow. Take another passage—"Grieve not the Holy Spirit of God." I would separate, with regard to this sealing, further, between fact and experience; for every act of God is a sealing act, that is, unalterable; as you say, "I deliver this as my act and deed," it is a fact, an unalterable fact. What you have signed, sealed, and delivered can never be altered. Now so with God; each act of God in the soul is a sealing act, whether conversion, illumination, regeneration, enjoyment of peace and pardon; each of these are God's marks, God's acts in the soul, and for how long? *For ever*. These are unalterable *facts*, "sealed unto the day of redemption;" so as soon as ever you have been brought to repentance, you shall be brought to glory. The one is the earnest of the whole. Now, then, says the apostle, "Grieve not the Spirit in you, whereby ye are sealed," and sealed unto redemption. O, can it be? Marked by God! Marked for glory! Do not you long to enjoy it? Are you not sick of the world, sick of self, sick of sin? O, the Lord sicken you more and more. Now I take you to another passage, 2 Cor. i. 22—"Who hath also sealed us, and given the earnest of the Spirit in our hearts." Here again we must separate between fact and experience. Many of you are marked by God as His own, and yet have not been sealed in experience. I believe much of the bondaged state of the church of God is to be attributed to the so-called evangelical preaching of the day. As a certain lady (Miss Jane Taylor) remarks, "What I had so long been pressed and invited to do, close with Christ, embrace the promise, doubt no more, and yet never could do, the Lord in one moment of

time, by a revelation of Christ to my soul, effected. I saw I was saved by an act of free, sovereign grace, and by no act or power of mine." Now what have you realized? Are you satisfied of your interest in Zion's mercies? Have you ever seen the title-deed by which all this is made yours, and have you seen your name there? The Lord must show it to you; nor should you be satisfied till you do see it, and have an assurance. But look at the Lord when He spoke to one in the days of His flesh—"I that speak unto thee am He." O what a flood of light streamed in with this declaration. And now the Lord works effectually in the hearts of them that believe. Many are satisfied with man's testimony, satisfied with knowledge without power; but the manna will not do without the dew. Do you know something of this manna and dew? Do you know He has finished this work for you? that He lives to bless you; and that if you are looking to Him, pressed with guilt, sin, misery, fear, and yet saying, "Other refuge have I none," His heart beats for you, He loves you? O, say you, surely not a wretch like me; I am so worldly, earthly, devilish, sinful. Do you feel it? Then I can tell you God loves you, and will manifest Himself to you, and seal you His to the day of redemption.

(To be continued D.V.)

"DRAW ME; WE WILL RUN AFTER THEE."

Canticle I. 4.

There is not a want in the sinner but there is a corresponding fulness in the Saviour. Is the sinner hungry? Let him come to Christ, and he shall be made to partake of the Bread of Life. Is the sinner thirsty? Let him come to Christ, and he shall be permitted to drink of the "wells of salvation." Is the sinner sick? Let him come to Christ, and he shall have life and vigour infused into his soul. Is he naked? Let him come to Christ and he shall receive a beauteous robe. Is he blind? Let him come to Christ, and he shall have his eyes opened to see wondrous things. Is he deaf? Let him come to Christ, and his ears shall be unstopped to hear the voice of uncreated harmony speaking peace to his happy soul. Is the sinner burdened? Let him come to Christ and his burden shall be taken away. Is the sinner longing for rest? Let him come unto Christ and he shall have sweet repose. Is he trembling under the apprehension of future wrath? Let him come to Christ, and he will find that there is "no condemnation to them that are in Christ Jesus;" for according to the scriptures, being "justified by faith," we shall have "peace with God." Yea, no matter what may be the sinner's wants or woes, Christ is suited to his case in all things; coming to Christ he shall be made rich and happy throughout all time, and throughout all eternity.—*Christian Miscellany.*

THE TRINITARIAN BIBLE SOCIETY.

"*I have given unto them the words which Thou gavest Me.*"

No true Christian will deny the revelation which Jehovah has so clearly and uniformly given of Himself in the Bible—that there are three that bear record—"The Father, the Word, and the Holy Ghost," and that "these three are ONE." Now, the written record, the Book of Holy Scripture, coming to us thus in the name, and with the joint authority of the Blessed Three, it is emphatically a Trinitarian Bible. Yet there is oneness of plan, purpose, and performance everywhere visible in its utterances and records. The deep bosom thoughts of the Eternal Father come to be spoken by the divine Son, "I have given unto them the words which Thou gavest Me;" and are yet again spoken home and applied to the heart by God the Holy Ghost. How jealous is the Spirit too, that, in His ministry to souls of the words of the Son, He give the *exact words*—not other words—but the same words: "He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." Such was the prophetic declaration of the Lord Jesus when promising to the Church an infallible Guide and Teacher in the person of the Blessed Spirit. Then, note well the faithful stewardship of the sent Son of the Father. Just before departing from the midst of His disciples, on the very eve of His meritorious cross and passion, of His vicarious sacrifice of Himself, He went into the presence of His righteous Father to give a full account of His stewardship, and to take His holy Father to witness that He had been true to His covenant obligations by delivering, *in precise terms*, the everlasting gospel of the divine grace to those for whom He had become responsible—"I have given unto them the words which Thou gavest Me." Christ Jesus came down from heaven to make no independent revelation, to preach no new gospel, but to fulfil the work which He had undertaken in a past eternity *of declaring the Father* (John i. 18). The basis upon which He proceeded was just that which the Psalmist had, ages before, proclaimed—"For ever, O Lord, Thy Word is settled in heaven." When He spake, it was to utter dark sayings "of old," to make known the words He had heard of the Father. "God hath in these last days spoken unto us by His Son." 'I have not spoken of Myself: but the Father which sent Me, He gave Me a commandment, what I should say and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto Me, so I speak." Thus it was that as the true reflection of the Father in His will—His work—His word—He was the true light of the world. But when about to return to the bosom of the Father, having given to His believing people, His Church, the words of the Father, "I have given unto them the words which Thou gavest Me," *then* He conferred upon *them* the inestimable privilege and solemn responsibility of giving those words—His words—His Father's words—unto their fellow-men,—"Ye are the light of the world." "Among whom ye shine as lights (Greek, *luminaries*) in the world: holding forth the word of life." Ever indi-

vidual Christian is responsible to minister the unspeakable gift of God as set forth in the Scripture of truth. No man's light may be hid under a bushel. It must be set upon a candlestick, that all who are in the house may see it. And if this be the case with God's people in their individual capacity, how much more when they unite together with the avowed object of shedding forth the truth; when they tell the world "we have the light; we know the light from the darkness; we love the light, and would that those who sit in darkness might arise and shine because their light is come." Beautiful upon the mountains are the feet of such as these, bringing, as they are solemnly bound to do, glad tidings of salvation for poor perishing sinners, deliverance for the captives, the giving of sight for the blind. Do these light-bearing ones love the true light Himself? "If a man love Me he will keep My words."

It is a severe test, but it is a true one, by which we must try our own work and that of others, so far as fidelity to the truth of God necessitates it—*Which is the leading constraining power of Christian service, love to Christ or love to the persons of men?* If I supremely love Christ I shall keep His words, jealously guard His words, contend earnestly for His words, endure any amount of misrepresentation and hardship rather than give up a jot or tittle of His word; I shall seek by all consistent means to spread the true knowledge of His words, knowing that His word shall not return unto Him void, that it shall accomplish His pleasure, and prosper in the thing whereunto He sends it. But if any lower motive constrain, if the love of men's souls constrain me *chiefly*, then I shall lay myself open to every sort of false expedient and unworthy mode of procedure. Now charity leads me to read in some such light as this the action of those who, alas! in the name of the Living Light of the world, are engaged in sending into the dark corners of Roman Catholic Europe versions of the Bible which, in many and vital portions, are not only not the Word of God, but are directly opposed to the Word of God! To utter these thoughts, brethren, is a matter of intense grief to my soul; yet, before the Great Searcher of hearts to whom I must one day give an account of my own stewardship, I am bound to deliver my conscience. The fear of man may not, in so sacred a trust, be allowed to weigh.

To the following facts let me now, then, lead your minds, and when you have them in review, answer the question, "Can any individual, or body of individuals, placing in the hands of poor ignorant Romanists, or others, books containing the following statements, *as being Holy Scripture*, say with the Lord Jesus, 'I have given unto them *the words* Thou gavest Me'?"

In Spain, Portugal, France, and Poland versions of the Bible are by the British and Foreign Bible Society placed in the hands of the people, versions made, not by Protestant Christians, but by members of that Church whose estimate of the sacred volume has been shown again and again by committing both it and those who loved it to the flames, versions made from a corrupt Latin text, versions containing wicked misrepresentations of the words of the Father—words which never came from the lips of Jesus, the faithful witness—words that

the Holy Ghost, therefore, will never bless to the salvation of a perishing sinner. And now to the proof:—

(α) What, let me ask, what but the foundation of Rome's own worst error, her substitution of Mary for Christ, is laid in my first quotation from the British and Foreign Bible Society's version circulated in France, Belgium, Canada, and the French colonies; Spain and Spanish colonies; Portugal and Portuguese colonies; and formerly in Italy? You will remember our own English translation, a faithful translation from the Hebrew, "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." In the Vulgate, and the versions made from it and circulated by the British and Foreign Bible Society, it is rendered, "*She* shall bruise thy head." The text thus perverted has always been held by Rome to mean that Mary should triumph, not Christ, over the serpent. To place as God's word, then, this corrupted translation in the hands of poor Romanists who know no better, and *to tell them that it is God's word*, is an act, the responsibility of which is too awful to contemplate unmoved. Can those who thus act go, as the Lord Jesus did, unto the Father and testify, "I have given them *the words* which Thou gavest Me?" What a stumbling-block is put in the way of inquiring Romanists by this Protestant sanctioning of their Mariolatry! An instance may be given. A clergyman has written as follows:—"At Trouville, in one of the chapels, I saw a painting of the Virgin trampling on the serpent with the legend underneath, 'Elle te briseru la tête" (*She* shall, etc.) I explained to a bystander that it was *Christ* who bruised the serpent's head. His reply was, 'No, that (picture) is right; this Bible says so, and it was obtained from the British and Foreign Bible Society.'"

(β) Again, can those who print and distribute as the Word of God say with truth, we "have given them the words which Thou gavest" us, when for what the Lord Jesus *did* say they substitute Rome's own false rendering, "From that time Jesus began to preach, and to say, *Do penance.*" "Then He began to reproach the towns in which He had done many miracles, because they had *not done penance,*" &c. Thus some thirty-four times, and in twenty-one other places, the word *penance* is introduced.

(γ) Thus, once more, in those passages where "elders" are spoken of, the word (πρεσβύτεροι) is, just as Rome would have it, rendered by *priests*, or sacrificers. Out of many instances take one: "Receive not an accusation against a *priest*, except on the testimony of two or three witnesses."

(δ) Further, is it possible that the example of Christ, and His teaching, can be said to be followed when versions of the Bible are put out with such a passage in them as this: "Make your calling and election sure *by good works?*"

Is it not another Gospel—which, indeed, is not another? How any enlightened soul—one that has tasted that the Lord is gracious, has been led by the Spirit of adoption to see his place of privilege amongst the company of the saved, has been enabled to know that, elected in the counsels of a past eternity because of the free love of the Father,

the Son, and the Holy Ghost, he is saved by grace, and grace alone—how any such soul can consent to send to foreign lands, *as the words of Jesus*, so deadly a doctrine as that an exercised soul has to make his calling and election sure *by good works*, is past my powers of understanding. I honestly confess that I once was a member of a town committee of the Bible Society that prints and circulates these man-added words; but, thank God, He opened my eyes to see the falsity of my position.

(ε) Shall I multiply the sad list of human perversions of the Word of God contained in the false versions still distributed in certain Roman Catholic countries? Let the following suffice:—

"Redeem thy sins by alms."—Dan. iv. 27.

"By faith Jacob worshipped the top of his staff."—Heb. xi. 21.

"Turn to some one of the saints."—Job v. 1.

"The faith once delivered to the saints *by tradition*."—Jude.

"Make your calling and election sure *by good works*."—2 Pet. i. 10.

"Worship the footstool of his feet."—Ps. xcix. 5.

"Created in Christ Jesus *in* good works."—Eph. ii. 10.

"By the merit of your prayers."—Phil. 22.

"For it is by the like sacrifices one renders God more favourable."—Heb. xiii. 16.

"It is not a great fault when one steals, for he steals to satisfy his hungry soul."—Prov. vi. 30.

I conclude, then, that any who are jealous for the purity of the gospel of grace, as set forth in the written Word of God, can have no sympathy with such perversions of the truth, and that we especially ought to feel grieved by knowing that a Society* which, purged of these unhappy delinquencies, would indeed be the glory of our land and of the earth, is obliging so many of God's true servants to stand apart.

Yet I would have you all know that the Trinitarian Bible Society is not content with a firm and uncompromising *protest* against the inconsistencies of the older body, but is itself, according to the means which the Lord is pleased to vouchsafe, actively engaged in carrying *pure versions* of the Holy Scriptures into those very countries. A great work has been done in Spain since the Revolution, and a new edition of the Bible, with references, has been printed for Portugal. It has been undertaken to revise and print the New Testament in the Polish language, there being no version, Romish or Protestant (so called), that does not teach *penance* as an atonement for sins.

With limited resources, yet with the smile of the Lord resting upon their conscientious and high-principled labours, the Trinitarian Bible Society has been enabled to do a good work. Its influence is increasing just in proportion as the merits and facts of the controversy are becoming better known to the Bible-loving people of our land. It numbers in the ranks of its adherents some of the most honoured ministers and members of the orthodox denominations of Christians. The day is not far distant, it is fondly hoped by the most ardent of its supporters, when the necessity of maintaining a separate existence

* The British and Foreign Bible Society.

cease, and when, the last ground of its protest being surrendered, s servants will have the happy privilege of adopting without re- › or explanation—each one for himself, and according to the ›ure of his ability to help the blessed cause of Bible distribution— ıallowed language of our Divine Lord and Master, "I HAVE GIVEN › THEM THE WORDS WHICH THOU GAVEST UNTO ME."

J. O.

ır Readers will bear in mind that the Annual Meeting will be held, D.V., on 2th, and that the Rev. E. W. BULLINGER, the Clerical Secretary, will be glad ›eive any contributions, or afford any information. May every Reader be led ›k into the matter for himself, and at once cease from any dealings with a ty which too plainly does evil that good may come. We are persuaded the ct only wants to be better known, and thousands who are thinking they cannot ›ing wrong in supporting a *Bible* Society, will then see that even in this act may unconsciously be doing *harm in not circulating the pure word of God.*]

LITTLE FAITH.

" Master, carest Thou not that we perish ?—Mark iv. 38.

O THOU of little faith, lift up thine eyes
Beyond this changeful scene where sorrows rise;
Storm-tost indeed thy fragile bark may be,
But thou art watch'd and guarded still by Me.
Thou fearful, helpless one, behold Me now,
The thorn-wreath pierces not My bleeding brow.
Lord over all, the Victor's crown I wear,
Yet still a Priest, to listen to thy prayer;
Yes, e'en thy faintest breathings and thy sighs,
Like holy incense, to My throne arise.
Did not I love thee ere the worlds were framed,
Ere the bright hosts were marshall'd forth and named?
Did not My Father place thee in My hand,
And did I not thy willing Sponsor stand?
Did I not leave for thee My radiant throne,
My glory set aside, and hasten down
The form of frail humanity to wear,
Thy griefs to heal, thy curse, thy shame to bear?
Enter the olive-garden's solemn shade,
Where, for thy sake, I wept and groaned and prayed;
See, on the cross, My tortured frame upborne—
List to the shout of mockery and scorn;
And tell Me, was it not unbounded love
Which such deep anguish failed to change or move?
Could I such agony endure for thee,
And now regardless of thy sorrow be?
I loved thee in that hour of dire distress,
And now I live thy soul to guide and bless.
Thou seest not how the pensive Man who trod,
With weary feet, life's rough and thorny road;
But soon shall roll aside the cloudy screen
That lies the lonely heart and Me between;
Then shall thy feet, by guarding angels led,
The crystal pavement of My palace tread;
Where, crowned with glory, thou shalt dwell with Me.
And better learn how much I care for thee.—H. D.

STANDING AND STATE.

Do you see clearly, my young fellow-believer, the difference between your *standing* and your *state?* Your standing is perfect, your state is imperfect; your standing is divine, your state is human; your standing is unalterable, your state is changeable; your standing is unassailable, your state is at the mercy of every wave. Changes and circumstances can never in the very least degree affect your standing; your sins and failures even cannot touch its perfectness. How is this? Because our standing is in Christ. It is in "Him" we have redemption and forgiveness of sins. We were chosen in Christ before the foundation of the world. We are before God, in Christ, holy and without blame. We are accepted in the Beloved—complete in Him, and blessed with all spiritual blessings in heavenly places "in Christ." Now this is our standing. Do you not see that all this is the work of God? Did I put myself in Christ? The blessed Lord, risen from the dead, is the life, righteousness, glory, hope, completeness, and standing of the saints of God—not of some Christians, but of *all* believers. This is not to be attained to, for God has given you this perfect standing in Christ. Suppose you knew everything in the Bible, and was very pious and learned, that would not make your standing more perfect. The standing of a new convert is as absolutely complete as that of the most advanced saint; there is no difference. Your feelings and experiences, and even your sins, cannot mar or blemish that lovely work of God. He has put you in Christ, and His work will stand to all eternity. But, perhaps, you say, "I do not feel all this—I do not realize I am in Christ complete and accepted." Perhaps you do not, but it is true, nevertheless. Yes, God Himself has done it all, and His word assures me of its truth. Your heart—which conversion has never changed or improved in the least—will very likely tell you that your position in Christ before God will continue just so long as you behave and conduct yourself well. But never mind what it says; put your finger upon any of the blessings I have referred to in Ephesians i., and *rest* there. Will God's word ever fail? Will it even totter beneath your feet? Has God made His word dependent upon your feelings or experiences? Can the eternal efficacy of Christ's work be ever impaired? *Never.* God has settled His word in a region where the breath of unbelief cannot taint the holy atmosphere, and where no possible circumstances can sweep across its peaceful shores—"For ever, O Lord, Thy word is settled in heaven," Psalm cxix. 89.

Well, but what of my state? you may say. My answer is, never confuse your state with your standing. Be clear and simple before the Lord as to your position in Christ. Your state should flow from your standing. The more simply and firmly you grasp the reality of your completeness in Christ, the more devoted in service, holy in life, and singleness of purpose will be the result. Make Christ your object. Live for Him—to Him. Never occupy yourself with your state, save to judge it, and pass along. If only Christ fills the heart and mind, all else will take their right place.—*Gospel Message.*

THE REFINER OF SILVER.

Some few years since, a few ladies, who met together in Dublin to read the scriptures and make them the subject of conversation, were reading the third chapter of Malachi. One of the ladies gave it as her opinion that the fuller's soap and the refiner of silver were the same image, both intended to convey the same view of the sanctifying influence of the grace of Christ; while another observed, "There is something remarkable in the expression of the third verse—'He shall SIT as a refiner and purifier of silver.'"

They agreed that possibly it might be so; and one of the ladies promised to call on a silversmith, and report to them what he said on the subject. She went accordingly, and without telling the object of her errand, begged to know from him the process of refining silver, which he fully described to her. "But, sir," said she, "do you *sit* while the work of refining is going on?" "Oh, yes, madam," replied the silversmith, "I must sit with my eye steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured." At once she saw the beauty and the comfort, too, of the expression, "He shall *sit* as a refiner and purifier of silver.

Christ sees it needful to put His children into the furnace, but He is seated by the side of it; His eye is steadily intent on the work of purifying, and His wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered.

As the lady was leaving the shop, the silversmith called her back, and said he had still further to mention, that he only knew when the process of purifying was complete by seeing his own image reflected in the silver.

Beautiful figure! When Christ sees His own image in His people, His work of purifying is accomplished.

Afflicted believer! pray God to make your present trial a real blessing to you. Seek not merely deliverance from it, but that it may be sanctified to you; yea, seek its sanctification far more than its removal. Our Lord is very pitiful and of great mercy. He is seated upon a throne of grace, waiting to know what is thy petition. His terms are, ask and ye shall receive, believe and ye shall have. Open thy mouth wide and it shall be filled. He who hath given the greater gift will not withhold the smaller. "He that spared not His own SON, but delivered Him up for us all, How shall He not with Him also freely give us all things." Be of good cheer, suffering saint, God is for thee and with thee, and He will make all things work together for thy good.—*Gems for the Afflicted.*

We need not fear sorrow as a guest in our homes if Christ be there also. But to have *no* Christ there, and only distress, disappointment, vexation, and fear, this is indeed a dark portion.

AN ANSWER TO PRAYER.

The Rev. Mr. Bradford, the well-known prison chaplain, states:—

"A young man on whose mind the doctrines of religion had been early impressed by his pious mother's instructions, gave way to evil associations, and at length went to sea. Although he was early taught to study the sacred Scriptures, and at one period of life gave evidence that he desired to be guided by their precepts, he fell deeply into sin, and ultimately became, alas! an abandoned and miserable creature. He was thrown into prisons and workhouses, and into dens of wretchedness and vice; but into all these places his faithful mother seemed to follow him with her prayers and tears. The mother died, well-nigh broken-hearted, leaving her son in prison, convicted of crime. Here he was an object of so much dread that the keepers were afraid to approach him. In about six months, however, the tiger began to grow tame, and to the surprise of every one, his inquiry was, '*What shall I do to be saved?*'

"I questioned him about his feelings, and he informed that for two months he had paced his room, with sleepless nights, in agony and remorse, save when exhausted nature would sometimes overcome his horrible convictions. I inquired what particular cause had led him to his present remarkable change of feelings.

"He replied, '*My mother's prayers and counsels!* Her last words to me were,—"William, there is no other name given under heaven among men, whereby you can be saved, but the name of Jesus Christ."'

"His mother's prayers were answered, and this poor wandering prodigal became a consistent follower of the Lord Jesus Christ."

MUSINGS IN A TIME OF AFFLICTION.

IN that day,
Oh! grant I may
Find mercy, Lord, with Thee;
Thro' Him who kept Thy holy law,
Without a blemish or a flaw,
Then died upon the tree.

Full of sin,
And guilt within,
No worthiness I plead:
If thou iniquity shouldst mark,
Dismal my prospects were, and dark,
Hopeless my case indeed.

Merit none
Call I my own;
But my demerits vast:
March, 1825.

Think of the merits of Thy Son!
What He has suffer'd!—He has done!
And I am safe at last.

Vile I am;
But this blest Lamb
His precious blood has spilt;
That blood, Thou hast been pleas'd to say,
Can wash the foulest stains away,
And cancel all my guilt.

On Him I
Humbly rely,
All other trust abjure;
Jesus, to Thee alone I flee:
This hope shall like an anchor be,
For ever firm and sure.

J. R.

Glorying in the Cross of Christ.

OTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, AUGUST 26TH, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—al. vi 14.

One peculiarity of the doctrine of *justification by faith*—the great doctrine defended in this Epistle—is, that it takes from man all boasting. here is no room left for man to assume any credit to himself, and this not at all agreeable to flesh and blood. Hence the great opposition at it meets with, and has ever met with from the beginning. Man ants to do something to obtain or secure his salvation; but, "No," ys God, "I will have no partner in the work; if you are saved at l, you must be saved by ME alone. It is *I* who justify, and it is *I* o give the faith to believe." This is shockingly degrading to proud an, and never will he receive it till God takes him in hand, and ings down the high thoughts that exalt themselves against the plan salvation. And do you know, that so inveterate is this natural beif in man, that even *after* God has taken him in hand, *after* he has en compelled to look to the cross for salvation, he keeps thinking at something human, or something spiritual, is required to eke out e work of the Lord Jesus Christ! Many of you, I have no doubt, ve found it so. You have been sometimes saying to yourselves—*Ay, it is all very true—the work is finished, the work is great, the work is pendous, the work is glorious, the work is perfect——but still there remains* SOMETHING *for us to do, which if we do not do, we shall not be saved; r you know it is written, 'Work out your salvation with fear and trembling.'*" Now tell me, is not this what sometimes passes in the minds some of you? I am certain it is. Well, I would observe, they who ing to these thoughts (if in the secret at all) are but *babes* in knowdge and grace. There is *nothing* for the redeemed to do. All is done r them as far as their salvation is concerned. The redeemed have uch to learn, much to pass through, much to suffer; but they have thing whatever to *do* to effect their salvation! I have told you on rmer occasions that this self-same error was what took Paul such ouble to expose and refute in this Epistle. The false teachers wanted be *doing something*—wanted to *add* something to Christ's work upon e cross for salvation. But says Paul—"*But God forbid that I should ry, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*"

Without further preface, I would help you to comprehend why

experienced saints glory in the cross alone; and then put the question —Has "the cross" produced a similar effect upon us to what it did upon Paul?

I. As I have observed, it is one of the hardest things in the world to glory in the *cross alone*. When we are very active in doing good, as it is called—when we are very zealous in religious matters—when we are very watchful, and prayerful and very consistent in our lives, it is easy to believe that God will show us mercy at last—there is no difficulty then in believing we shall be saved. But when it comes to *the cross alone* for hope, then we hesitate. Yet to this we must come at last if we belong to Christ.

i. Experienced Christians glory in the cross alone because after much heart work they are *convinced* that nothing that even the most privileged man can do, will admit of glorying in God's sight. Experienced Christians have got to know that sin entwines itself about everything they do—that even their graces become entangled with sin —and that consequently they have nothing to fall back upon save the cross. O that professors could see this! But as it is, the majority of them, both old and young, are continually glorying in something they have done. One glories in his morality, another glories in his zeal, another glories in his self-denial, another glories in his punctilious attendance upon ordinances; but the experienced Christian glories in nothing save the cross!

ii. Experienced Christians glory in the cross only because they have discovered that the work upon the cross was *perfect*, complete, all-sufficient for the purpose for which it was effected. They have had such views of Christ in His might, majesty, dignity, and perfection, as for ever to exclude all creature work, and to fling contempt on all fleshly righteousness. They see Christ as He is—"God *manifest in the flesh*;" and they are satisfied that anything they can do towards the salvation already wrought out, must be as superfluous and as absurd as the idea to increase the light of the sun by a flickering candle, or to swell the bulk of the ocean by a bucket of water. The work on the cross is done by God! and what can poor puny man do to mend it? Therefore the experienced Christian glories in nothing save the cross!

iii. Experienced Christians glory in the cross only because they are *convinced* that if anything had been allotted to *them* to do towards their salvation, they could not have done it, but have miserably failed; why then should they not glory in and magnify *the cross?* Is it not extraordinary that professors, who pretend to be always reading their Bibles, cannot see the fall and ruin of man described there? And is it not extraordinary that sensible and shrewd men, as many of them are, do not ask themselves this simple question—If *Adam* in His strength and holiness and goodness broke down in covenant with God to win eternal life, how *can* his ruined and unholy offspring do aught to work out their salvation? But it is a fact that, notwithstanding the intelligence and shrewdness of men, they *cannot* see these things, or if put to it, they are ready to deny the plain statement of scripture!

iv. The experienced Christian glories in the cross alone, because he *knows* that the final happiness and security of his soul is *guaranteed* by

the cross of Christ. He *knows* that though *he* breaks down in his duties, *Christ* can *never* break down in His promises, and the chief of those is—"*They shall never perish!*"

These, my brethren, are all-sufficient reasons for glorying in the cross, and in the cross alone! What are all human efforts, and human words, in comparison with the work accomplished upon the cross of Christ? Nothing! worse than nothing; for they deceive and delude! They are like broken reeds, which pierce the hand that leans upon them!

The poor *Galatians* of old were imposed upon for a short time by false teachers, who deluded them with rites and ceremonies, in place of vital religion! The poor professors of *modern days* are likewise imposed upon by false teachers, who talk about sacramental efficacy, watchings, tears, and fastings as the very essence of godliness, whilst they ignore almost altogether the very basis, and the summit of hope before God—*the cross of the Lord Jesus!* Remember, brethren, the precious lines—

> "*Nothing in my hand I bring!*
> *Simply to Thy cross I cling!*"

Here some one asks—"And would you have us do nothing? Would not you have us do good works, use self-denial, and be watchful and prayerful?" I answer—By all means do as many good works as you can—be as watchful and prayerful as you can—but *never mention such things* when the salvation of your soul is concerned. God's rule is—*salvation first, works afterwards!* Man reverses this—*works first, salvation afterwards, or as a consequence!* Here is the awful error of the day, and of all days! Men cannot glory save in the cross, until they are grown in grace and in the knowledge of Jesus Christ!

Death-beds often tell terrible, and most truthful tales. The *Pharisee* is often unmasked *there;* and even some of *God's children*, eminent for their zeal and self-denial during their lives, but only partially taught the truth as it is in Jesus, have *there* confessed that *nothing but the cross* was any use or stay to them. And believe me, when you and I come to lie there—no matter how delinquent or blameless we may have been in our life-time—nothing, nothing but the cross of our Lord Jesus Christ will aught avail us!

II. Has the cross produced a similar effect upon us to what it did upon Paul? He says—"*By which the world is crucified unto me, and unto the world.*" *Are we crucified unto the world?* Has the cross of Christ had such an effect upon us, as to make us dead to the world? Can we say—"*Christ and a crust, rather than a crown without the cross?*" If not, I cannot see where our hope lies. I remember once, if two offers had been made to me, which I should have accepted, viz.—1. Whether will you have worldly honour and success guaranteed to you, and let your soul take its chance for heaven; 2. Or will you have heaven secured to you, and disappointment, affliction, and distress wait you all the days of your life? I should have chosen *the first!* Ay, without doubt I should. And I make no question but such would be the choice of some of you here now! But *I* did not know the value

of the cross then. Neither do *you*, who would thus elect, know the value of the cross now!

Where the cross is gloried in, everything else gives way. Our souls are our chief care. We regard ourselves as strangers and pilgrims passing through this world to our heavenly home. We estimate the things of time and sense at their proper value, and though God in His providence were to grant us worldly prosperity, we should not be elevated by it, or set our hearts upon it, but ever keep in mind the importance and glories of eternity!

O what miserable work is there going on in the religious world, so called. Balls, and routs, and dinners—pleasure-hunting and money-hunting—dances and concerts—card-playing and theatre-going—and over all, a cloak of religion, a punctilious attendance at church or chapel on the Sunday, and a glorying in that very flimsy kind of self-righteousness—HYPOCRISY!

O be assured that the god of this world has blinded the eyes of the multitude. But may it be your and my lot to glory in nothing save the cross, and to have practical, personal experience of being crucified by it to the godless and gainsaying world!

A FEW STRAY THOUGHTS FLOWING OUT OF TROUBLE.

Rising from a sick-bed, I opened my little text-book upon the words of Habakkuk,—"*Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation.*" And as I read thus I thought, *Although the fig tree shall not blossom* with its promise of first ripe fruit, the beautiful tree, with its huge leaves and luxuriant fruit, growing first in Eden, the garden of God, and set forth throughout scripture as the emblem of peace and plenty; *neither shall fruit be in the vines*—those vines of which the Jews were so proud, with their Eschor branches, under whose shadow the owners sat looking upon their vineyards as their heritage; *the labour of the olive shall fail*—the oil-giving, grim, productive olive, shading with its foliage the plantations of Israel—*and the fields shall yield no meat* (no grass, no pasture); *the flock shall be cut off from the fold* (the pasture where they rested by night and by day—the sheep, lambs, rams, goats are comprehended in the word flock, so that there was not one left for the shepherd to tend), *and there shall be no herd in the stalls* (a herd comprised bullocks, horses, asses, lambs, and swine)—fruitless trees, empty folds, and vacant stalls—yet what? *I will rejoice in the Lord, I will joy in the God of my salvation.* Habakkuk's heart had not been set on these figs and vines and olive trees, upon the flocks and herds; if it had, where had now been his joy? No; it was fixed where the rust and moth could find no entrance—it was *in the Lord*—his rejoicing was

in *Him*—his joy in the God of his salvation. Yes, *his* salvation; he could call it *his*. Habakkuk's name signifies *Wrestler*—no doubt he was another wrestling Jacob.

Many years ago, a visit was paid by the writer to a Christian family in deep sorrow, well nigh crushed beneath the sudden bereavement of two fine sons, killed instantaneously by the falling in of a coal-pit in the parish of St. Philip, Bristol. The morning was bright and sunny as the cottage of death was entered, and there was the peculiar silence of death in the house, the whisper and the soft tread. For some time not a word was said; the mother sat as if stunned, and the father wept too much for speaking. At length the Bible was opened and the third chapter of Habakkuk read. Then, when it was finished, the father spoke. "Oh," he said, "it was just like that last night when the earth fell in upon my boys. '*Burning coals went forth at His feet; the everlasting mountains were scattered, the perpetual hills did bow; the mountains saw Thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.*'" There was a pause. "Go to the next verse," it was said. "'*Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed.*' True, true," said the weeping father; "and my eldest boy, who lies in the next room in his coffin, was one of God's own children." Then clasping his hands, and lifting up his eyes to heaven, he exclaimed with a submissive smile—"'*Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.*'"

AMOS V. 4, 5.

"*For thus saith the Lord unto the house of Israel, Seek ye ME, and ye shall live: but seek not Bethel, nor enter into Gilgal, and pass not to Beersheba; for Gilgal shall surely go into captivity, and Bethel shall come to nought.*"

Bethel, Gilgal, and Beersheba were all places most sacred in the eyes of a faithful Israelite. Bethel was the spot where Jacob's spirit had first felt the sweetness and solemnity of the divine presence—it was "the house of God"—a spot possessing many charms for the heart, and connected with many hallowed recollections. Such was the character of Bethel in its early day; but, alas! those days were gone by, and Bethel had lost its early glory. Jeroboam had placed a calf there, thus making it the house of a calf, instead of the house of God. Of what value then was the house of God, if God had deserted the house? Who would think of attaching importance to the mere name of Bethel, when the God of Bethel was no longer to be found there? No one whose heart valued God could ever be satisfied to go to the house of God and there find only a calf—a mockery, a vanity. Yet

this was the very sin of Israel; they allowed Bethel to get between them and the God of Bethel. Hence the importance of the words—"Seek ye ME."

Again, Gilgal was, as we know, the place in which Israel had first tasted the old corn of the land of Canaan, and had the reproach of Egypt rolled away from them. From Gilgal, too, Joshua and his band of conquerors were wont to sally forth to fresh triumphs over the uncircumcised, and thither they returned to enjoy the spoils. Thus was it a place full of holy interest; and while viewed in connection with the scenes that had been developed there, it might awaken many godly emotions in the heart of a faithful worshipper. But what could render Gilgal valuable save the spirit and principles which belonged to it? And if these ceased to be know in real power, Gilgal could only prove an empty name, calculated to draw away the heart from living communion with God Himself, and the more so as it had been a place of truly divine experience to the Lord's people.

Lastly, Beersheba was the "well of the oath"—a place rendered dear for many reasons to the posterity of Isaac, yet only really valuable in proportion as the circumstance which had given it its name was kept in view.

Thus we see how the sacred antiquity of the above places would act as a snare to the heart of an Israelite, and tend to draw him away from God. Indeed, it was the fact of their being associated with so many hallowed recollections, with so much that was really of God, that would constitute them such dangerous snares. The devil does not present to the Christian things flagrantly evil and unsound; he knows that such would at once be rejected; but he works by the instrumentality of things which have an appearance of truth and godliness about them—yea, and things too which it may be had once the divine sanction, but which after all will not bear the divine light of the word. It would not do for an Israelite to have rested satisfied with the old institutions of Bethel, Gilgal, and Beersheba; he might be most diligent in seeking after these, and yet stand much in need of the exhortation, "Seek ye Me."

What then is the moral we are invited to draw from the above train of thought? Simply this—that communion with God and communion with divine institutions are very different things. We may often lose the former in over zeal for the latter. How often have we displayed much zeal in contending for some Christian institutions, whilst perhaps our souls were barren and void of personal communion with Christ Himself. How often too, like the disciples going to Emmaus, have we talked much about *the things connected with Christ*, when if *He Himself* were to draw near, we should not know Him. At such times it might very reasonably have been said to us, "Seek not to institutions—seek not to ordinances—seek not merely the things which are connected with Christ; but seek *Himself*—His own blessed Person—the divine reality of personal fellowship with the risen Son of God, without which the fairest institutions are powerless, and the most solemn ordinances cold and lifeless. Nor is it only to merely human ordinances that all this would apply, but even to that which is of divine authority, for

example, the Lord's Supper—the ministry of the word—Christian fellowship, &c., all of which are, as it were, folds of the drapery which may have Christ beneath for a soul that really seeks Him therein, but which may only tend to conceal Him from the view of those who are engaged and attracted by outward form, rather than by truth and spirit and life.

Let us then seek to realize the Person of Christ. Let us endeavour to find Him in the breaking of bread—in the ministry of the word—in the fellowship of Christians—in the offering up of prayer and praise—in a word, in everything in which He has told us He will be found; but let us not mistake happiness in these things for happiness in God, lest we be found in our sphere, and according to our measure, helping on the peculiar evil of the last days, A FORM OF GODLINESS WITHOUT THE POWER.—*From Communion with God, by* C. H. M.

FAITH AND WORKS.

On the Frith of Forth there was an old ferryman, a man of thought and observation, but of few words; a constant student of the Bible and a firm believer in its truths. Among his patrons were two loquacious companions, whose business led them across the river once a week.

One of them was, as he supposed, a notional Calvinist, the other imagined himself to be equally well-grounded in the tenets of Arminius. Their conversation always turned upon some doctrinal point. The ferryman was frequently annoyed by the repetition of *faith* on one side and *works* on the other, because they were used in a sense so different from their real import, and so detrimental to their scriptural harmony. At length the patient old man felt obliged to interfere. He said nothing, but fell upon the following expedient. Upon one of his oars he painted the word "FAITH," upon the other "WORKS." It was not long before the zealous, but friendly disputants applied for a passage over the Forth. Upon entering the deepest part of the river, where the swollen water rushed down with fearful violence, the ferryman took in "FAITH" and pulled away with "WORKS" with all his might. The boat went round and round, much to the annoyance and terror of the passengers. "Put out the other oar," said one of them, in a loud and angry tone. "Very well," was the calm reply of the old man—at the same time taking in "WORKS," and relying on "FAITH" alone. The experiment with this oar produced the same result, and drove the witnesses of it to the conclusion that the ferryman was "*out of his head.*" The old man, however, continued his "practical demonstrations" on the water, until he thought the two friends were prepared to see two things in connexion. He then called their attention to the names of his oars: "I have tried *your* way," said he—"and *yours*, and you have seen the result. Now, observe *my* way." And giving a steady hand to each oar, the little boat soon acknowledged the power of their harmonious strokes, by the straight and rapid flight which it took for the landing. (Read James ii. 14—26.)—*The Sower.*

SUKEY HARLEY.

(Continued from page 95.)

"I can bless the Lord for sending me Hart's hymns, they are my life. Hart understood my life. How the enemy and my deceitful heart have torn and cut asunder my soul; how I have been pestered beyond everything about this—I would think with myself, Well, am I right? I am like no one else, they are all so quiet and so smooth; they seem to have none of the buffetings and strivings and mournings and groanings that I have. What does this mean? Am I a Christian? Am I in the right road? When the devil comes in, he would tell me I was quite contrary to the people of God. Such a fuss with my prayers, such a mourning, such darkness, such sorrow, this is not the walk of a Christian. A Christian is all in the light; he does not find such a heap of wickedness in his heart like what I have got. O what I have suffered for years, aye, for years. Then I would cry to the Lord to resolve these heavy doubts and fears, and to lead me into the right road.

"He would make me feel how that all my strength must come from Him. 'Without Me ye can do nothing.' I believe those words. Once when I was in great darkness, He was pleased to speak to my soul and say, 'My light is thy darkness.' O what comfort this gave me. How these words refreshed my weary soul. And this is often brought to my mind; then I say with myself, This must be the right road, to lean entirely on Him to go the road He directs, through temptations, through sorrows, through darkness, and trust entirely on Him. Now this is the way I have been tossed about for years.

"I read to her Bradford's Letter, 20th, which is as follows:—

"'*To a faithful woman in heaviness.*—How should God wipe away tears from your eyes in heaven, if now on earth you shed no tears? How would heaven be a place of rest, if you found it rest on earth? How could you desire to be at home, if in your journey you found no grief? How could you so often call upon God, and talk with Him, if your enemy slept all day long? How could you elsewhere be made like unto Christ—I mean in joy—if you sob not with Him in sorrow? If you will have joy and felicity, you must have sorrow and misery. If you will go to heaven, you must sail by hell. If you will embrace Christ in His robes, you must not scorn Him in His rags. If you will sit at Christ's table in His kingdom, you must first abide by Him in His temptations. If you will partake of His glory, forsake not his cup of ignominy.'

"O what a precious letter. Did you say that man lived 300 years ago? Well, the Lord has had a people on earth from the beginning. Now when that dear man wrote the letter, the Lord knew how it would fetch comfort into my sorrrowful soul so many years after. It was His doing; it was the Lord who instructed him, and taught him in the things in that letter, and it is He who sent it to refresh my soul.

"I was talking with my niece—her parents were Ranters—I said, 'Emma, I have heard your people say you must give God your heart.

Now, tell me, did you ever give God your heart?' She said, 'Why, aye, I have.' 'Then I tell you, Emma, I never have.' 'Why, aunt, I do not know what to think of you now; what! have you never given God your heart?' 'No,' I said, 'I did not give it Him, but He took it though.' 'What, against your will?' 'He made me willing.' 'Why, aunt,' said Emma, 'you are one by yourself.' 'Aye, my dear girl, I am one by myself, and I am well reconciled that it should be so, because I find very few indeed who know anything like my experience, and so I must be one by myself. I tell you, Emma, the unchanged sinner can never begin to turn to God.' 'Why, aunt,' she said again, 'you are one by yourself, and that is how it is.' I said, 'I can tell you but little, but this I will tell you—I was not converted by man, nor yet by my own power, but by the Spirit of God. I like to hear those that talk what the Lord teaches. I love to hear them relate what the Lord has done for their souls. We cannot receive the light of life from man, it must be the gift of God. O, Emma, it is a great work; it is too great for a poor, blind, wretched sinner to undertake for himself. Our God is just and holy, a glorious, wonderful Being. Now can such a black, vile sinner as I stand before Him? He must fit me. He must do all the work. I cannot do one hand's turn for myself, there must be no intermixture. Yes, and He will do it all, and He shall have all the glory. Ask by prayer, Emma, that God would be pleased to give you repentance unto life. Emma, did you ever feel cursed pride cling round your heart when you pray?' 'No, aunt.' 'Then I tell you, Emma, you are not like me. That pride is the biggest enemy I have got. My proud heart! oh, my proud heart! how I mourn on account of my proud heart, and thus I appear like one alone. And when I am alone I am alone, for I am clean lost then, the poorest, the most helpless thing; but the Lord does not leave me long alone. He comes and draws my heart up to Himself. This is all I have got to say—the Lord is my sure confidence, and my trust, and He shall have all the glory.'

Sukey Harley's feelings when her house was burning.

I was sitting all alone on Sunday morning; my husband and child were gone to church. I was very poorly in body, and sore distressed in mind. I had the devil with me, he had been with me for several days. He had been tempting me all manner of ways; he had been trying to pull away my faith. My sins lay heavy on my heart, very heavy. My heavy sins, ever since the day of my conversion, terrified my conscience, and afflicted me, and pressed sore upon me; they were a heavy burden, too heavy for me. My Saviour had hid His face. His precious blood was clean out of my sight. My sinful, wicked heart and the crafty devil were all the company I had; we were shut up in the house together. No one lived within half a mile of me besides one man, named John Morgan, who 'bided under the same roof, in another part of the house. He had gone out early in the morning, and left a large fire in the grate. The enemy was tempting me all manner of ways, and I almost believed him; he told me that my God had clean forsaken me, and that my blessed Jesus had hid His blessed

face from me for ever. He said that I was never a child of God; that I had been all these years in a delusion; that my sins were too great to be pardoned; that I had sinned against pardoning; that the just and holy God would never call me His child. I was too filthy, too polluted a wretch to be noticed by Him; and all manner of things he crammed into my sinful, guilty heart. One thing he said was, that in March, when the high winds blow, the house would be blown down, and I tumbled into hell. O what a woeful plight I was in on that dismal morning. I thought, Well, what a thing this is; is it true? Have I been all these years in a delusion? Just as I was thinking this, I perceived the smell of burning, and the house filled with smoke. I was so very weak and poorly, I could hardly crawl to the door. I looked out and saw the roof of my house all on fire. Now the devil triumphed; he told me, and he almost made me believe it too, that this would never have happened to me if I had been a child of God; he really made it out so clear that this disaster could not have befallen one of the elect children of God, that I was clean driven beside myself. What, he said, do not you think God would defend one of His own children? You are none of His; you have been in a delusion all these years. O what a dismal condition I was in then, I hardly dare cry for help. I knew the holy and righteous God was just and true in all His ways, and I thought I had been offending His glorious Majesty all these years. How could such a black, foul wretch dare call Him Father?

"A deadly sickness and frightful terror seized my inmost soul. O, it is very solemn to speak of. I believed the devil's lies when he told me that God would never have suffered this to happen to one of His children; yes, I did believe it, and took it for a real sign and standing proof that I was deceived in all my blessed hopes, and that I should never be found among the true elect children of God; and, as I stood looking at the fire, I cried out with an exceedingly bitter cry, and said, 'I am undone, I am lost, I am undone for ever.'

Was it my house I cared for? No; but it was because I thought all my heavenly and golden treasures were lost. Then I fell down upon the grassy bank before my burning house. I had no power either to attempt to save anything myself, or to call for assistanee. As for going into the burning house, I dared not do it, I thought the flames were ready to devour me, and I was the guiltiest wretch, my sins were ready to swallow me up. 'What,' I said, 'is this true? Have I been all these years in a delusion? Is my happy hope come to nought at last, and is my blessed Saviour gone for ever? Will He be favourable no more? Will He be no longer my Father, my Redeemer?' Then I began to think what a blessed confidence I had had in Him, and how I thought He had told me Himself that I should be His child, and that He would save me, and be a Father to me, and an Almighty Redeemer. Then I began to think what blessed things He had done for me. 'Why,' said I to myself, 'I thought He had been pleased to reveal His name in me, and teach me to read His word, and call Him my Saviour, and now has it been a delusion? How can this be? Did He not teach me to pray to Him? and has He not

times and times blessed His word to me? And was it not Himself who taught me to read His word? And now is He going to forsake me? O my woeful case; my sins, my heavy sins, my black sins. O, this is what has done it, this is what has done it;' and I cried out, like David, in this disquietness of my soul.

"I suppose, if any one had come along and seen me lying upon the grass, and my house on fire, they would have thought me a desperate fool, and so I was, the devil's fool. They would have said, 'Why not go and pull the things out of the house; what is the use of lying and crying there, go and get assistance, and try and save what you can.' My heavenly, my blessed, my only hope was now gone, and what good would man's assistance do me. What did I care for my house? What did I care for all the things that were in it? let them burn, let them burn. How can I take thought for them. My God is gone, my sins have driven Him away. What is all the world to me in this hour of darkness? All is loss, and dross; my house is in the shadow of death.

"Well, I kept crying, and bemoaning, and lamenting myself thus; I hardly dared to look up to God for help, I thought He was clean gone, for ever. My sins had hid His mercy from me, and Satan told me my hope was gone for ever; all was lost. Ah! but it was not lost though. The blessed and merciful Lord in heaven, He heard my dolorous cry. Blessed for ever be His most holy and glorious Name, He heard my pitiful cry, He saw my tears; He had compassion on me in His own time. He came to my relief, He darted into my soul, He rebuked the tempter. Then was the devil vanquished. The Lord Jesus put him to flight in a moment, and He returned and took possession of my sorrowful soul. He brought joy instead of my heavy sorrow. He assured me over and over again that He was my Saviour and my Deliverer, and that He would never leave me nor forsake me. I felt His precious blood sufficient to wash away all my sins, and my soul was joyful in God my Saviour.

"He strengthened me marvellously; it is impossible for me to describe the wondrous change He wrought upon me. I who was so weak, so poorly, that I had been hardly able to crawl out of the house, and to throw myself on the grass, in one moment was strengthened and restored, and replenished with all I stood in need of. Then I banged into the burning house, caring neither for flames nor falling rafters, nor timbers, nor yet for the devil, my mortal foe; for my Saviour was with me, and He was my defence. O, how safe I was! How safe I felt in Him!

"Well, first I got hold of my box of books, where my precious Bible was, and flung it out of the window into the garden; then I went up stairs to the tub where the bacon was—I had been salting a pig that week, and the flitches and the hams lay together in the tub—and bore it up with the strength the Lord had given me, and by His help I carried it down stairs, and took it out of the house and set it in the garden. Then I went to the clock and lifted it up and carried it out. Then again up stairs, and began to throw out the bedding; and next I set myself to unscrew the bedstead. While I was doing that,

John Merrick, who had seen the flames at a distance, came running out of breath to my assistance. Poor fellow, he came wringing his hands, and making such a do. 'Oh! Sukey, Sukey, what a bad job this is. How did this happen? What shall I do?' But it was no bad job for me, for by it I proved the tender mercies of God to me. We soon got the bedstead down; then John went to the corner cupboard—in it there were cups and saucers, and all kinds of crockery ware, and a small jug of milk which had been given me in the morning —and as there was no time to take anything out of the cupboard, John tore it away by main strength, dragging hooks and staples and all along with it out of the wall. Just as he had done this, there came crowds of people hastening to the place; they had seen the flames at a distance, just as they were coming out of church, and men, women, and children, all in a throng hurried to the spot. I had enough of helpers then. Ah! but it was the Lord who had done all for me. He had brought that sweet comfort into my soul, or what good would such as them have done me.

"We soon got the house cleared. No one dared to attempt to save any thing out of John Morgan's house, for the fire having begun on his side of the house, the flames had reached too high before it was discovered. The people were all satisfied about it. I lost one small three-legged table, which I had lent him. Besides that, there was not one thing missing of all my goods. This was how the Lord would have it. It was all His doing. I hardly know what I was about all this time I was saving my goods, my soul was so joyful in God my Saviour. I was clean beside myself, to think of His wondrous love to me, unworthy, black, polluted, hell-deserving sinner.

"When all my goods were out of the house, and the roof fell in, and the flames rose up, and the smoke, then I looked and wondered at it. It was a fearful sight to think what my sins had deserved, and what a deliverance the Lord had brought me. My soul had been justly ready to fall into the lowest hell, and He stretched out His hand and plucked me from the burning. What great salvation He sent to my poor soul in that hour of darkness; I could take no thought about my poor body; but now He took care of that, and saved for me those worldly things, which in that hour of darkness I could take no thought about. Bless the Lord, O my soul.

"When the people saw all the things I had carried out single-handed, they looked and wondered; there were many more things than what are named in this paper. My memory would not serve to tell them all, the loaves of bread, and pork pies, a whole peck of flour, I got them all out of the house together; but how or which way I did it I cannot tell; but this I know, when I came to look at the loads of things I had brought out by myself, I truly wondered at it, and so did the people. 'Why Sukey,' they said, 'you never brought out that, and you never carried out this; What, all by yourself?' No, no, it was my God— He carried the things for me. This I know, for I had not the least power that ever was, till He sent that wonderful strength into my soul, aye, and into my body too; so by this, I know that it was His doing; I was wholly taken up and lifted out of myself, with the abundance of

consolation which had flowed into my soul, by His restoring to me those blessed and heavenly things which I thought had fled for ever. I was taking no thought for my poor body, or earthly goods, all the while I was carrying my goods out of the house. It was surely the Lord who kept me alive that day in the midst of the fire. Yes, He kept me alive and gave me life, both bodily and spiritually; so I say, let Him have all the praise.

"When I came to open the corner cupboard, not a single cup was chipped, nor the least thing broken or spoiled in any way. And there was the jug of milk standing on the shelf exactly as I had put it in on the morning, not one drop was spilled upon the board. Well, at that sight of that jug of milk, how His mercies came afresh into my mind, to think that He should put forth His hand to save my jug of milk; and the people all saw it and wondered at it; but as for me, I knew how it was: it was the blessed Lord's doing, to teach my soul His tender mercies.

"Well, the folks, they fetched a waggon, and put all the things into it, and they were carried up to Star's Coppice, where my sister, Winney Roberts, lived; but I myself came down to Churton Square. Old Mat. Spencer asked me into her house, and fetched a bowl of water to wash me; I was soot, and black and smoke all over. Mr. C. and Mr. Bourne came to see me. Mr. Bourne said, sorrowful like, 'Sukey, where will be your home now? you have got no home.' Oh, I often think of the words,—'You have got no home!' But *my home* is in *heaven*,—Oh, IT IS!"

(To be continued, D.V.)

FOUR SERMONS.*

From an old "Gazetteer of the World" we obtain the following information—"The sheep bred in Lincolnshire and Leicestershire are the largest with which the London markets are supplied, and have exceedingly large and fine fleeces." From this we may draw some conclusions as to the pasture and shepherds that have to do with these flocks. But there is something beyond huge mutton and heavy fleeces to be found in these two counties. There is sweet gospel pasture, faithful shepherds, and a few of a favoured race, that God Himself described to Ezekiel in these words—"And ye, My flock, the flock of My pasture, are men, and I am your God, saith the Lord." The same family of whom Christ declared—"My sheep hear My voice, and I know them, and they follow Me." It is remarkable that beside these two counties, two more—Wiltshire and Sussex—have been favoured with faithful shepherds and truth-loving people. Generation after generation has passed away—ministers of truth have lived their day and died—but the Lord has not removed His candlestick from these

* By the Rev. F. Tryon, Market Deeping. London: Gadsby, Bouverie Street. Price 6d.

counties, nor left Himself without witnesses to the gospel of the grace of God.

Four sermons, by the Rev. F. Tryon, of Market Deeping, Lincolnshire, have lately been published, in which divine truth is feelingly set forth. The grand difference between the popular divinity of the day, and God's truth, is this—God delares His salvation was planned and effected for the church only; but Satan's aim is to hide this fundamental truth under the delusive doctrine that all mankind are redeemed, and it rests with them to accept the benefits of salvation. Creature power is the subtle element that pervades all erroneous teaching and preaching, the root of which error is universal redemption. But the Lord has not left Himself without witnesses for His truth. There are some to whom, strictly speaking, rightly belongs the term High Churchmen. They hold the truths that are generally called High doctrines, and they are divinely enlightened by the Spirit, through the word, to see their high calling in Christ Jesus; and, without pretending to be perfected in what is called "the higher life," their aim is to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world." Being risen with Christ, "they seek those things that are above," and thus manifest their high birth by their words and ways. Whatever may be their denomination, all who can truly say, "By the grace of God, I am what I am," are High Churchmen and High Calvinists. They are divinely enlightened by the Spirit to see that which is termed High doctrine is the salvation of the church of God—"According as He hath chosen us in Christ, before the foundation of the world, that we should be holy and without blame before Him in love." This is the creed of Spirit-born High Churchmen; for this church Christ bled and died, and is exalted to bless; and unto glory they must be brought.

A few extracts from Mr. T.'s sermons will satisfy the reader as to their divinity, while it will whet the appetite for more of such gospel food:—

"If you believe in universal redemption, you must own that it is weak, because those redeemed may yet perish. If you feed your mind with such a doctrine, no wonder if you are not exercised about redemption. Instead of any profitable exercise, there will now and then be a comparing yesterday with to-day—hoping to appear a little more comely in yourself. There will be nothing about your religion but odds and ends of self-righteous rags: all this is connected with ignorant ideas about redemption. It will be to you a secondary matter. You take it for granted that all the world is redeemed—therefore salvation does not turn upon redemption, because the devil may triumph, notwithstanding that redemption is universal. But if you are born and taught of God, you will be brought to see that redemption is particular, and an effectual redemption. 'The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their heads.' Not, some will and some will not—but 'all shall come to Zion.' 'Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.' They are a people taken 'out of every nation, kindred, tongue, and people;' taken 'one of a city and two of a family.' They shall be particularly dealt with; they shall prove to be vessels of mercy in whom the Lord has planted mercy. The work of the Holy Ghost shall be effectual to bring them to the true enjoyment of God, 'For Christ hath suffered once for sins, the just for the unjust, that He might bring us to God.' Are we to be left to believe in a general ineffectual and powerless redemption, which will one day rise against us, that we, having been redeemed, have yet

to go to hell after all, where Satan will revile us and say, 'Your redemption has come to no more than this?'"

Again, at page 28 we have the following :—

"We are living in times when the world must needs be religious, and must put on religion however infidel underneath. Look at the masses who exalt the Prayer Book above the Word of God. Amongst many superstitious things in these days, the cross is one of the greatest signs of the times. If you were to go through the grave-yards, you would scarcely find such a thing as a cross up to a certain date; now you see them continually,* one after another, for those recently buried. Even children are made familiar with it, their very sweetmeats and ornaments have the shape of a cross to meet the fashion. But all these crosses have an injurious effect, causing people to attach a value to the material cross. Paul said, 'God forbid that I should glory save in the cross;' but that is not the wood. O, my dear friends, it is the death of the dear Son of God. It is the Lord Jesus dying, the just for the unjust, that His people might feed upon His flesh by faith."

From a Sermon on Backsliding we read—

"Look at the character of those who have gone over to gross Popery, some of whom were viewed as Evangelical ministers, and now take the lead, and who are more against Protestant liberty than any, and seem quite given up by the just judgment of God. It is not as if these were weak-minded men; but many of them have strong minds and superior talents, and a large amount of common sense upon many subjects. What an awful thing it is! And to consider what the end must be if they continue to be so given up of God! All who receive the mark of the beast, either secretly or openly, the Word says, will go into the lake of fire. Through God's mercy, there have been even people enrolled amongst Roman Catholics that have been of a different spirit; but these are not apostates from Protestantism who go over to it, but people who have been brought up connected with it, and with those that believe it to be the only true church of God. There have been some of these whom God has taught and made separate in their spirit and life, and who have been persecuted, sometimes to death, by their own people. 'If any man will live godly in Christ Jesus, he shall suffer persecution. They did live godly, and they were opposed to its very principles, and those connected with them could not bear it. They have been worn out to death with various kinds of sufferings;† but, what a mercy, God will have His own—He will not let them be poisoned outright. The Lord says, 'I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins;" hence these glad tidings—'Return unto Me.' Do not say it is useless, He will spurn me from His feet; for He says, 'Return unto Me, for I have redeemed thee.' My dear friends, God takes delight in the objects of redeeming love, and they shall show forth the praise of the glory of His grace for ever and ever, and the deepest praise will be for His grace in redemption. 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?' All things necessary to the full enjoyment of God—all that will be necessary to enable us to climb that ladder which Jacob saw to the very top, from the gates of hell to the very gates of heaven. My dear friends, what a mercy to be dealt with in a way to wean us from the world, and to mortify us to self; to open the grace of God to our spirit, so that there may be something of attraction to engage our heart and spirit towards God; to find something to nestle in, to find warmth under the name and grace of the Lord. 'Return unto me, for I have redeemed thee.'"

We heartily recommend these four sermons to the notice of our truth-loving readers, and trust they will freely circulate them in counties less favoured for truth than the four shires we have named.

* A clergyman in the west of England, at the present time, puts up a headstone for any parishioner gratuitously, if the friends will allow it to be a cross!

† The History of Port Royal wonderfully confirms this statement.

OUTLINES OF A SERMON,
BY THE REV. J. A. WALLINGER, OF BRIGHTON.

(Continued from page 112.*)*

"*To seal up the vision and prophecy, and to anoint the most Holy.*"—Dan. ix. 24.

In resuming this subject, I would remind you, that I was led to consider this sealing up the vision with regard to the fulfilment of prophecy—that Christ came for this purpose, to fulfil all the Old Testament types and predictions. Now you see this in Luke xxiv. 44—and, by the way, take this word as Christ's testimony to the divine authenticity and inspiration of the Pentateuch—"All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." So the Lord must stand or fall by them, if all testify of Him and His work. Now, connected with this fulfilment of prophecy, there is great comfort for a child of God, for it speaks this—all that the Lord says He will do. So all He has spoken to you He will do; not one thing can fail; God will fulfil all. *Not one thing hath failed* will be your testimony at the end. God cannot lie; He will do all He has said. Do you believe this? Some of you do not, or you would never live as you do. Poor worldlings never think of this, that "the wicked shall be turned into hell, and all the nations that forget God." But God will be true to His word, and they shall find it so. But of this sealing up the vision—God putting His seal upon Christ—"Him hath God the Father sealed." God approved of all He did and said, for He performed the will of God. You know, in Heb. i., the Lord Christ is called the express image of God—that is, as the impress of a seal, or a stamp, so like that there is no difference. He is a living image—the express image of God. Now add a thought to this. Christ is the express image of God; Christ came to express the mind of God, to reveal it; He came as "the word of God," to declare the thoughts of God, and express His will. Just as your words, if you are honest, express your mind. But they seldom do; there is no express image between your thoughts and your words; you are deceitful, full of lies and hypocrisy. My dear friends, I go into my own heart for this; I feel it there, so I know a little of what is in you; I do not slander you. But there was no expression of God's mind till Christ came, except in type and prediction; but in the gospel of Jesus Christ we have the mind of God revealed, and God's seal put upon it, to stamp with His authority all He said and did, and to give it the impress of God's love, will, and word. But now I draw your attention to the last verse of the last chapter of Haggai—"In that day I will take thee, and make thee as a signet." "I will take thee"—here is an act of the Divine mind and will. I will take thee—the Christ of God in union with the church of God, which is the true Christ—"I will take thee," to choose thee, to separate thee, to bless thee; and then "I will make thee"—form thee for My praise. Has God done this for you? If Jesus really never did this yet for you, then you are in and of the

world; you have no heart for God. But says God, "I will take you, and make you; I will put you among the children; I will new create you; I will give you a new heart; I will form you for good works, which I have before ordained you should walk in." Why, God must do it all—take you and make you. Is it not so? If you are left under sin, and die so, you must be damned to all eternity. But this cannot be of Christ and His church—"I will take thee and make thee." They are the handywork of God—"I will make them as a signet." A seal ring was a mark of power, and in olden times the king gave it to his prime minister, and all that was sealed as the king's decree could not be reversed. Christ comes forth with the seal of God, and does nothing but in accordance with His decree—He comes to fulfil the mind and will of God. But what did this Zerubbabel come to do? To gather together God's Israel—the scattered, captive family—and bring them to their own land; and something more still—to rebuild the temple. And here we have a type of Christ—He comes to gather His people and build the temple. Now, what evidence of interest have you in this building? But as God hath sealed His Christ to the work, and as Christ seals His people, so they must seal Him. Say you, How is that? Why, the soul's approbation and felt interest in the work of Christ, as at Job vi. 33. Your assent and consent. The inward power—the Spirit and new life—seals the truth in the heart. "He that hath received His testimony, hath put to his seal that God is true." You believe *God is true.* O, say you, that is a truism. Ah, but there is something else here—true to His word, true to His work, true to His promise; and so as a child of promise, and because a child of promise, you receive it, and this is the sealing act, as you have it in John iv. 42—"We know that this is indeed the Christ."

Now we come to the last point—"To anoint the most Holy. Christ is called in scripture, "the Holy One"—"Holy thing"—"Holy One of Israel"—"Chosen of God, but rejected of men"—a murderer preferred before this "Holy One." Yes, the Prince of Life was killed that a murderer's life might be preserved. Now, this is man—he prefers Barabbas to Christ, sin before holiness, hell before heaven. That is you, if unrenewed. Look at your picture. Do you like it? See now whether man has not come out of the devil's mint, stamped with his image; and unless God re-stamp you with His likeness, to hell you must go. But if you have been re-stamped, thence come conviction, repentance, love, prayer, hope, and all the attributes that belong to a child of God. In John i. 41 we have the word *Christ* explained in the margin as anointed—He was anointed for His work; yea, anointed as a suffering Christ. A Christ without suffering is not the Christ of God. But the Christ of God and the Christ of the church is an anointed Christ, a suffering Christ; and the Omnipotent God Himself must be made in human form, suffer, bleed, and die, and thus become a suitable Christ for you and me. What a desperate case must ours be to require such a remedy. Now think of this, the Holy Jesus must be condemned to death and die on the cross—shriek away His soul in agony—that He might save His beloved family. And for this He was anointed, as the high priest of old, Ex. xxxii. But is Christ the only anointed One? Oh, no; God's saints are all anointed; and Christ, and

anointed, have one and the same meaning; so the church and Christ are one, and have the same blessedness, as anointed of the Father. Why, this is to realize the work of the Holy Ghost—this is to taste the Lord is gracious—this is to know and enjoy Christ. In Zech. iv. 14 we have two anointed ones spoken of—Christ and the church—the sons of oil. Margin, the anointed of God with the oil, or ointment, prepared of God, the type of which we have in Ex. xxx.; the Lord gave the prescription, and death was to follow if any one attempted to make it, verse 33. But, my dear friends, the devil is always at it, hence we have all sorts of mimic religions, all sorts of human inventions, all sorts of attempts to please man and suit man rather than God. In Psalm cxxxiii. 2 we have it again spoken of, called precious ointment. Now this is our mercy, the ointment is on the *Head*, and it must descend to the lowest part of the skirt. This anointing is to abide, and to teach us all things, 1 John ii. 27. It leaves indelible marks behind, and God sees them when you do not. It also teaches all things, leads into truth, and reaches the least and lowest of the whole family of God—down to the skirts of His garment. But this oil is not at our command. This David knew when he said, "THOU anointest me with fresh oil." If God does not do it you cannot have it; no feeling, no blessing, no softness, no peace, no healing, no joy, unless He gives it. All is under divine command—"the government is upon His shoulder." Why, you may have come in here full, and go out empty; and you might have come in empty, and go out full. You may be under all the means and get nothing, and you may be shut out from them and get much. O the oil, that divine anointing, makes all the difference. All God's people shall indeed be *anointed*. They shall all know something of heart religion; they shall be anointed with fresh oil to see an anointed Christ; He shall be revealed to their souls, and they shall enjoy Him; they shall have "the oil of joy for mourning." This true anointing makes all the difference between an empty profession and a blessed possession; between a religion taken and a religion given; between the true thing and the imitation. O, the Lord give us to realize more of this anointing—the blessed effects of Christ revealed as the anointed of the Father; and under the power of it to live in all holy obedience and separation from the world and false doctrine, to the praise and glory of God, "who hath called us out of darkness into His marvellous light."

CONFIDENCE;

OR, THE PEACE-GIVING POWER OF TRUE TESTIMONY.

I recently met, while travelling by rail, a very simple illustration of the peace-giving power of confidence. We had arrived at a junction where some shifting of the passengers took place, and I observed a lady, in the same carriage with me, in much anxiety as to whether she was in her right place or not. I called one of the officials, and said, "Does this carriage go right through to B—— ?" He instantly

replied, "Yes." This little word completely hushed the lady's fears, and removed all her doubt and anxiety. She became perfectly satisfied that she was all right, and her mind was tranquillized. Now how was this? There was no change in her position or circumstances. *She* had evidently done nothing which could account for this immediate transition from restless anxiety to placid repose. What, then, was the basis of her peace? Simple confidence! She *believed* the official's "yes," and she got immediate *peace;* nor did she manifest any further uneasiness during the remainder of our journey. This is very plain. A word had fallen upon her ear—a simple word—a word which was true, whether she believed it or not; a word, the truth of which in no wise depended on her—this word removed her fears, and gave her peace of mind. She had confidence in it—she believed it, and thus she got peace. She did not reason about it; she did not begin to say, "But what shall I do if I am not in the right carriage after all?" No; she simply believed, and thus, without a single misgiving, she sat still, assured that, in due time, she should reach the desired terminus. In vain might some ignorant fellow-passengers raise doubts and give false alarms; the official's emphatic "yes" settled everything. Confidence in his word gave her quietness of spirit—a quietness which nothing disturbed.

Beloved reader, this is but a very feeble illustration of the truth to which I desire, by means of these few lines, to call your attention. It does, however, illustrate, as I have said, the peace-giving power of confidence in the word of another, even though that other be but a feeble mortal like ourselves. In the case before us, we see that a word of three letters was a triumphant answer to ignorant statements, false alarms, foolish reasonings, and anxious thoughts. But that word was mixed with faith. She believed the truth of it; and we can easily see, that a single doubt in her soul would have been, so far as she was concerned, making the official a liar. If her doubts were true, his word was false; but if his word was true, her doubts were false. Thus it was with the lady and the railway official. Let us now apply the case. We are all, by nature, on the wrong line of rail—a line which, if we persevere on it, will bring us, with more than railway speed, into the lake that burneth with fire and brimstone, and into eternal blackness of darkness. (See Job x. 21, 22; Mark ix. 43—47; Rev. xx. 12—15.) This is a solemn fact. It matters not what our circumstances may be. We may be surrounded by the comfort of a first-class carriage, or the inconvenience of a third. *We are on the wrong rail*, and have, therefore, good right to be uneasy; yea, it would be madness to sit quiet while we are on the wrong line of rail. Nor can we make the wrong right. All our efforts could not effect that. We may rush from side to side, from window to window; but all in vain. *We are on the wrong rail.* Yes, hurrying along with appalling rapidity. Some may not see this. Some may *persuade themselves* that they are all right, and that there is no *rational* ground for fear. They sit still and are quiet; but oh! it is the stillness and quietness of death, based upon sheer ignorance or open infidelity. They have never yet heard from any divinely authenticated source, that their carriage will go right through to the heavenly terminus. On the con-

trary, the word of the Lord is against them. That word which shall judge them at the last day judges them now. (See John xii. 48; Heb. iv. 12, 13.) It tells them that they are sinners—that they have sinned —that they have sin on them—that they are out of the way. It tells them, on the other hand, that "God is of purer eyes than to behold iniquity, and cannot look on sin." It is impossible that a single speck of sin can ever enter into the presence of God. If my reader has such a speck on him, he is unfit for the blessed presence of Infinite Holiness. This cannot be denied. He can neither get there, nor could he enjoy it if he were there. What, then, is he to do? How is he to get on that line of rail which will assuredly conduct him to endless bliss; and not only so, but fill him with perfect peace *now?* If God cannot let sin into His presence, and that I am covered with it, how am I to get in? The word of God tells me, "He has put away sin." Heb. ix. 26.) How did He put it away? "By the sacrifice of Himself?" He cannot tolerate *sin*, but He loves the *sinner*, and therefore He put it away, that He might receive him in the full power of divine righteousness. God has dealt with sin in the cross of Christ, that He may not have to deal with it in the person of the believer; He has dealt with *it* in grace, that He may not have to deal with *him* in judgment. "Christ was once offered to bear the sins of many." He has not only "put away *sin*," but He has borne the actual "*sins*" of the "many" who put their trust in God's word—who "believe the record that God has given of His Son." This gives peace. Christ has suffered for sin. "He died, the just for the unjust." God has been glorified about the believer's sins; instead of entering into judgment with the believer in reference to his sins, He has actually reaped a harvest of glory by putting them away for ever. Where is the proof of this? The proof is to be seen at the right hand of the Majesty in the highest. Whom do I see there? The One who was nailed to the cross—my Surety—my Representative—the One who, in grace, put Himself judicially where I was morally, even in the place of death and judgment. Christ took the sinner's place of death and judgment, in order that the sinner might take His place of life and righteousness before God for ever. Behold what manner of love is here! This is God's love. Instead of sending me to hell, which I deserved, because of my sins, He nailed His Son to the cross under my sins, in order that He might bring me to heaven in His own eternal righteousness. Hence, therefore, it is my unspeakable privilege to be able to refer everything, in the way of present security and future blessedness, to the cross, and to the love which the cross expresses. There, blessed be God, we find the end of *self*, whether it be a (falsely called) *good* self, or a (rightly called) *bad* self—all this at an end in the cross; and thus, being for ever done with self and its doom and destiny, we begin with God. All our sins having been put away, we walk with God in the conscious possession of divine righteousness. We know Him in the full power of that most precious peace-giving name, "Jehovah Tsidkenu"—the Lord our Righteousness; and not only so, but, being endowed with the Spirit of His Son, we cry, "Abba, Father." And then, if any objector should present himself from without, or any objection arise from within, what is our answer? Are we at any loss?

Have we to look for an answer within or without? in self or in Christ? The cross is our answer; our answer to justice, our answer to law, our answer to sin, our answer to Satan, our answer to conscience, our answer to every one and everything; and such an answer, too, as that there cannot possibly be any rejoinder. Can justice object? When, where, or how could it be so gloriously vindicated and divinely satisfied as in the cross? Can the law offer any objection? It was magnified and made honourable, and had all its claims fully satisfied, in the cross. What, therefore, has it to object? Can sin raise an objection? It was for ever obliterated by the cross. Can Satan object? He was vanquished and confounded in the cross. Can conscience raise any demur? It is left without spot by the blood of the cross. Hence, therefore, the believer may repose beneath the eternal shadow of the cross, in the full assurance that "there is neither enemy nor evil occurrent." He knows that the blessed One who was nailed to that cross, beneath the weight of his guilt, is now seated amid the brightness of the Majesty in the heavens—triumphant over all. He is our peace; who can disturb it? He is our life; who can destroy it? He is our righteousness; who can tarnish it? He is our hope; who can rob us of it? The apostle, in the eighth of Romans, seems to range in triumph through the universe, yea, and through eternity, in search of an objector or an accuser, and he has only to come to the conclusion that "neither death, nor life, nor angels, nor principalites, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is the gospel. These are the glad tidings. But on what authority do I get them? GOD'S WORD! Nothing less. True, it is by His grace—by the work of the Holy Ghost, that I believe it; but it is God's word I believe. "We have not followed cunningly devised fables;" nor have we to rely on frames and feelings, though, no doubt, we shall have comfortable frames and feelings in proportion to the simplicity of our faith in God's word. The lady in the railway carriage had a comfortable feeling when she heard and believed the official's "yes;" and the poor sinner will have infinitely more comfort when by grace he believes God's "Yea and Amen in Christ Jesus." "If," says St. John, "we receive the testimony of man, the testimony of God is greater." And what is the testimony? That "He hath given unto us eternal life." Where is this life? Not in ordinances—not in the church—not in frames and feelings. "This life is *in His Son*." "He that hath *the Son* hath life." "Every one that seeth *the Son*, and believeth on Him, hath everlasting life, and I will raise him up at the last day." "He that *heareth* My word, and *believeth* on Him that sent Me, *hath* everlasting life, and shall not come into judgment (κρίσιν); but *has* passed from death unto life." The moment a person, by grace, believes the word of God, concerning Christ and His perfect sacrifice, he becomes linked with Christ—"one with Him"—"bound up with Him"—"complete in Him"—"accepted in Him." Christ is His life, and Christ is his righteousness. God only sees him in Christ, and as Christ. "*As* He is, *so* are we in this world." He does not say, "As He is, so *shall we be* in the next world" (which in itself is a wondrous truth)—no; "but so *are* we in

this world." Now this "gives boldness in the day of judgment." If the Judge Himself is the righteousness in which I stand, then the day of judgment can have no terrors for me—yea, there will then be the full manifestation of the solid ground on which the believer rests. Will the Judge condemn Himself? The thought is monstrous. Well, "as He is, so are we." Will He call in question His own work? Impossible. Well, it is on that very work the believer rests. For what should any one be judged? For sin. But has Christ not "put away sin?" The word says so. Has He left some behind? Assuredly not. But I have committed sins. What of them? Christ was once offered to bear them. Has He left some not borne? By no means. He bore them ALL. What have I to fear? Nothing. If I believe in Jesus, I am as safe as He can make me. The only question for the believer is, as to whether Christ's work is perfect. God says it is, and hence the believer is perfect—yea, "*perfected for ever.*" He stands before God in the perfectness of Christ's work. He has not a speck of sin on him in God's sight, and never can have, because Christ has put it away. It cannot be "put away" and on him at the same time. But God's word declares it is "put away," and confidence in that word gives peace—perfect peace—a peace as perfect as the eternal word of God, and the accomplished work of Christ. If the word of God can fail, or the sacrifice of Christ be proved defective, then the believer's peace can be shaken, but not otherwise. If, therefore, my reader has not yet found settled peace, it is simply because he has not yet believed God's word. This is the reason. A single doubt—a single fear—a single anxiety, bespeaks, so far as it goes, a want of confidence in God's word, just as, in the case of the lady in the railway carriage, a single doubt as to the rightness of her position would have proved a want of confidence in the official "yes." And yet that official might lie; but "God cannot lie" (Titus i. 2). He is "the only true God" (John xvii. 3). "Heaven and earth shall pass away, but My word shall never pass away." "The word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you." "*For ever*, O Lord, thy word is *settled in heaven.*" Experience may be defective—frames and feelings, however true and desirable, may pass away—heart and flesh may fail; but God's word standeth fast for ever, and the believer's peace is founded thereon. The perfectness of the peace depends upon the perfectness of the word which imparts it. If one is true, so is the other; if one is false, so is the othe other; if one is spurious, so is the other. They stand or fall together. If the word of the Lord endureth for ever, the peace of the believer endureth for ever. If the word of the Lord is settled for ever in heaven, the peace of the believer is settled for ever in heaven. Hence, if the heart gets disturbed, it is because confidence in God's word has been disturbed. Doubt and confidence cannot dwell together; for in every possible way in which we can contemplate them they stand in the most striking contrast. In the first place, if we look at them in reference to God, we see that doubt dishonours Him, and makes Him a liar; confidence glorifies Him, and sets to its seal that He is true. (Compare John iii. 33, and 1 John v. 10.) There is no way in which we can so effectually glorify God, as by putting our undivided confidence in Him. "With-

out faith it is impossible to please God." This gives faith a most important place. Indeed, it lies at the very foundation of our connection with God, and forms the great moving principle in the divine life. "Abraham was strong in faith, giving glory to God." "He believed God, and it was counted unto him for righteousness." If we look through the entire gospel narrative, we shall find that nothing ever refreshed the heart of the Lord Jesus like the faith of some poor convicted sinner. And though now He is no longer within the range of mortal vision, He can be refreshed in the same way by the faith of a soul that can trust Him for everything. We might suppose that the true way in which to glorify God would be to work for Him; but His word, in every section of it, teaches us that the true way is to put confidence in Him. The confidence of the heart glorifies and gratifies God infinitely more than the labour of the hands; yea, without the former, the latter can only be an abomination in His sight.

Further, if we look at doubt and confidence in reference to ourselves, we find that doubt makes us miserable; confidence makes us happy; doubt sends us forth upon the wild, watery waste of sceptical and infidel thought; confidence anchors us securely in the peaceful haven of God's eternal and immutable truth; doubt renders us the slaves of Satan and the world; confidence gives us the victory over both the one and the other. Thus we see how impossible it is that doubt and confidence can both dwell in the same heart together; as well might the sun's meridian splendour dwell with the profound darkness of night.

But again, the poor railway official, however sincere and truthful, might be ignorant. He might not know which was the proper carriage, or the proper line of rail. Not so God. He knows every one and every thing perfectly. He knows what sin is, what man is, what the world is; and He knows what the blood of Christ is, what His own righteousness is, and what the value, authority, and stability of His own word is: He knows the end from the beginning. His infinite mind scans and takes in eternity. He cannot be deceived, He cannot be mistaken, He cannot lie. He is the true, the truthful, the infallible, the only wise, the living, the eternal God. Hence He can say, "He that *believeth* shall not be confounded"—"shall not be ashamed, nor confounded, world without end"—"shall not make haste"—they shall not be ashamed that wait for ME." Though heaven and earth should pass away, though all creation were plunged again into chaos and wild confusion, the peace that is based on God's word would remain undisturbed. A disturbed heart is an unconfiding heart. If God's word is capable of imparting a perfectly settled peace, then the heart should assuredly enjoy a perfect settled peace. This is self-evident. A disturbed peace, or a peace capable of being disturbed, was not the peace which Christ left us, because it was not the peace which He had Himself; and His own word is, "*My peace* I give unto you."

And, my beloved readers, remember further, that confidence never reasons. A reasoning mind is not a confiding mind. The moment reason stirs, it interrupts the repose of confidence. If reason gets on the throne, confidence gets on the rack. When God speaks, reason's "if" is blasphemy. Reason may cut and carve man's word as it will; but in the presence of God's word it must lay aside its cutting and carving, and take the place of perfect folly. How could human reason

penetrate the profound mystery of the cross? How could it enter into the glorious truth of a full and eternal salvation for the guiltiest sinner, by the death of the Son of God? How could it ever enter into the amazing thought, that the Creator of heaven and earth appeared in the likeness of man—the likeness of sinful flesh, and in that likeness bore the full penalty of man's sin—endured the curse of His own law—satisfied the claims of His own inflexible justice—drained to the dregs, yea, exhausted, on our behalf, the cup of His own righteous wrath? How could it comprehend or appreciate the wondrous counsel of redeeming love, which takes up a poor degraded sinner, and puts him in possession of divine life and divine righteousness, in union with a risen and glorified Christ, so that the sinner is not merely pardoned, but actually counted as righteous as Christ Himself? In a word, how can reason enter into any one of these divine mysteries? Impossible. Faith alone can gaze on their brightness, and feed on their preciousness. The light which shines from the Bosom, the Cross, and the Throne, is far too dazzling for reason's feeble visions; it can only be taken in and enjoyed by that faith which takes God at His word, and endures as seeing Him who is invisible. There is nothing so unreasonable as reason, when it comes in collision with God's word; nor is there aught so reasonable as that man should peacefully repose "in every word that proceedeth out of the mouth of the Lord." For a man not to have solid peace and certainty in his soul when God has spoken, is nothing less than the madness of a sceptical or infidel mind. All that I need in order to enjoy settled assurance, is to know that I am leaning on the word of the Lord. True, the Holy Ghost gives this knowledge; and He, too, gives the blessed enjoyment; but all the while it is the knowledge and enjoyment of *the word of God* which He gives. It is the word He uses—by it He works—to it He points—on it He causes the heart to learn. It is by the word He comforts, sustains, strengthens, refreshes, cheers, nourishes, confirms, guides, warns, animates, and governs the believer in his course down here. Would He dispel doubt from the poor trembling heart, or quell its rising fears? He uses the word to that end: "O thou of little faith, wherefore didst thou doubt?" "Be not afraid, only believe." Would He cleanse and purify the believer's practical ways? It is by the word He acts: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to *Thy word*." And again, "That He might cleanse her by the washing of water, by the word." Would He cheer the heart by the virtues of an imperishable hope? It is the word He uses; as we read, "Thy word on which thou hast caused me to hope." In short, the word is everything. It imparts life—it nourishes life—it preserves from error; as we read, "By the words of thy mouth I have kept me from the paths of the destroyer." Well therefore may it be said—

> "How firm a foundation, ye saints of the Lord,
> Is laid up for faith in His excellent word."

Yes, truly it is a firm foundation, and all who build upon it with simple, childlike confidence, will assuredly enjoy a simple, childlike peace. May my reader know the truth of this experimentally, and thus in His case "the work of righteousness shall be peace; and the effect of righteousness, QUIETNESS AND ASSURANCE FOR EVER." C. H. M.

Walking in the Spirit.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, JULY 22ND, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.*"—Gal. v. 16—21.

In order to understand the apostle here, we must first be acquainted with the circumstances of the Galatian church at this time. They were these. The Galatians had received the gospel through Paul's preaching with great gladness; but during his subsequent absence they had become the victims of false teachers, who persuaded them that belief in the gospel was not sufficient for justification, but that an observance of the law, and especially of the law of circumcision, must be *added* to the gospel for this end. The Galatians were thus for a time "bewitched," and shaken in the truth. This false teaching drew forth from Paul all his righteous indignation, so that he pronounced an anathema on all false teachers, and entered into an elaborate argument to put the Galatians right. This state of things caused great confusion and unpleasantness, controversies, wars and fightings and divisions amongst the Galatian Christians; but Paul put an end to these things by teaching, warning, and advice. "*For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbours as thyself, but if ye bite and devour one another, take heed that ye be not consumed one of another.*" As much as to say, "The religion of the gospel is one of liberty—liberty from the bondage and yoke of rites and ceremonies—liberty from the curse of the law—only take care that you turn not this liberty into license. And if you will do works, I will show you the chiefest and greatest of works, and how you can fulfil all laws—*Love one another.* The doctrine of justification by faith I have clearly taught you, adhere to that; but if you are so enamoured of the law as to wish to keep it, "*all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself,*" ver. 14—*i. e.*, the whole of men's duty to one another is summed

up in the single precept of loving their neighbours as themselves. But if faith in Christ be overthrown by wicked teachers, no peace or concord can remain in the church, but there must needs be divers opinions and dissensions. Then comes the advice—"*Walk in the Spirit, and ye shall not fulfil the lust of the flesh.*"

The next thing we should be clear about is this, viz., *the sort of persons Paul here addresses. Were they converted?* To this I reply—Though there can be no question but there were many unconverted persons in the Galatic church, as in all churches, those whom Paul addressed chiefly were regenerated people. This we gather from many passages. "*And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father,*" Gal. iv. 6. "*This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would,*" Gal. v. 16, 17. "*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted,*" Gal. vi. 1. The Spirit of God is *not* in unconverted persons. An unconverted person cannot be exhorted to walk in the Spirit, neither is there any struggle between flesh and Spirit in an unconverted person, neither can an unconverted person be called "*spiritual.*" From all this it is manifest that Paul regarded the Galatians as converted characters, notwithstanding their temporary dereliction from truth.

But now I want to make some practical, personal, and local use of my text.

I. Many thoughts crowd upon the mind as we meditate upon the text; let us see if the Lord will not instruct through them.

(i.) *What is it to walk in the Spirit?* As I have said, this exhortation *must be* addressed to regenerated people; for what does an unregenerated man know about the Spirit of God? or walking in God's ways? Such a one may walk *morally*, but this is very different from walking *spiritually;* besides, an unconverted man is an utter stranger to any conflict going on perpetually within between his flesh and spirit, for he has no renewed spirit. He may be conscious of a struggle between his *animal nature* and his *conscience*, but this is not the struggle the apostle speaks of. But *what is walking in the Spirit?* It is walking in the light of the Holy Spirit. In the 8th of Romans the apostle speaks of "*walking after the Spirit*" in contradistinction to "*walking after the flesh.*" Now the light of that Holy Spirit enables us to see and to avoid two things, viz.—1. Justification by the law. 2. Recklessness of living. Before we enjoy this light, we are all for justifying ourselves by our works; and when we have received this light, in the first instance we are inclined to believe there is no use of any sort of works; but when the Lord increases this light, we see things as they ought to be seen—we see that we are completely justified by Christ's work—and yet we see the importance of justifying or vindicating ourselves before men by our works. "*Walking in the Spirit*" is to follow the motions of the Spirit, which urge us to wrestle against "*the flesh*" in every sense of the word. "*Walking in the Spirit*" is the same as

being "*led by the Spirit;*" and where would the Spirit lead any one except to holiness and to Christ?

Now there can be no doubt but that if we could *always* "walk in the Spirit," we should *never* fulfil the lusts of the flesh, but we know by sad experience that we do often fulfil the lust of the flesh; and therefore it follows, either that we have neither part nor lot in the matter, or the apostle must mean—the only way not to fulfil the lust of the flesh is to *walk in the Spirit.* And this, I am sure, *is* Paul's meaning. For he says in the 17th verse—"*For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*" Here is a faithful portrait of the regenerated man—good and bad, light and darkness, spirituality and carnality, all mixed up together in him. This Spirit is in constant antagonism with the flesh, or unrenewed part of man. And this conflict, or this state of things, prevents the converted man from doing all the *good* he wants to do, and all the *evil* that he wants to do. His renewed Spirit would be thoroughly holy, his unrenewed Spirit would thoroughly unholy, but the one is a check upon the other. Paul's divinity here is exactly the same with that in the 7th of Romans—"*I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*" It is folly to say, as our Arminian friends say, that the apostle is describing a wicked man here; for the wicked never complain of the rebellion of their flesh. Sin reigns with a strong and a high hand in *them.* There is no mourning, no complaining, no fretting, no struggle in *their* case; all is peace, for "*the strong man*" has undisputed possession.

Tell me, ye that know something of your own hearts. Is it not true that you are sometimes ready to "bite and to devour," or at all events ready to forget the blessed precept of love to your brethren, when you are annoyed, or vexed, or put out of the way? Surely that man must be an arrant hypocrite who tells us that he has never desired to be revenged for an injury done him, and that he is ever ready to forgive and to forget all wrongs! It is impossible, brethren, for offences not to be experienced. You often offend others and others often offend you. The flesh *will* exhibit itself under the circumstances; but though it is impossible to avoid these things; yet let us remember the exhortation—*Walk in the Spirit.* Seek after His light and teaching, and then you will not fulfil the lust of the flesh to its full extent.

(ii.) *What is the lust of the flesh?* Some have got most erroneous ideas upon this subject. They fancy that nothing comes under this title but works of sensuality; and as they see those works mentioned by Paul on the top of the list of "the works of the flesh," they are confirmed in their notion. But those parties forget that idolatry, witchcraft, *hatred, strife, variance,* &c., &c., are included in those works as well as the others. "*Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God,*" Gal. iv. 20, 21. Independent of which, it is plain from our text and its preceding context, that the apostle alludes to *anger, hatred, revenge,*

and discord as lusts of the flesh—"*But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would,*" ver. 15—17. Ah, my dear hearers, there is not an individual amongst us, who, if he be honest, will not confess that he can trace out some of those lusts of the flesh within himself. Be assured, the seeds of every one of these lusts are within every one of us. They all have not ripened in all. Some of them have died out in some; but if they have, are those parties *free* from the lusts of the flesh? Nay! They have *changed* the form of their lust. In youth, sensuality was most tempting; in middle age, ambition or vain glory is strongest; in old age, covetousness is often the raging "lust" that strives against the Spirit. In all ages, young or old, we are troubled with the visits of *anger and wrath and pride*; and as long as we live we shall have some *lust of the flesh* to struggle against the Spirit.

O then, let us not forget the remedy—"*Walk in the Spirit,*" watchfully and prayerfully, "*and ye shall not* (altogether) *fulfil the lust of the flesh!*

(iii.) But here a most interesting question presents itself—viz., What does Paul mean by the second clause of the 21st verse?—"*Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*" Does he mean to convey, that the professor who at any time has ever committed any of these acts shall never enter heaven? If so, not one of us can be saved; for we must all plead guilty to having done some of those works of the flesh. But the apostle *cannot* mean this. For see chap. vi. 1—"*Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meeknss; considering thyself, lest thou also be tempted.*" The word rendered "fault" (παραπτωμα) is transgression, sin, fall, offence; so that it is clear that such a person as he whose case is anticipated here, is one who has committed some of the works of the flesh, yet Paul will not cast him off, but have him sympathized with. Nothing can be clearer than this. Besides, we know how foully David fell; how desperately Peter fell; how lamentably saints in all ages have fallen; and yet were restored. But the meaning is, "they which do such things wilfully, continually, habitually—*i. e.*, without any struggling of the spirit within them—shall not inherit the kingdom of God," for such were never changed. But let no poor child of God, who is conscious of walking in the Spirit, or of having a renewed spirit struggling within him against any of these lustings, be cast down, for such a one is "*led by the Spirit,* and is not under the law." See 18th verse—"*But if ye be led of the Spirit, ye are not under the law.*"

(iv.) What is the meaning of that? Why, the law pronounces a curse on every one under it, that breaks down in the least precept; but Christians—regenerated persons—are not *thus* under the law, for Christ redeemed them, and bore the curse of the law for them. *Their* sins, therefore, can never exclude them from the inheritance prepared for them.

O brethren in the Lord Jesus! what comfort is there derivable from this scripture, which at first sight seems so threatening. You and I continually feel our flesh battling against our renewed spirits; but as long as those spirits battle against the flesh, so long may we cheer up and take courage. As long as we live, the flesh *will* resist, but thanks be to God we cannot do the things that it would urge us to, because of the spirit within us which lusteth against it.

Believe me, it is well for us that we are conscious of our fleshly lustings. They keep us humble, they make us watchful, they drive us to prayer, they compel us to seek the light of the Holy Spirit, and continually to ask for God's pardoning mercy, through Christ Jesus. He that is conscious of the weakness and depravity of his flesh, can never trust to his own righteousness, and thus God brings good out of evil.

DEATH OF THE REV. WILLIAM ROMAINE.

It is exceedingly sweet to find that those truths which sustained Mr. Romaine in life, and which he commends as cordials to the weak in faith, so richly sustained his own soul in dying moments. And remember, reader, your dying day is fast hastening on—a day in which nothing can give you genuine support but a scriptural faith in the word of God, that is of the operation of the Spirit of God. Dear reader, have you been driven from every other ground of hope but Jesus, and are you building for eternity on the blood and obedience of Jesus? Then for your encouragement read how that foundation sustained this dear servant of God in his dying moments.

Speaking of some little revival Mr. Romaine experienced, his biographer observes, "Soon after he was seized (by the disorder which terminated in his death) a friend called upon business, and took the opportunity of saying, he hoped he was better, and happy in his views. 'Yes,' replied he, 'upon that point I have no doubt, for I have much of the presence of Jesus with me.' He sent a message by this person to his curate, being unable to converse with him, to desire his prayers, and that his friends and all the congregation would remember him at the throne of grace. This he frequently afterwards repeated to his curate. At other times he said, 'he had been in deep waters, but had enjoyed much support; that he waited to enter into the courts of the Lord, that his soul was athirst for God, yea, the living God.'

"On the twenty-sixth day of June he left town, and went to a friend's house at Tottenham for a fortnight, where he was so much better as to be able to walk about the garden. Upon his return to town, he was again visited by his curate, and thought to be a little revived. He said, 'he had long lain at first in the arms of death, and, if recovering, it was but slowly. But this is but a poor dying life at best; however, I am in His hands who will do the best for me,' and added with a peculiar energy, 'I am sure of that, for I have lived to experience all I have spoken, and all I have written, and I bless God

for it.' After much the same expressions he added to another friend, 'I have the peace of God in my conscience, and the love of God in my heart, and that you know is sound experience.' And again, 'I knew before the doctrines I preached to be truths, but now I experience them to be blessings.' Thanking another friends for a visit, he said, 'that he had come to see a saved sinner.' This he had often affirmed should be his dying boast, and that he desired to die with the language of the publican in his mouth, 'God be merciful to me a sinner.'

"In this frame of mind he continued a few days in London, and returned on the thirteenth day of July to his friends at Balaam-hill, where he had been originally seized. His strength from that time rapidly decayed. He had frequently spasms at his heart and shortness of breath, attended with degrees of pain and convulsions; but his faith and patience never left him. He was frequently saying, 'O how good is God!' 'What entertainments and comforts does He give me! What a prospect do I see before me of glory and immortality! He is my God in life, in death, and throughout eternity.' On the twenty-third day of July, as he sat at breakfast, he said, 'It is now sixty years since God opened my mouth to publish the everlasting sufficiency and eternal glory of the salvation of Christ Jesus, and it has now pleased Him to shut my mouth, that my heart may feel and experience what my mouth has so often spoken.' On the twenty-fourth day of July, after he had been helped down stairs, he said, 'O how good is God! with what a night has He favoured me!' requesting, as he had often done, that prayers without ceasing might be made for him, that his faith and patience might not fail. He expressed great kindness and affection for his partner, Mrs. Romaine, and thanking her for all her care of him, he said, 'Come, my love, that I may bless you. The Lord be with you, a covenant God for ever to save and bless you.' He addressed himself with the same tenderness to his son, of whom also he spoke much and often during his illness, expressing a hope of him as a son in the faith, as well as a son in the flesh. The lady, who was cherishing in her house such a dying guest, upon seeing and hearing him bless his wife, said, 'Have you not a blessing for me, sir?' 'Yes,' he said, 'I have, I pray God to bless you,' and so he said to every one who came to him. On Saturday, the twenty-fifth day of July, he was not down stairs at all, but lay upon the couch all day, in great weakness of body, but strong in faith, giving glory to God; the power of Christ was resting upon him, and keeping him in the continual exercise of prayer and praise. This was the last day he spent upon earth, and, in the close of it, he was thought to have said, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.' About an hour before he died, his friend and host went up to him, and said, 'I hope, my dear sir, you find the salvation of Jesus Christ precious, dear, and valuable to you.' His answer was, 'He is a precious Saviour to me now.' These were the last words he uttered to man. To the Lord he said, 'Holy, Holy, Holy! Holy, blessed Jesus, to Thee be endless praise!' And in the first hour of the nxet day, which was the Sabbath-day, he resigned his spirit to God who gave it."—*Sower.*

LOOKING UNTO JESUS.

A most efficacious help in the Christian race is "looking unto Jesus." Did you ever see Him? Many talk of looking to Jesus who never saw Him. A sight of Jesus has a transforming effect: it has a sanctifying, an operative effect. Faith's view of a precious Christ reaches the heart, and produces spiritual results. Do not talk of looking to Jesus unless you have felt His power in your soul, and found some effects, such as brokenness for sin, holy desires, love, meekness, crying after Him, seeking His face. Oh, these things are sure to be found where there is a "looking unto Jesus." When Paul had a revelation of Christ, what a transforming effect it had upon him! It was soon seen that he was "looking unto Jesus." The sight of His dear cross does indeed wean the heart from earthly things; and, if it has not done this for you, look to it whether you have really and truly looked unto Jesus. When Jesus is seen, the world and its false glory is cast into the shade, like the sun in the heavens, whose light puts out the stars. The stars are there, but it is the greater light that puts into the shade the lesser lights—the sun outshines them. Now this is just the effect of a sight of Christ—it puts the world into the shade. The true Sun, Christ, outshines it. Ah, say you, this is what I want—to drop my hold of the world. When you are enabled by faith to look unto Jesus, you will shake off the world, as Paul did the viper, and no more encourage it to cling to you than he would that venomous reptile. Now, what is to be seen in Jesus? He is seen as "the Author and Finisher of faith, as "enduring the cross," as obtaining the victory, and "set down at the right hand of God," Christ the all in all; and this sight draws the soul away from all to Himself.

Now the great aim of Satan is to put everything he can in the way, and so keep you separate from Christ—no matter what it is, so long as it keeps you from Him; as you read, "Lest the light of the glorious Gospel of God should shine into your hearts." Do mind that word, "*lest*;" it is the devil's drift to keep you and Christ apart, "Lest the light." So he sets you after seeking happiness in a way that will only breed sorrow, and tries to keep you from all that will really make you happy—the love of Jesus in your soul, which is heaven begun, and the earnest of the glory in reserve. Now Jesus is the Author and Finisher of faith, which is as an eye to see Him, and therefore you can have no more faith than He is pleased to give you; but you have reason to bless Him if He has given you any at all. If you have faith in any measure, you have an eye to Christ, so that He is in your heart and affections; and where there is but little He will give more. He is the originator of faith, and therefore it must be continued. If you have this faith, you see yourself vile and ruined; you see Jesus as the Lamb of God, who alone can take away sin; and it is the work of Christ to add to this, and so increase your faith—a faith which cannot fail, as the Lord said to Peter, "I have prayed for thee that thy faith fail not." When He begins, He will surely finish; He will not leave His

work imperfect. But, you will say, did not Peter's faith fail? Yes, in its *exercise*, but not in its *existence*. Christ takes care of the faith of His elect, that its in-being shall continue intact, though its operative power may often fail. If it were not for God's care, the devil's fire would soon burn it all up. But faith is like a spring of water; the summer's drought may cause it to run dry, but the rainy season will come round, the showers will descend, and the spring will arise. So Peter found it; a look from Jesus was the shower of rain that made the spring ascend. But, though seasons change—and faith hath its changes—God changes not. Now some tell us God is the Author and Finisher, it is true; but the creature has to do with the intermediate work between the beginning and the end. But what would you think of an architect who laid the first stone of a building, and never went near it again till the top stone was to be put on, and the finishing stroke given? Ah, this sort of divinity will not suit those who feel they are nothing, have nothing, and can do nothing. "Be Thou my helper," is the cry of the Church of God all the way even to the end. A sight of Christ as enduring the cross—oh, this it is quickens us in the race! How it enables us to glory in the cross. How meekly and patiently it enables us to carry our own peculiar cross! How happy it makes the soul! I assure you, from my own experience, and the testimony of God's book, it is the only thing that can give true happiness; and this can make us happier than the possession of all the world combined. So you see Jesus was strengthened, refreshed by the joy set before Him. The prospect of His people's salvation was His joy. The glory and certainty of the end was His consolation by the way. He endured the cross, despised the shame, "for the joy set before Him;" and, when His joy is set *before* you, it will have the same effect in degree *upon* you. To glorify His Father was another thing "set before Him:" to bring out into glorious relief all the attributes of Jehovah, to magnify His law, and to save honourably His people. Lastly, of His triumph. He is "now set down at the right hand of God," like a man who has completed his work, finished his day's toil—the labour ended, and the rest reached. Home, peace, glory! Set down at the right hand of God. He sees now "of the travail of His soul, and is satisfied," for His people are saved with an everlasting salvation. Some are already with Him, and the rest must be all brought safely home at last. Not one absentee. The whole family gathered into eternal glory.

J. A. WALLINGER.

Take this as your constant lesson—Keep you in the way of duty, and let things come as they may, all will be well.—*Hill.*

Nothing tends to lay the soul so low as believing views of Christ; consequently so far is assurance from begetting pride, that the most assured Christian is the most humble Christian.

Nothing tends to promote holiness and good works but faith, therefore the Christian who has most assurance, will always be the most holy and the most fruitful Christian.

LAST WORDS OF SAMUEL RUTHERFORD.

ıds of Time are sinking
wn of Heaven breaks;
ner morn I've sighed for,
r sweet morn awakes.
·k hath been the midnight,
y-spring is at hand;
r, glory dwelleth
ıanuel's land!

ıll it is for ever,
ell for evermore—
ıung in no forest
his death-doomed shore:
he vain world perish,
a the ship he strand,
ıry, glory dwelleth
ıanuel's land.

he Red Rose of Sharon
ı it's heartmost bloom,
the air of heaven
ıvishing perfume;
ehold it blossom
ıy its fragrance fann'd,
ıry, glory dwelleth
ıanuel's land.

ıg there, in His beauty,
t a veil is seen:
well-spent journey,
ı seven deaths lay between.
ı, with His fair army,
ı Mount Zion stand,
', glory dwelleth
ıanuel's land.

rist He is the Fountain
ep sweet well of love;
ms on earth I've tasted,
eep I'll drink above.
ın ocean fulness
rcy doth expand;
', glory dwelleth
ıanuel's land.

on sea-beat prison
d and I held tryst:
ırth was not heaven,
eaching was not Christ:—
my murkiest storm-cloud
a rainbow spann'd,
om the glory dwelling
anuel's land.

t He built a heaven
surpassing love,
ew Jerusalem,
the one above,—

'Lord, take me o'er the water,'
Had been my loud demand,
'Take me to love's own country,
Unto Immanuel's land.'

"But flow'rs need night's cool darkness,
The moonlight, and the dew;
So Christ, from one who lov'd it,
His shining oft withdrew:—
And then for cause of absence
My troubled soul I scann'd—
But glory, shadeless, shineth,
In Immanuel's land.

"The little birds of Anworth,
I used to count them blest,—
Now, beside happier altars
I go to build my nest:
O'er these there broods no silence,
No graves around them stand,
For glory, deathless, dwelleth
In Immanuel's land.

"Fair Anworth, by the Solway,
To me thou still art dear,
E'en from the verge of heaven
I drop for thee a tear.
Oh! if one soul from Anworth
Meet me at God's right hand,
My heaven will be two heavens
In Immanuel's land.

"I've wrestled on towards heaven,
'Gainst storm, and wind, and tide;
Now, like a weary traveller,
That leaneth on his guide!
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
From Immanuel's land.

"Deep waters crossed life's pathway,
The edge of thorns was sharp;
Now these all lie behind me—
Oh, for a well-tuned harp!
Oh! to join Hallelujah
With yon triumpant band,
Who sing, where glory dwelleth,
In Immanuel's land.

"With mercy and with judgment
My web of time He wove;
And aye the dews of sorrow
Were lustred with His love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth,
In Immanuel's land.

"Soon shall the cup of glory
Wash down earth's bitt'rest woes,
Soon shall the desert briar
Break into Eden's rose;
The curse shall change to blessing,
The name on earth that's bann'd
Be graven on the white stone
In Immanuel's land.

"Oh! I am my Beloved's,
And my Beloved's mine;
He brings a poor vile sinner
Into His house of wine.
I stand upon His merit,
I know no safer stand,
Not e'en where glory dwelleth,
In Immanuel's land.

"I shall sleep sound in Jesus,
Fill'd with His likeness rise,
To love and to adore Him,
To see Him with these eyes.
'Tween me and resurrection
But Paradise doth stand;
Then—then for glory, dwelling
In Immanuel's land.

"The Bride eyes not her garment,
But her dear Bridegroom's face,
I will not gaze at glory,
But on my King of grace;
Not at the crown He gifteth,
But on His pierced hand;
The Lamb is all the glory
Of Immanuel's land.

"I have borne scorn and hatred,
I have borne wrong and shame,
Earth's proud ones have reproach'd me
For Christ's thrice blessed name:—
Where God's seal's set the fairest,
They've stamp'd their foulest brand,
But judgment shines like noonday
In Immanuel's land.

"They've summoned me before them,
But there I may not come,—
My Lord says, 'Come up hither,'
My Lord says, 'Welcome home!'
My kingly King, at His white throne,
My presence doth command,
Where glory, glory dwelleth
In Immanuel's land."

THE GRACIOUS DEALINGS OF GOD.

(Concluded from page 108.*)*

"*Friday, March* 6, 1829.—I feel, day by day, my bodily health declining. Oh for more ardent breathings after my heavenly home, where, without a veil, I shall see my Jesus face to face. The thought of that blessedness cheers my otherwise drooping spirits, and gilds the darkness of night with the beams of eternal day."

"*February* 27, 1831.—The service of my Divine Master I find to be perfect freedom. I never felt my heart more engaged in His blessed work than at the present moment; but I feel an afflicted body to be a great clog. However, this is the will of my Heavenly Father, who never afflicts His children but for their profit, that they may be partakers of His holiness. Oh that this gracious end may be fully answered in my soul!"

"*January* 20, 1833.—I bless God that by His grace I am what I am, and that I *now* feel His precious love in my soul, and can say, "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee." God is my light in darkness, my strength in weakness, my comfort in affliction. I find in Him all I want for time and eternity. Oh how sweetly does He manifest His love to my soul, when my affliction prevents me from sleeping; then, in contemplating His goodness, I have found Him to be my bright and morning star."

"*April* 1, 1833.—Through the tender mercy of my Heavenly Father I am brought thus far on my way to heaven, in much weakness; but,

praised be God, my strength is in Him, In the course of the last twelve months I have been given to see, through the light of the Holy Spirit, and the glass of God's word, more of the purity of God's holy law, and the exceeding sinfulness of sin, and the inflexible character of divine Justice to punish it; and this view has given me to see the preciousness of a Saviour, and the value of that atonement which He has made for the life of His people; under these views my soul hungers more after that inward righteousness and the sanctifying Spirit, which are only to be obtained by faith, and whereby alone my soul can be made meet for those heavenly mansions. I desire to sit at His feet and bow to all His righteous will. Oh, my God, keep me mean, and poor, and vile in my own sight; only wise in Thy wisdom. May I ever lie at the foot of the cross, and gladly catch the life-giving stream."

This was the last entry which she made in her journal, but a few days before her last sickness.

For many years she had suffered so much from asthma, that during the winter months she had been generally confined to her habitation. Often the complaint would not permit her to sleep, for many nights together, more than an hour or two. Of such times she frequently spoke with delight, as of seasons of great spiritual refreshment, when her heart conversed with her Saviour, thought to thought.

When her last sickness assailed her, she was in a watchful and prepared state of mind. On being spoken to respecting the probability of her death, she observed—"I have been so often wafted just to the mouth of the harbour, and have almost seen heaven, and yet had to sail again, that I am afraid to conclude with certainty; but if I might wish, it is to depart and to be with Christ."

Once the writer of this account found her labouring under a severe attack of spasmodic coughing, which, in her weak state, must have been attended with extreme pain; but as soon as she was able to speak, she began—

"Oh what shall I do my Saviour to praise?"

and with great feeling repeated the entire verse. The most affecting interview, however, was on the Friday before her death. It was towards the evening when I called, and she appeared much weaker than the day before—there was that alteration in her voice which betokened her to be dying. At the sight of me she appeared much animated. The first few words she uttered with difficulty; but afterwards spake with great firmness, distinctness, and audibility of voice. "I have been," said she, "expecting to see you; had I the strength, I have much that I wish to tell you respecting my experience during the last year. I have not of late enjoyed so sensibly those strong consolations and joys that I formerly did; yet, blessed be the Lord, I have never for a moment lost my hope in Christ my Saviour. But for the last twelve months I have been in the stripping room. The Lord has been showing me my remaining corruptions, discovering to me all my vileness; and He has done so chiefly by revealing to me His inflexible justice, His perfect holiness, His immaculate purity. These

discoveries have filled me with holy shame and self-abhorrence, and I have felt that I had nothing, nor was nothing before the Lord—with great trembling it was that I held fast my hope in the Saviour. But, oh! these have been seasons that were very beneficial, driving me for help to my precious Saviour; and they have increased my desire for glory. The thoughts of Jesus' sufferings have silenced all my fears, and now hush all murmurings.

"What did Thy only Son endure
Before I drew my breath;
What pain, what labour, to secure
My soul from endless death!"

She added, "I am dying—I am falling into the outstretched arms of God." I observed to her, "Perhaps this day's sun, which is now fast declining, will be your last setting sun; the next sun that you see will be the Sun of Righteousness rising on your ravished sight, full orbed, to go down no more." "Oh how ravishing," she rejoined, "is that thought! Yes, I shall soon see my blessed Saviour." Then, with her dying hand grasping mine, said, "Farewell! It is not likely we shall see each other again here, but we shall meet again; yes, we shall meet in heaven. After a short pause she said, "When I arrive in glory, I shall be looking out for you; yes, I shall be looking out for you; till then, farewell!" And so we parted, and I saw her no more. By those who were with her till the last, I am informed that, so long as the power of utterance remained, she still spoke in the same happy and triumphant strain, exhorting and advising all who surrounded her bed, to follow her to heaven; to which happy place her spirit fled on Sunday, April 29th, 1833.

GOD'S GREATEST WORK.

'TWAS at Thy word, Almighty Lord,
That earth from nothing came;
Thy wondrous all-creating pow'r
Unnumber'd worlds proclaim.

But greater efforts of Thy might
The new creation shews,
Which at Thy word, in spite of hell,
From worse than nothing rose.

Thou holdest ocean in his bed,
And canst the seas controul;
Thy mightier pow'r can stop and turn
The current of the soul.

The heart of man is in Thy hand,
Thou canst His passions turn,
And cause a breast as cold as ice,
With heav'nly fire to burn.

The hardest, ragged, knotted soul,
Thy skilful hand can take,
And in the temple of the Lord,
A polish'd pillar make.

A blazing sun the Lord can form
From a dull, earthly clod;
And make a child of wrath become
A living child of God.

Quick'ning a soul, once dead in sin,
Doth more Thy pow'r display,
Then even raising all the dead,
At the last awful day.

And has thine energetic might
Been thus display'd on me?
Oh, make Thyself my sole delight,
And let me live to Thee.

J. R.

Sin is a hard taskmaster, and pays dreadful wages.—*Rowland Hill.*

SUKEY HARLEY.

(Continued from page 133.)

Perhaps some thoughtful readers of this Periodical may have picked up a little profit from the deep and soul-humbling letters of Mr. James Bourne (a name dear to many of God's people) that have occasionally occupied a spare place in these pages. The following letter, addressed to Sukey Harley, will put the stamp of truth upon her record of the Lord's dealings with her soul, which some have deemed beyond belief; but those who know most for themselves about "doing business in great waters" probably are not so incredulous. Many of God's exercised people, whether in soul or circumstances, could furnish us with proofs of the wonder-working ability of a "God over all," to bring them up from the depths of difficulties that exceed even the surprising deliverances that poor old Sukey has recorded. Those who may not be led into the deeps of tribulation, yet, if they have been privileged to listen to the "short but simple annals of the poor," have no doubt heard many instances of God's delivering grace that have corresponded to the lines of a poet—

> "Just at the last distressing hour
> The Lord displays His sovereign power;
> The mount of danger is the place
> Where we shall see surprising grace."

The Rector's Daughter still lives to testify to the genuineness of Sukey's history; and a few more of her contemporaries are still in the body, who can bear witness to the reality of her faith, and the godliness of her walk.

Exception has been taken to her homely and provincial language;* but now, as of old, it is true, "to the poor the gospel is preached;" and Old Sukey, "though dead, yet speaketh," and her voice has found an echo in many a breast where God's life has been implanted among the poor and uneducated. There is, for the most part, a peculiar charm in memorials of the Lord's dealings with His people. God's book is full of biographical sketches, and as face answers to face in water, so does the heart of man to those who are Spirit-born. Their sorrows and their joys, their conflicts and their triumphs, are the same, and when told out, stir up union and communion among God's living family. The same Father, the same Saviour, the same Teacher, produce unity of heart, and call up that ineffaceable mark of childship—love of the brethren. That mistakes may arise, and the evils of the old nature may prevail over the new man of grace, we freely admit; but amidst all the rubbish of humanity, and all the varieties of class, temperament, and education, life finds out life, and believers now, as of old, in reading the records of those who have lived and died in the faith, are "comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the

* Mr. J. C. Philpot, author of "The Advance of Popery," a man of high spiritual and mental attainments, pronounced the Memoir of Sukey Harley one of the very best tracts of its kind extant.

mystery of God." The lamentation is, that so few truthful biographies exist. Ignorant compilers there are in abundance, who make merchandize of the lives and deaths of the loved and departed, round off the edges of truth, hide the exercises of the soul, ignore the two grand epochs in the life of the believer—regeneration and gospel liberty—while creature power and creature work are exalted into a shrine for "an image that all the world worshippeth;" and thus it is the image of God in the heart of the true believer is lost sight of in multitude of volumes that profess to present to the reader the Christian memoir of a child of God.

The history of Sukey Harley, in continuation, is well worth perusal. It is a useful little memoir to circulate among the poor; and the educated among the better off in the world, will be glad if they can claim spiritual relationship with her, and say as she did, "My life is not here—it is hid with Christ in God; my righteousness is not mine—it is Jesus Christ's. I have asked Him to give me my *dying* testimony while I am alive, walking up and down in this world. He has put His words in my mouth, to speak as He bids me. I have got a Saviour, and I know Him, and He knows me."

From MR. BOURNE *to* SUKEY HARLEY, *after he had read her account.*

Nov. 8th, 1836.

Dear Friend in the Lord,

I have read your account with great delight, and sweet spiritual refreshment; and bless God for displaying His sovereign pleasure, in choosing out of the wicked world the least likely in all the village where you dwelt. You can never boast of your goodness or natural wisdom, but can with me say 'It is of His free mercy He has saved us by the washing of regeneration.' True enough you could not find out how you were to be born again; yet you at last perceived that this spiritual wind blew where it listed, though you could not tell whence it came or whither it went, so is every one that is born of the Spirit—John iii. 8. I was much encouraged by your description of the way the Lord taught you to read—is anything too hard for Him? No: this ought to encourage you and me to come boldly to a throne of grace with all our wants, and not (as we are so ready to do) go every where else. We have all a most foolish feeling that an arm of flesh can do wonders; but this is one thing the Lord will be continnally striking at all our days; and will never cease to shew us by various means, that none but Jesus Christ can do helpless sinners good. How the Lord in all your ignorance instructed you agreeably to His written word! there is no salvation for sinners but through Jesus Christ; this revelation was made known to you; and the Lord, the Spirit, put the prayer into your heart 'Lord bring me into the true light and knowledge of thy dear Son.' This prayer was heard, and He came into your heart with all His saving benefits. Thus His coming drove out all other objects, —all your fiddling, dancing, swearing, and all other vanities, the Lord cast into the depths of the sea of His love, and left no desire to return

to them. "What fruit had you in those things whereof you are now bitterly ashamed?" What fruit? Misery and wretchedness was the fruit. But what fruit found you in the revelation of Jesus Christ to your soul? The fruit was love, joy, peace, goodness, mercy, and many more fruits of the Spirit; which are always found when He has possession of the heart; and when we walk in the Spirit, and in the sweet enjoyment of these things, what a discovery by the Spirit we often find of the pride of the heart! these evil hearts will shew their heads, that corrupt principle called the old man, will often seek for the mastery and fight for it too: and this is the reason the Lord tells us to endure hardness as good soldiers, and put on the whole armour of God—not our fleshly armour, but God's strength which shall be made perfect in our weakness. So my dear friend, when you are attacked by any of these evil beasts, and they bring on great fears, mind, with the fears, there are also many confessions and cries; and then your weakness will be manifest, and you will come to the right place where God sends this help, "Let the weak say I am strong." This causes hope to abound and courage to increase, and we again press on, and Christ our Captain never leaves us but leads us on to victory. May this be your happy lot, not to be discouraged because of the way; but rather look at the almighty arm of our blessed Redeemer, and see if we can "sink with such a prop, that holds the world and all things up."

From yours in the Lord,

(To Sukey Harley.) J. BOURNE.

(To be continued, D.V.)

GOD AT WORK.

The great desire of every faithful minister is to see his people feeling the burden of sin, and becoming acquainted with the consolations of true religion. The writer of the following letter, who occupies a position of no ordinary difficulty, has often, amidst his varied trials, been cheered and comforted in his work by spiritual results:—

"Notwithstanding these difficulties I have ever found that when trials and troubles assail, it pleases God to give greater spiritual blessings.

"A remarkable case I have before me. One Sunday morning, some eighteen years ago, a man of ungodly life came to church on occasion of a funeral, as is the custom of the neighbourhood. The Word was brought home to his heart by the Holy Spirit with power. From the Sabbath-breaker he became the Sabbath-keeper, brought his wife and children with him to Christ, and the wife also became a partaker of Divine grace. His change was the wonder of all; for three years he lived a life of great devotion to God's service, a man of earnest prayer, of holy life. At the end of three years he was attacked with fatal disease, and unable to lie down. I saw him one morning, asked him if he had any doubts or misgivings as to his safety, when looking up

earnestly at me he said, 'Sir, do you believe what you preach? haven't I heard you say again and again that "that covenant is ordered in all things and sure, and that Christ will never leave or forsake His people, but will minister to them an abundant entrance into His kingdom?" Doubts, sir, no; the valley is lighted up, it is bright to the very end. But one word, sir; my children, how have I agonized for them, please give them a word now and then, and, oh! may God bless the Word, and may each one feel as safe and as happy as I am when they come to die.' The surgeon was announced, and I left the room, but before we had time to sake hands at the cottage door, a woman ran out of the room. 'Sir, he is dead.' It was so, yet no death to him. I have ever envied his closing scene.

"In a few months his wife died, the family were scattered, and his five daughters, without an exception, turned out badly, his son also. School and church forsaken, the Sabbath spent in places of intemperance and licentiousness. If they saw me they would fly to avoid a word. Within the last eighteen months four of those daughters have been brought to the knowledge of the truth, and are with their husbands my stated hearers. The eldest daughter told me her story, shewing in what a mysterous way God is pleased to act. They had a son between seven and eight years of age, he was sent to school, and thence to church. A hymn, 299 of "Bickersteth's Hymnal," which his governess had taught all the children

"'There is a name I love to hear,' &c., &c.,

enchained the child's mind, he was continually singing it at home.

"At length he said to his father—an ungodly man—one Sunday morning, 'Daddy, why don't you take me to church? I like to go, and you won't let me go to school because it is wet, come and go with me to church. The father refused, and so for three or four Sundays more. The child was taken ill, and as he lay dying, said, 'Daddy, you will never take me to church now. I'm going to heaven. I can't go to church with you now.'

"The child died—the father passed it over—but on the Sunday morning as he lay over the pig-stye wall, with some idle godless neighbours, who had secured plenty of drink to while away the hours, the echo of his child's voice seemed to strike upon his ear, 'Daddy, you will never take me to church now.' He started, quivered, the strong man was bowed—a higher voice had smitten his heart—he left his companions, went home, and told his wife he held out as long as he could, and he was now going to give himself up to God, whom he had so long neglected and blasphemed. They knelt down together, prayed for God's blessing, and thanked Him for the death of their child. That evening they were both in church together, and it is one of the most gratifying sights to my heart to see them always at church together, morning and evening, and in other pews her sisters and their husbands. That man now manages a prayer meeting weekly at one of the cottages, and though, as he says, 'he has no child to take to church, and the pang at times is terrible to him, he can thank God for the blow, for it was blest to his soul.'"—*From the Church Pastrol Aid Magazine.*

A LETTER OF THE LATE WILLIAM HUNTINGTON.

"My Dear Friend.—Why art thou cast down? Why so dejected? What is it that thou art poring over and fretting at? Thy heart will never be better; God Himself declares it is deceitful above all things, and desperately wicked. God did not send His dear Son to mend or amp up so vile, so foul, so base a thing as that in which every imagination of it is evil and only evil. He has opened and exposed it, and made its vile workings and base conceptions manifest; that thou mayest abhe it and come out of all confidence in the flesh. God, my dear young friend, has promised us a new creation. He creates in us a clean heart and renews a right spirit. This people have I formed for myself; they shall show forth My praise. Love to Christ is what God sheds abroad in the heart by the Holy Ghost, and this love is the new heart, or new affections, set upon new objects, namely—Christ, His truth, and His children. But then the vile, the corrupt, the carnal affections still remain, and belong to the old man; for divine love, being new, makes the former old. Again, by a new heart is meant a purged, tender, honest, good, quiet, and peaceable conscience; the stony heart is an evil, hardened conscience, said to be seared with a hot iron. An honest heart is an honest conscience which does its duty, is faithful in its office, attends to its charge, acts with Divine authority, takes no bribes, hates hypocrisy. This is to have a renewed conscience; and when furnished with peace, light, and the witness of God's Spirit, it is one source of our joy. "My rejoicing is this—the testimony of a good conscience bearing me witness in the Holy Ghost." God says, "A new heart will I give them, and a new spirit will I put within them." The new heart is the peaceable testimony of a man's conscience, which is influenced and impressed by the most Holy Spirit of the Almighty.

"These things are promised us in Christ, and God makes us new creatures in Him. And as these holy things are to be sought after, and God will be enquired of, that He may do these things for us, set thy heart on them; look, watch, pray, and wait for them. God, by crossing, disappointing, provoking, and stirring up evil surmisings and jealousies, has softened and humbled thy heart, and made conscience tender, which discharges its grief, plague, bitterness, and sorrow, by night and by day.

"But this is not all that God has in store for His dear people. No, less His dear name, there are better prospects behind the veil, a better treasure in the Holy Spirit's love, better tidings in the Chief Shepherd's mouth, better fruits on the tree of life, and a more propitious countenance looking through the lattice. Adieu, my young friend. Yours,

William Huntington, s.s."

The Lord is so rich and so good, that He can by a glance of thought compensate his children for whatever His wisdom sees fit to deprive them of.—*Newton.*

SPIRITUAL UNION.

A SERMON BY THE REV. G. WHITEFIELD.

PREACHED IN 1777.

"*Thy Maker is Thy Husband.*"—Isa. liv. v.

These words were originally spoken to the people of the Jews, considered collectively as a peculiar people, whom our Lord had betrothed and married to Himself; and they seem to be spoken when religion was on the decline among them—when they had in great measure lost that life and power which they once experienced. But though the words were originally spoken to the Jews, yet they are undoubtedly applicable to all believers in all ages, and when viewed in a proper manner, will afford suitable matter of discourse both for saints and sinners. But before I proceed, it may not be improper to observe that any of you among whom I am now preaching the kingdom of God, that are enemies to inward religion, and explode the doctrine of inward feelings as enthusiasm, cant, and nonsense, I shall not be surprised if your hearts rise against me whilst I am preaching; for I am about to discourse on true, vital, internal religion, and an inspired apostle hath told us, "that the natural man discerneth not the things of the Spirit, because they are spiritually discerned." Now this being premised, we proceed to show what must pass between Christ and our souls before we can say, "Our Maker is our Husband."

First. In all lawful marriages it is necessary that the parties joined together in that honourable state are naturally and legally freed from all pre-engagement. "A woman is bound to her husband so long as her husband liveth." The same law holds good concerning the man. Now it is just thus between us and the Lord Jesus. For we are all by nature born under a covenant of works, and wedded to the law; hence it is we are so fond of, and artfully go about to establish our own righteousness. It is as natural for us to do this as it is to breathe. Our first parents, Adam and Eve, even after the covenant of grace was revealed to them in that promise—"the seed of the woman shall bruise the serpent's head"—reached out their hands, and would again have taken hold of the tree of life, which they had forfeited, had not God drove them out of Paradise, and compelled them, as it were, to be saved by grace. Thus all their descendants naturally run to, and want to be saved, partly at least, if not wholly, by their works; and even gracious souls who are inwardly renewed, so far as the old man abides in them, find a strong propensity this way; hence it is that natural men are generally so fond of Arminian principles. Do and live is the native language of an unrenewed heart. But before we can say, Our Maker is our Husband, we must be divorced from our old husband, the law; we must renounce our own righteousness, our own doings and performances, in point of dependance, whether in part or in whole, as dung and dross, for the excellency of the knowledge of Christ Jesus our Lord. Thus speaketh the apostle—"Ye are become dead to the law," as a covenant of works, "by the body of Christ, that ye should be married to another, even to Him who is raised from the dead;"

and thus it must be with us ere we can say, Our Maker is our Husband. We may not be wrought upon in the extraordinary way the apostle was, yet must we be made dead to the law; we must be espoused as chaste virgins to Christ; we must count external privileges, and our most splendid performances, as loss and dross and dung, for the excellency of the knowledge of Christ.

But, further, before a marriage can stand in law, both parties must not only be freed from all pre-engagement, but there must be mutual consent on both sides—(we are not wont to marry people against their wills)—this was what the Jews termed espousal, and thus it is among us. Both parties are previously agreed, and as it were espoused, or betrothed to each other, before we publish what is called the banns. So it will be in spiritual union between Christ and His people; before we are wedded to Christ by faith, or, to keep to the words of scripture, before we can say, Our Maker is our Husband, we must be made willing in the day of God's power; we must be sweetly and effectually persuaded by the Holy Spirit that the glorious Emmanuel is willing to accept us just as we are, and also that we are made willing to accept Him upon His own terms, yea, upon any terms; and when once it comes to this, the spiritual marriage goes on apace; and as persons, when married, though twain before, are now one flesh, so those who are united to the Lord, and can say, "Our Maker is our Husband," are, in the language of the apostle, "One Spirit." This was typified in the original marriage of our first parents. When God brought Eve to Adam he received her with joy at His hands, and said, "This is bone of my bone and flesh of my flesh." They had primarily but one name —"In the day that God created man, He blessed them, and called their name Adam;" and why? Because they were one flesh, and were to have but one heart. The self-same terms are made use of in scripture to express the believer's union with Christ Jesus. We are called Christians after Christ's name, because made partakers of Christ's nature. Out of His fulness believers receive grace for grace. Some there are so presumptuous as to affirm or insinuate that there is no such thing as knowing or being assured whilst here below whether we are wedded to Christ—or at least, it is very rare—or was only the privilege of the primitive church. Part of this is true, and part is false. That this glorious privilege of full assurance is rare, is but too true; and it is equally true that real Christians, comparatively speaking, are very rare also. But, that there is no such thing, or that it was only the privilege of the first followers of our blessed Lord, is directly opposite to the word of God. "We know that we are His by the Spirit which He hath given us." "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, eternal in the heavens." "He that believeth hath the witness in Himself." "Because ye are sons, God hath sent forth His Spirit into your hearts, whereby we cry, Abba, Father." Now this speaks as to the fact that some can say these words, Our Maker is our Husband. Not that I dare affirm that there is no real Christianity without this full assurance of faith, and that all believers clearly know this truth, "Thy Maker is thy Husband." In speaking thus I should undoubtedly condemn

some of the generations of God's children, who through the prevalence of unbelief, indwelling sin, spiritual sloth, or it may be for want of good teaching as to the *fulness of gospel truth* and the privileges of the believer, walk in darkness and see no light; therefore, though I dare not affirm that a full assurance of faith is absolutely necessary for the very being of a believer, yet I dare assert it is absolutely necessary to the well being and comfort of a Christian; and, for my own part, I cannot conceive how any awakened soul can rest contented without it. This is stopping short on this side Jordan with a witness. Men whose hearts are set on this world's goods act not so. I suppose there is scarce a merchant in this great congregation, specially in these troublous times, that will venture his ship or his cargo without first insuring both against the violence of an enemy or a storm at sea. I suppose there is scarce a property of any considerable value in a populous town but the owner has taken a policy from the fire insurance to secure it. Men are anxious to secure their ships and their houses, and to know they are all safe in case of disaster; yet to affirm there is no such thing as knowing we are safe for eternity—to affirm there is no knowing our Maker is our Husband—is irrational and unscriptural, and opposed to the experience of God's people. Not that all who can say their Maker is their Husband, can give the same clear account of the time, manner, and means of their being spiritually united and married by faith to the blessed Bridegroom of the church; such perhaps may say with the little Scotch maiden now with God—when I asked her whether Jesus Christ had given her a new heart—"Sir, it may be; I cannot directly tell you the time and place, but this I know, *it is done.*"

THE SPIDER AND THE FLIES.

A National Warning.

I sauntered down my garden path one day,
While noonday sun was shedding its bright ray,
And saw a little reptile working hard,
Which gave another subject to the bard.

He spun a web with most amazing skill,
Centre and circle formed at his own will;
Wheel within wheel was quickly curved round,
With order and design—but rarely found.

All his materials from himself he drew,
Beauty without, poison within, I knew;
He formed his artful network quite complete,
And to his own dark corner made retreat.

Before the shining orb of day had set,
A heedless fly was caught in this fair net;
Down pounced the spider, seized his prey,
Tied wings and legs, and carried him away.

He dragged it to a corner, while I stood
And saw him suck his hapless victim's blood;
Another fly was caught in the same net,
The spider ran another meal to get.

But, lo! another spider claimed that prey,
Ran down the web, commenced a fierce array;
And while the spiders quarrelled for the fly,
It struggled from the net and soared on high.

I paused and learned this lesson from the scene:
Here's Popery (said I) with all its spleen.
Whose network with Satanic art is spread,
And fatal poison lurks in every thread.

Wheel within wheel of vile intrigue to charm,
Thus men who think a cobweb can't do harm,
Though all the venom of the spider lies
Concealed, to pounce upon the sacrifice.

Thus dear Old England is, alas! decoyed,
Until her hopes are nearly all destroyed;
Laws, offices, and property are spun
To form a web in which these spiders run.

And are my countrymen like heedless flies?
Will they embrace the net with open eyes,
Until these reptiles, hungry after food,
Shall bind them hand and foot, and suck their blood?

Of superstition's cobwebs men are proud,
And Popish vile enchantments are allowed;
The fly is caught within the spider's snare,
Ye dupes of artifice, beware! beware!

There's yet one hope, and only one remains—
The word of scripture saith, "Jehovah reigns!"
He overrules the tumults mortals raise,
For Zion's welfare, and His endless praise.

Will England do as did the second fly—
Burst the vile net, and learn to soar on high;
Escape the venom of the Popish crew,
And her long-boasted liberty renew?

Will she expel from legislative power
The Jesuits, who her life-blood devour?
Will she withhold the hard-earned public purse
From paying men to be a public curse?

My God, arise! save my beloved land
From Antichrist's envenomed ruthless hand;
Consume the man of sin with his own mouth,
And send Thy saving truth from north to south.

JOSEPH IRONS.

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d gave His Son—for what? That the believer "should not h" for his sins, but that he should "have everlasting life" for it's righteousness.—*Romaine.*

"THE LORD WILL PROVIDE."

A lady was travelling with her young family and their governess to the sea. They used post-horses to their own carriage. They had not gone many miles before they discovered that the cook, contrary to her orders, had filled all the pockets and every spare nook of the coach with provisions. She was very much annoyed, and, the first time they stopped to change horses, had everything turned into a hamper, and told the servant to give it away. The governess asked permission to go with the servant, while the carriage was detained, to see it properly given. A reluctant consent was obtained, and she hastened to the poorest part of the town that lay near the inn. She had little time for any choice, so turning down a street she resolved to leave the hamper at the first clean looking house she came to. Passing several, she stopped at one with a snow-white curtain in a bright window. She knocked against the door, but receiving no answer, tried the latch and went in. A woman, reduced by starvation or sickness, to a mere skeleton was kneeling at a bedstead, which was the only article of furniture in the room. She looked languidly at the lady, who without delay emptied the hamper on the ground—ham, pork-pie, tongue, etc.

"I was told to give this away," said she "and as I know no one here I determined to leave it at the first clean house I came to."

Instead of thanking or even answering her, the woman, still on her knees, raised her hands and said, "I thank Thee, O my Father, Thou knowest my need."

A few minutes told her story. She had lost her husband after twenty weeks of fever. Nursing him had reduced her strength and devoured her substance. She was too weak to work, and had been compelled to part with all her goods, piece by piece, to pay her rent and obtain bread. "I knew I could work if I had meat to nourish me," she said, "but where could I get it?—where?" she continued, "why from Him who sent it by you just as I was asking Him to let me have some, unless it was His blessed will that I should go to the workhouse."

"O TASTE AND SEE THAT THE LORD IS GOOD, BLESSED IS THE MAN THAT TRUSTETH IN HIM."—*Psalm* xxxiv. 8.

Many sincere souls are distressed because they think they have let the day of grace slip; these fears are good marks of that grace which they think they have not; and perhaps there never was a truly awakened soul but has been assaulted by them, but *First* the idea itself has no foundation in scripture. *Secondly*, the elect, however long they may have resisted, are assuredly brought to God in His own time, and in His own way; or, as the 17th article of the church of England, on *predestination and election*, well expresses it, *by His Spirit working in due season.* Their resistance is no bar to the arm of omnipotence, nor can it for a moment retard *the time of love.—They* shall *be a willing people in the day of His power.*

TESTIMONY FROM THE RECTOR'S WIFE.

"There had lately come into the parish a Baptist named Richard Douse. I had not had any communication with him till this evening, when, in coming from my usual visit to Mary Browne, I went into his cottage. After some little talk about poor Mary's unhappy state of mind, he said, 'Ah, I was once in as bad a way as she is—it is now many years since I was turned to the Lord.' I asked him what caused him to think seriously. 'Why, it was one day when I was working for Mr. Piles' father—there were a many of us, and we were talking about dying. I said I was not afraid of death, why should I? I had not been cursing nor swearing, nor doing as many did; I always went to church, and did nobody any harm. The next day it came over me all at once, so that for eight weeks I was not able to go to work. I thought I was so vile a sinner God could not have mercy on me; I could get no rest, and they were for sending me to a mad-house, thinking I was mad. One day I was out in the fields—I had sent away my wife and mother, that I might go and pray—when all of a sudden it seemed to me as if I heard a voice saying in my ears, "The blood of Jesus Christ cleanseth from all sin;" and in that minute it seemed as if two great hefts of wheat were lifted off my back.'"

From that time Richard Douse seems to have been comforted, and said what a blessed thing it was, as he had seen others comforted in the same way. A young woman at Allington had sent for him when she was ill; he had talked with her, but she was bad a long while. Some time after, she died; he was not with her, but he heard she was triumphant. Another case he told of a relation of his own. When she was dying, she sent for him, and hearing he could stay all night, said, "O let us bless the Lord for it; then you will be with me and hear the last word." He answered, he hoped it would be a comfortable one. She replied, "*I can only give as it is given.*" When her parents asked her why she so liked to have her uncle with her, she said, "O because we talk about Jesus Christ;" and she would not talk of anything else.

A woman coming in at this time, we took our leave. When he followed us out of the door, putting out his rough hand to shake mine, I saw the tears standing in his eyes.

NATURAL FAITH.

A group of children being gathered for Bible instruction, were reading the history of our Lord's crucifixion, when the class was suddenly interrupted by the entrance of a person who announced the death of a well-known friend. The sudden change in the countenance and conduct of the children was very remarkable, and their whole behaviour showed regret and solemnity. Before the reading was resumed, the teacher remarked, "How is it that you believed when you were

told our friend was dead, and you all appeared sorry; but when you read the account of Christ's death it makes no impression upon you?" There was a long pause. One child at last ventured upon an answer—"Teacher, we can believe earthly things with our earthly mind, but we must have a heavenly mind to belive heavenly things." There is much false illustration in the present day which confounds spiritual and natural acts, whereby the minds of God's exercised people become perplexed. The following circumstance is a fair sample of the general mode of illustration that lands many in the quietude of a mental faith, while it adds to the distress of God's living people.

A zealous minister took occasion, while a servant was laying the cloth for dinner, to enquire whether she was a Christian. The young woman replied, "I hope so." "And why are you not sure?" asked the visitor. Her reply explained that she was often exercised in mind about her state, but she was not altogether left without a hope that she belonged to the Lord, and that He would yet favour her with peace and joy in believing. The visitor said, "Turn your head round," and, pointing to the wall, asked, "What is that?" She replied, "A picture." "You have no doubt about it," he said. "No, sir; I see it, and I believe it." "Then," said the minister, "here is the word of God; it contains the full assurance of salvation for sinners; why don't you believe it? By doubting your salvation you make God a liar." How specious is this line of argument, but how thoroughly unsound; for here the little child's answer explains the difficulty—"With our earthly minds we can believe earthly things; but we must have a heavenly mind to believe heavenly things."

The picture and the word presented to the eye are not parallel cases. All that the picture represented might be seen and understood naturally; but a natural faith cannot bring into the heart the truths of the gospel. The apostle declared, "We have not received the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God; but the natural man receiveth not the things of the Spirit of God." There must be a place made in the heart for divine truth by divine power, and God the Holy Ghost must take of the things of Christ and show them to the trembling sinner, and then peace and joy in believing take the place of distress and doubt. To appeal to the natural senses as a mode of apprehending spiritual truth, is opposed to the tenor of scripture and the whole scope of the gospel, which is a revelation of God's good will to His blood-bought family, whereby the Spirit is engaged to make them wise unto salvation, through faith that is in Christ Jesus. In Luther's day, the first error started was the spirit without the word; in our day we have the opposite error rife, the word without the spirit. The prayer of a man of God lately departed is suited to all ages, but none more conspicuously than the present—"Lord, keep me from evil—Lord, keep me from error."

When the publican smote his breast, he smote the very sins lodged therein.—*Cyprian.*

Christ's Righteousness the Sinner's Robe.

NOTES OF A SERMON PREACHED AT ST. MARK'S CHURCH, CITY ROAD, MANCHESTER, ON SUNDAY EVENING, NOVEMBER 25TH, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR OF OPENSHAW.

[HITHERTO UNPUBLISHED.]

"*And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.*"—St. Matthew xxii. 11—14.

There are two solemn lessons especially taught us in this scripture, viz.—1. *Everybody who makes a profession of religion is not one of God's people.* 2. *The indispensable necessity of being clad in a righteousness superior to our own.* The man "who had not on a wedding garment" is clearly a type of those religionists who see no need for a covering of a better and brighter quality than self-righteousness; and the fact of his being amongst those who were invited to the gospel feast, is a proof of the possibility of such unbelievers being mixed up with God's people.

Dear hearers, it is a melancholy fact that there are vast numbers in the visible church, who pass for religious people, but who are thoroughly ignorant of Christianity, because they are ignorant of their own lost estate by nature, and ignorant of the holiness of God! These people keep comparing themselves with their fellow-men, instead of comparing themselves with God, and hence thy get quite a false estimate of their actual condition. The *Pharisee*, in another parable, committed this blunder. Instead of comparing himself with *God*, he compared himself with a wretched *publican*. The consequence was, he was filled with pride and self-complacency. Men, ay, *religious* men, do this to this very hour, and hence the miserable delusion of salvation by works, and the wide-spread ignorance of the doctrines of grace! For instance, men pick out some notorious sinner of their acquaintance, or some glaringly inconsistent professor, and compare themselves with *him;* and being conscious that they are not so daringly wicked, or so absurdly hypocritical, they congratulate themselves upon their moral superiority. Whereas, if they were to compare themselves with GOD, as the really converted do, they would see their own vileness, imperfection, and deformity, and consequently their need for the "wedding garment" to cover them.

May the Spirit of God enable me to show some of you the indis-

pensable need for this garment of salvation, and others of you the great privilege you enjoy in being clothed in it!

1. I would show you *how far* professors may go in morality and religion, and yet be not of the people of God—the chosen—the elect of God (εκλεκτοι).

2. I would describe to you the wedding garment, and those who wear it.

I. Men may go to great lengths in goodness, morality, and religion, and yet not be of God's chosen. The assertion may startle some, but why should it? Why should any man with a Bible in his hand question it? *The Pharisee* to whom I have just alluded is a proof in point. *That* man was a most respectable character—one rarely met with. He was indeed a practical religionist—none of your *talkers*, or *head-doctrinists*—none of your *pretenders*, and *ready talkers but no doers*—but a thorough worker, an energetic doer, a self-denying, flesh-mortifying, prayerful man. He paid his way, he gave alms, he fasted, he prayed, he kept himself from impropriety and impurity—but he was a castaway! And why? Simply because he did not see the need of the wedding garment. He had woven one out of his own righteousness, and *that* satisfied him! Alas! how many are like him, not in consistency of life indeed, but in weaving a garment of their own righteousness to make themselves respectable in the sight of God! How many like "the man without the wedding garment" of our text! Professors unconvinced of the need of a righteousness superior to their own, and ready to rush into the presence of the King of kings in the filthy rags of fallen humanity! O, I wonder how it is with *you*, my hearers. Strangers to me, I know not; but this I can tell you, from what I have been enabled to gather during a ministry of a quarter of a century, that multitudes of so-called "*religious*" people are dying of whole hearts, or, in other words, have never been clad in "*the wedding garment!*"

Now listen!

i. *A man may be called, and obey the call, and yet not belong to God!* Does not our text prove it? Here was one who had been invited to the marriage supper, and who went, yet was a castaway! Why? Was it because he was a more notorious sinner than any of the other guests? Was it because he did not comport himself with propriety and dignity in the presence of the King? Nothing of the sort, but simply because he had not on the wedding garment! Now it is precisely so with many who are regular in their attendance upon the means of grace—many highly moral, religious, and unexceptional men. They obey the call, they are very decorous in the sanctuary, they respond to the petitions of the minister, they read their Bibles, they listen respectfully to the sermon, but they have no more conviction of their utter depravity, and consequently of the need of the wedding garment, than the heathen who never heard the gospel!

ii. Listen again! *A man may be a wonderfully gifted preacher and yet not be one of God's people!* Is not *Balaam* an awful instance in proof? Did not *he* know the Lord in the letter? Did not *he* proclaim glorious truths? Did not *he* receive visits from God? And yet he did not

know the plague of his own heart, his need for an all-sufficient Saviour, or, in other words, the indispensable necessity of being clad in the wedding garment! O, I have often trembled as I have thought of the possibility of even poor humble *me* tumbling out of the pulpit into hell. And sure I am that many highly gifted preachers—many zealous ministers—many indefatigable missionaries—many self-denying devotees—are this moment without the wedding garment, and consequently not of God's people! *Balaam* fought against God's truth, and against God's people. Every minister who does so is a *Balaam* in heart.

iii. Listen again. *A man may be much in prayer and not be one of God's people!* O, how can this be? some one asks. It is clear enough, I reply. The scriptures assure us of it. Look at *the Pharisee* in the parable for one proof. Who more in prayer than *he?* Look at the case of *the Jews of old* whom the Lord rebuked, "This people draweth nigh Me with their lips, but their heart is far from Me." Were *they* not much in prayer? Look at the *Pharisees of Christ's day*—were *they* not makers of long prayers? and yet Christ denounced them with an awful "woe!" What can be clearer? Now how came it that those prayer-makers, those bodily prostraters, those reverential obeisance-makers, were rejected by God? Was it because of their continual attendance in the temple? or because of the tedious length of their prayers? or because of their wearying supplications? Nothing of the sort! But because of the rottenness of their hearts, the unbelief of their minds, the ignorance of their understandings—in short, because of their hypocrisy and their sham! They were not convinced of their unrighteousness and deformity, consequently saw or felt no need for the wedding garment, and consequently were castaways.

iv. Listen once more! *A man may believe in Christ, and not be of God's people.* This seems the most astounding and alarming assertion of all; but it is a fact, nevertheless. Let it be remembered that there is a belief in Christ with the *head*, and a belief in Christ with *the heart*, and then all the difficulty vanishes. Thousands believe in Him with *the head*, whose hearts were never impressed with the conviction of their need of Him as their SUBSTITUTE! *The stony ground hearers* in the parable prove my assertion. They received the word with joy, yet after all were castaways. *They who went back, and walked no more with Jesus*, prove my assertion. *The fact related* in John ii. 23—25, proves it. O believe me, there are multitudes of these several sorts in the present hour—people who believe in Jesus, and yet are not of God's people, but unclad with the wedding garment, and who consequently will be castaways! These are awful facts! Would that men could believe them, for then we should have the inquiry—"*What must we do to be saved?*"

II. I would now describe to you *the wedding garment*, and those who have it on.

The wedding garment, doubtless, is "the righteousness of God" that *Paul* speaks of in Rom. iii. 21, 22. "The righteousness of God, which is by faith of Jesus Christ." It is so called because it was planned by God, and wrought out by God; and consists in *Christ's active and passive obedience to the law of God* in behalf of all that believe

—*i. e.*, all God's redeemed. How strange it appears to me that professing Christians should be, for the most part, so completely ignorant of this great foundation truth of our religion! But it is a fact that we hardly ever hear of this wondrous scheme, this glorious dress, this seamless, spotless robe that God has provided for His beloved people. Ah! how have we departed from the faith as it was once delivered to the saints! But not to diverge from the point. *The wedding garment* which we must have on in order to be fit company for our all-holy God, is *the righteousness of Christ.* He that is without it will be cast into outer darkness! But he that is clad in it, though his sins had been as scarlet, they shall be white as snow; though red like crimson, they shall be as wool. To follow out the figure of the text—

1. This wedding garment is a *long* garment, covering the whole man. It covers all infirmities, defects, blemishes, deformities, and impurities. Yea, it covers even the defects of our graces, the sins that cleave to our duties! What blessings are here! Our faith is often weak—our love often cold—our patience often querulous—our meekness often irritable, so that if God were to look upon us without "the wedding garment," we should be loathsome in His sight; but with Christ's righteousness on, we are fit to sit down at the banquet of the King of kings!

> "Jesus, Thy blood and righteousness
> My beauty are, my glorious dress!
> Midst flaming worlds, in these array'd,
> With joy shall I lift up my head!"

2. Yes, it is a *glorious* garment indeed! for it makes the beggar with it on, like to a very prince for dignity and beauty! "Thou wast exceeding beautiful," says Christ to His church, "and thy renown went forth among the heathen for thy beauty, through My comeliness which I put upon thee," Ezek. xvi. 13, 14.

3. It is an *impenetrable* garment, for neither God's wrath nor Satan's darts can pierce through it. It protects from the power, the dominion, the guilt, and the punishment of sin! *He* who is clad in it may defy all creation, and say—"Who shall lay anything to the charge of God's elect," &c.

4. It is an *everlasting* garment. It will never grow old, never want mending, never be the worse for wear! In short, no angel is so richly clad as he who has it on, for angels have no righteousness but their own, whilst this is "*the righteousness of God*" Himself! What think you of this garment, my hearers? Would not you wish to be found clothed in it, as Paul, not having your own righteousness, but the righteousness which is by faith in Christ Jesus?

III. In conclusion, *Let me very briefly describe the parties who have this wedding garment on.* It is a curious fact that some of the most debased and depraved of sinners have, and have had the honour of wearing this garment, whilst many of the most honourable and unexceptionable of characters have never seen it! Yet they that wear it, from the time they put it on, hate sin, and are careful not to be found in the company of those who are without it, if they can help it.

i. They who wear it are poor convinced sinners. Before it was put

on them, they were stripped of every rag of their own righteousness. they were taught to *know* themselves as poor, and miserable, and blind, and naked; and were made submissive to God's plan of salvation.

ii. They who wear it would no more think of adding anything to it, than they would think of adding brilliancy to the sun! Their own righteousness they trample under their feet.

iii. They who wear it would not part with it for all the world. No; not for its riches, its honours, its applause, its pleasures! Their language is—"Whom have we in heaven but Thee? and there is none upon earth that we desire beside Thee. our flesh and our heart faileth; but God is the strength of our heart, and our portion for ever," Ps. lxxiii. 25, 26.

"O let the dead now hear Thy voice!
Bid, Lord, Thy banish'd ones rejoice:
Their beauty this, their glorious dress,
Jesus, the Lord, our righteousness!"

SMALL BEGINNINGS.

In the Life of the Rev. Thomas Scott is thus recorded the time and place of his birth.

I was born the 4th of February, 1746. A small farm-house at Braytoft, in Lincolnshire, was the place of my birth. My father, John Scott, was a grazier, a man of a small feeble body, but of uncommon energy of mind and vigour of intellect. His circumstances were very narrow, and for many years he struggled with urgent difficulties, but he rose above them. I was the tenth of thirteen children, ten of whom lived to maturity. My mother was descended of a family well known and respected for a long time back at Boston. From her method of ruling and teaching her large family when very youug, I derived many of my best maxims concerning the education of my own children. I was principally by her taught to read fluently and spell accurately. I learned the first elements of Latin at a school at Burgh, two miles off, where I went as a day scholar. At eight years of age I was sent to Bennington, a village about four miles off, here I continued two years. Exclusive of some instances of my early proficiency in several kinds of vice, and the severe corrections to which this exposed me, I remember but little of these two years except a preservation from drowning, in a situation into which I had rushed in defiance of warning; my escape was considered as wonderful, for no one of the spectators was able to give me any aid. At the age of ten years I was sent to Scorton, where my brother had been before me, and there I remained five years without returning home, or seeing any of my relations or acquaintances. My conduct at this period was as immoral as want of money, pride, and fear of temporal consequences would allow. There was no fear of God before my eyes, no restraint from the thought of any of my relations watching over me and reproving my conduct, no want of most vile examples and prompters, and little fear of detection by the master;

however this latter confidence failed me, and I was put to shame in the face of the whole school for robbing an orchard, and my disgrace was proclaimed in the neighbourhood, which I mention to show that the master, though liable to gross imposition, decidedly opposed immorality whenever it was detected. On my return home in June, 1762, I spent some weeks visiting my relations.

I earnestly desired to return to Scorton for another year, but this was a matter of deliberation, for I had neither books nor money to get any. My school-fellows excited in me the desire to enter at the University, which I fondly hoped after another year might be accomplished, vastly preferring it to an apprenticeship; however the more frugal plan was adopted, and I was bound apprentice to a surgeon and apothecary at Alford. The person with whom I was placed was very skilful, and had extensive practice, and the situation was thought advantageous; but he was in all respects unprincipled, and I am of opinion was an infidel.

In this place my habit of attending church on the Lord's day was first interrupted, for on whatever other days I might have little to do, I was uniformly employed on Sundays from morning to evening. Here is an opportunity of remarking that medical men are too apt to consider their professional engagements as excusing them from attendance on public worship, as also of occupying the time of their servants. How much may be done by proper arrangement to avoid this may be judged from the fact that the extensive practice of the late Mr. Hay, of Leeds, scarcely ever prevented his attendance at church on sabbath days.

I might have continued here and have acquired professional knowledge, and, I doubt not, should have met with adequate encouragement in that respect had I behaved well. As to the things I was required to do no fault was found; but in other respects I behaved very ill, and gave my master just cause of complaint, and at least a plausible reason for dismissing me. This he accordingly did, and at the end of two months I returned home in deep disgrace. Thus, through my misconduct, a family respected for morality was dishonoured, my father's favourite plan was disappointed, and I was left to encounter a degree of displeasure and mortification resulting from it which were hard enough in themselves to be endured, and to which my unhumbled heart was by no means properly disposed to submit. Yet I must, notwithstanding, regard this short season of my apprenticeship as among the choicest mercies of my life; not that I learned any wisdom, or self-government, or submission by my deep and lasting disgrace and anguish; but for two reasons, the first and most important was this—my master, though not only irreligious, but in many respects immoral, first excited in my mind a serious conviction of sin *committed against God*. Remonstrating with me on one instance of my misconduct, he observed, "You ought to remember that it was not only displeasing to me, but wicked in the sight of God." This remark produced a new sensation in my soul, which no subsequent efforts could ever after destroy, and proved, I am fully satisfied, as far as anything proceeding from man was instrumental to it, the primary means of my conversion.

With this narrative "The Force of Truth" commences. The re-

flections suggested by it to the reader may not be at all uncommon, yet they are both affecting and important. What sad marks of depravity may be traced even in the earliest periods of life. How far off from God are His most chosen instruments of good found when He first begins to form them for His service! And by what remarkable, what apparently trivial and most unexpected means, does He frequently work to reclaim them from their wanderings! Who would expect an ungodly and even an infidel man to use such words in remonstrating with an undutiful apprentice? Much more, who could ever anticipate the effects that were to follow from them when used by the Spirit of God.

Very eminent use the Lord made of Mr. Scott in his day both as a preacher and writer, and his Commentary has been made the means of enlightenment to many. There was one drawback in his testimony which troubled some of God's people—he advocated the notion of duty faith; this, under the legal bias of his own experience, appears in his Commentary, and this doctrine being based upon the false idea of man's free will to believe spiritual truths, has distressed many of God's tried and tempted people. In his latter days the Lord was pleased to try Mr. Scott on this point, and the exercises of his mind were most severe and searching as to his own interest in Christ. Here his duty-faith doctrine broke down—his own will afforded him no help. He desired the peace, rest, and comforts of the gospel, but to possess them was out of his power. He remained in this tried state of soul for some time, but at length the Lord appeared and brought him out with a high hand; he then realized the force and experience of the apostle's declaration—"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Righteousness creates a heaven in every man's house into which it enters, and it becomes the glory of the family circle.—*Hill.*

ALONE WITH GOD.—Sickness takes us aside and sets us alone with God. We are taken into His private chamber, and there He converses with us face to face. The world is far off, our relish for it is gone, and we are alone with God. Many are the words of grace and truth which He then speaks to us. All our former props are struck away, and we must now lean on God alone. The things of earth are felt to be vanity, man's help useless. Man's praise and man's sympathy desert us; we are cast wholly upon God, that we may learn that His praise and sympathy are enough. "If it was not for pain," says one, "I should spend less time with God. If I had not been kept awake with pain, I should have lost one of the sweetest experiences I ever had in my life. The disorder of my body is the very help I want from God, and if it does its work before it lays me in the dust, it will raise me up to heaven." It was thus that Job was "chastened upon his bed with pain, and the multitude of his bones with strong pain," that after being tried he might come forth as gold (Job xxiii. 10).—*Bonar.*

SUKEY HARLEY.

(Continued from page 159.)

"I want to tell you about the teaching I had from the Lord the other day. Before Charles went to his work, we read together the 12th of Romans; and it was these words, just as C. read them, that the Lord struck so powerfully into my heart—"Bless them that curse you, bless and curse not." They quite entirely *condemned* me. I cannot express how deeply the Lord instructed me here, and convicted me of my sins. I stood guilty before Him, my mouth was stopped. I felt I had walked contrary to this all my life, and yet had been blind and ignorant concerning it; for I thought, when I went about to set any false accusations to rights, which were laid, I was doing what the Lord approved. But now all that the scripture says about bearing injuries came upon my mind, and I felt what I cannot describe, the Lord struck them so deeply into my soul, and with such deep compunction; and when I thought of my dear Redeemer's sufferings I wept, for 'when He was reviled He reviled not again, when He suffered He threatened not.' I wept bitterly indeed. My heart was rent to think of all He endured on earth, and He answered not a word; and I am ashamed and blush to lift up my eyes unto Him, for how contrary has my life been to His. O how I have pierced Him through and through with my sins; but my soul is pierced with the nails which pierced Him; I look on Him and mourn. 'I mourn for Him as one that mourneth for his only son.' Yes, I surely have a part in His sufferings. It is past my telling what I feel when I think of my dear Redeemer's sufferings for me; I am wounded, deeply wounded."

1840.—"The Lord brought all His mercies before me last Sunday, the last in the year. O how I felt the going out of the old year, and the coming in of the new. I felt quite overpowered; I was brought low in the dust before Him. I got up very early in the morning, long before it was light, and I fell down on my knees at His footstool, feeling my undone condition; then I got up, but my God did not come yet. I fell down again and sought Him, but still I found Him not. I rose again from my knees, but I could not rest here; down I was again, and then it was my dear Redeemer came; He came and poured all His mercies into my soul, in the most wonderful manner. I then opened my blessed Bible, but not without begging of Him to be pleased to let me open upon that place which He would bless to my soul, and He did; it was on these words, 'I love the Lord, because He hath heard my prayer,' &c.,* and what a Psalm that was to me that morning, and I could say with David, 'I love the Lord.' I did love my dear Lord, and I was lost in wonder at all He showed me; and I read in my blessed book till near two o'clock, and my Saviour was with me all that time; and I became so weak in body, from all that I felt in soul, that I could scarcely speak afterward; and upon this Satan began to tempt me, and said I should be lost yet, for all I had felt so much of

* Psalm cxvi.

the mercy of God; and in all manner of ways he tempted and harassed me. But my God drove him away before night, and filled my soul again with His mercies, and as soon as my eyes awoke the next morning He was with me."

"O I dare not come before my God with anything of my own, I dare not bring even a word of prayer to Him, I am quite dumb in His presence. I lie before Him and wait till He looks on me, and till He instructs me what to say to Him, I am helpless, miserable, lost. I have my sins, cares, burdens, sorrows all before me. One day I was pondering a good while on prayer. I thought, My prayer, what is it? My prayer is nothing. I have no prayer. Then I got the Bible and opened it on the 56th Psalm, and the Lord came and blest it to me; He met me in it, and He gave me *His prayer* in my heart. I felt the most miserable undone creature on the earth, but what wonders my Redeemer has done for me."

"I was very ill lately: I got into such depths, it seemed as if every corner of my notorious wicked heart was opened out to me, and I was encompassed all round about with my iniquity. I was condemned. I thought of that hymn—

'And must my soul be snatch'd away,
Before I'm fit to die?'

For I was brought down in my soul to the gates of death, and feared the judgments of God would fall upon me. Oh! to be without Christ, I tremble at the thought. My soul is in great fear and terror. What a mistake will the world find they have made in depending upon anything out of Christ. Those words are true—

'How vain the hopes which sinners build
On duties they have done;
Our mouths are stopped by His command
From every boasting word.'

How I have boasted! O, my proud heart! but my mouth is stopped now, I am guilty before the Lord."

"I have been very ill, and my distress has been heavy. I felt like Hezekiah when he turned his face to the wall, so I turned to the Lord and begged Him to spare me a bit longer, till His work was done, for I was afraid He was going to take me, and I felt unprepared, unready. But He heard my prayer, and granted my request, and He said, 'I am not going to take thee away yet; there shall be help for your body; I have chastened thee in love.' O what words of mercy these were to my alarmed soul! and He came and filled me up with this heavenly peace and comfort. But after a while He left me, and then I felt my heavy sickness of body. But He returned again, and He is with me still, and He says, 'Despise not therefore the chastening of the Lord,' &c. The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times.' How these words strike me—'*purified seven times.*' I know much of that furnace that the three holy children were in, and the den Daniel was in. I have been in it many times. Well, and their God is my God. Daniel's God is my God. They wanted them to worship a false god, and they

want us to have a formalist profession. But I feel as they did—let them kill me rather. My blessed God is 'the true God, and an everlasting King.' I want no other. 'Thou shalt have no other God but Me.' Those words used to strike me through when I heard them."

"How I felt what Mr. Bourne said in his letters to me about our dear Redeemer 'picking us up.' Those words came very cutting to me. He did pick me up indeed, in my hellish, devilish state, and manifested His tender love and compassion towards me."

[On hearing some extracts read from a book of Mr. Burrell's, she said]—"Now that just suits me; I am often in that wretched, miserable condition he speaks of, 'A prey to the devil and to every evil thing.' And since I have had the care of that poor blind woman, my temptations and troubles have been increased in that way; but I feel it is the Lord who has sent this trial upon me, and it drives me continually to Him. Oh! I feel in a dreadful state sometimes, such wrath, and anger, and hatred, and enmity, and murders too, even hell itself do I feel within me; I cannot express my black, hellish, devilish heart, and no tongue can tell my dreadful sufferings. Oh what would become of me if I had not a God to go to, and that He has mercy upon me; it is black despair and hell to me till I find my God. I am compelled in my trouble to seek after Him; and these words of Mr. Burrell suit me, that he has found 'the Lord's help and deliverance a thousand times twice told.' Oh when my God appears for me, it is past my telling of, then love and joy and peace enter my soul, and sin, sorrow, and misery are all gone. He brings all with Him. I cannot do enough for the poor blind woman when His love is in my heart. He made me put double sugar in her tea the other day; but when He is gone, nothing is too bad for my devilish heart to wish against her. I dare not mention my temptations, but my dear Redeemer knows all, and He sent this trial upon me, and I am waiting to see His hand concerning it; when He pleases He will take it off me, and I dare not step to rid myself of it. Oh, my blessed Jesus, give me patience.*

"The Lord was with me last sabbath-day: it was a resurrection day to my soul. (Easter Sunday, 1841.) I did not think in the morning that my blessed Saviour would come to me as he did. I looked at my Bible and said, I cannot read it, my God is not here to bless it. I looked at my hymn book and said, No, that will not do. Then I thought, shall I fall down on my knees and pray? but ah, I had no more power to help myself to God than a dead corpse. O my great wretchedness! I feared my God would not come to bless me, but I cried after Him, and blessed be His name, He did come, and it was a

* The circumstances relative to the poor blind woman are, that she was a pauper on the parish, with whom Sukey had no connection. But she felt a strong desire to go and live with Sukey, and had often mentioned it to her. So one morning she came with all her goods in a waggon, and literally stormed her house, saying she must live there, having no where else to go, the parish barely allowing her a maintenance. It appears Sukey felt that in the fear of God she could not refuse her a part in her cottage; thus from that time till the death of the poor woman (about three years), Sukey bore the burden and trouble which such a circumstance was likely to entail, washing, and doing all for her, to the entire satisfaction of the poor woman, who repeatedly said she had never been better taken care of.

precious sabbath to my soul. I got that book of Mr. Burrell's which was sent me from London, and I can truly say the Lord blest me in it. When I came to a hard word, I looked up to Him to teach me about it, and it was wonderful how He did teach me that day; for I cannot even read the words when He is not with me.

"The book speaks about the men that put themselves in the pulpit and preach, but they know not the Lord. I have long thought about that; and they talk about the Lord being merciful, and that He will pardon sin, but they speak as if He would pardon without blood. Ah, there's a great mistake in the world about that: I am full of mistakes till the Lord sets me right. Ah, how I felt the blood of my dear Redeemer on the cross *for me*, last sabbath day.

"Another sabbath day, I got up, and my Saviour put this prayer into my heart—O Lord, bring down my proud heart, humble me very low before Thee, 'this haughty tyrant kill.' I kept on at this prayer, He kept me on at it, and He heard me and came into my soul, but it was not with joy and gladness that He came, but so lowly and humble, bringing my proud heart to the ground. All day long He was with me in this way, guiding, directing, and counselling me O how precious it was to my soul, and all my dear friends that I have heard of, though I may not have seen them, they were all in my heart; and I begged my Saviour to instruct and teach them, and be their guide to heaven; it was a sweet day to me; and I had such a fear lest He should depart from me, I was afraid almost of lifting up my eyes. It says in Solomon's Song, 'I charge you that ye stir not up nor awake my love till He please.' Just so I felt.

"Who knows anything of my life? It is hid with my dear Redeemer; my life is His life. I have no other life. I walk about this world the same as all the rest, but I am dead. I hate and abhor myself, and I hate and abhor that outside profession. There is plenty of it about here—prayers to no end, reading the word, and abundance of good works, and good talk; what trash it all is, I inwardly detest it in my very soul, that false, empty, *know-nothing*, outward profession! I cannot abide it. My dear Saviour is my religion. He is my possession; what is profession without possession? It is not worth much indeed—it won't do for me, I know. 'My treasure is His precious blood.' 'That is a treasure rich indeed, which none but Christ can give.' When I see by faith His pierced hands, and feel that my sins have nailed Him to the cross, no heart can conceive what that brings before me. I am lost in wonder. For me. *He died for me.* Ever since the morning of my conversion, in my old house down at Ryton, my blessed Redeemer has held me in His dear hands. He showed me then that He died for me, that He hung on the cross for my sins. Yes, I saw Him with the eyes of faith, bleeding on the tree for my sins. I can truly say, I am His, and He is mine. God is my Father, Jesus Christ is my Redeemer, and heaven is my home; and I can truly say, 'I have fellowship with the Father, and with His Son Jesus Christ.' I can truly say I am fed with the living bread of everlasting life, and my soul is abundantly satisfied. Often when I have been unable to eat the natural food for my body, I have sat down and said,

Now, my dear Father, feed me with the bread of heaven! and He has come and given me a rich feast, and so filled me with His mercies that I have wanted no food for my body, I have been so strengthened and refreshed. I often think of these words, 'He would have fed them with the finest of the wheat, and with honey out of the rock would I have satisfied thee.'

"But O how sometimes I find the reverse of all this, and 'fierce temptations wait around.' Satan and my own evil heart stir up all, and there am I in the midst, and cannot stir one step to deliver myself, till my Redeemer comes and drives Satan away, and then I am left alone with my Saviour—Him and me alone. But how hard the battle is sometimes before He comes. He has left me for days and nights together at times, to fight and wrestle with Satan and my own heart; and sometimes I think my own heart is the worst enemy of the two; I do hate and abhor my heart, I detest and abhor myself, on account of the evil that dwells in me. I am ready to tear away this body of sin and death that is in my flesh if I could.

"I came down stairs one morning and began to light the fire to get C. his breakfast. I just put the sticks on to light, and then, as I always do, I went down on my knees to pray; but I felt my heart very hard, and something came over me as if I was not to pray then, the Lord would not hear me if I did. I then left off for a bit, but presently I began to consider, Who can this come from that I am not to pray? for the word says, Pray in season and out of season. Then I felt it must be the devil deceiving me. Not pray! I said, not pray! and I began to be frightened at the thought. So as soon as Charles was gone to his work, I fell down again on my knees. I do not know just what my petitions were, but I had the most blessed time, feeling the Lord's presence with me for three hours. I felt that He was looking down from heaven upon me, that all my sins were gone, and that I had a conscience void of offence. I had been mourning over my being such a black sinner, and I had been troubled to think how burdensome I am to the Lord's children, for I have nothing but what they give me; the Lord clothes me and feeds me through them, and pays my rent; and everything I have He puts it into their hearts to give me. I have been often troubled to think of my burdening them. But how the Lord took away my trouble for this, showing me that it was *His* way to lay my burden on them, and I felt quite happy and contented it should be so. I had a sweet time indeed. I felt He had kept me every day since He first called me; not a day but I have felt in some part of it His hand upon me. How sweet that is! But when He is gone how gloomy! I cannot rest, I am kept crying and mourning for Him. I am always doing one or the other, rejoicing at His presence or groaning for His absence.

(To be continued, D.V.)

SANCTIFIED AFFLICTIONS A BENEFIT.—All along the pathway of life, sanctified afflictions are among the highest favours. They fit us not only for leaving this world but absolutely for living in it.—*C. Anderson.*

SPIRITUAL UNION.

A SERMON BY THE REV. G. WHITEFIELD.

PREACHED IN 1777.

(Continued from page 164.)

Subjection is another duty enjoined to married women in the word of God. They are to be "subject unto their own husbands in everything"—every lawful thing—"for the husband is the head of the wife, even as Christ is the head of the church." And knowing how unapt some base minds would be to submit to the husband's authority, he takes care to enforce this duty of subjection by many and cogent arguments. "For Adam was first formed, then Eve;" again, "The man was not first in the transgression, but the woman;" upon which account subjection was imposed upon her as part of her punishment; "so that," to use the words of a divine, "those who attempt to usurp authority over their husbands, not only contradict a divine command, but thwart a divine curse." But if women should be subject to their own husbands, how much more should believers be subject to Christ Jesus? Earthly husbands may be so mean as to impose some things upon their wives merely to show their authority, but so it is not with the Lord Jesus; He can and does impose nothing but what immediately conduces to our present as well as our future good. In doing, nay, in suffering for Christ, there is a present unspeakable reward; therefore I may say to believers, as the blessed Virgin said to the servants at the marriage in Cana, "Whatsoever He saith unto you, do it."

Moreover it is required of wives that they not only love and reverence their husbands, but that they also love and respect their husband's friends. And if we are married to Christ, we shall not only reverence the Bridegroom, but we shall honour the Bridegroom's friends. "By this shall all men know that ye are My disciples, if ye have love one to another." "By this we know that we have passed from death to life, because we love the brethren." Observe the term, "brethren," indefinitely, without respect to denomination. This was the case with the early Christians—they were of one heart and mind; they were of the same spirit as a good woman in Scotland, who, when she saw a great company, as is usual in that country, coming from various parts to receive the Lord's Supper, saluted them thus—"Come in, ye blessed of the Lord; I have a house that will hold a hundred of you, and a heart that will hold ten thousand."

Once more. Persons that are married take one another for better or worse; and if we are married to Christ, we shall be made willing to bear His cross, as well as wear His crown—"If any man will come after Me, let him deny himself, take up his cross, and follow Me." I might greatly extend this parallel, and enlarge upon the hints given; but, I fear, I have said enough already to reproach most believers—I am sure I have said more than enough to abash and upbraid myself. Alas! how vilely, treacherously, ungratefully have we behaved towards

our Spiritual Husband, the Lord Jesus Christ, ever since the day of our espousals. Had our friends, or even the wife of our bosom, behaved to us as we have behaved to our great and best Friend, our glorious Husband, we shonld have broken off our friendship, and sued for a bill of divorcement, long ago. Under our first love what promises we made, but how frowardly have behaved ourselves in His covenant. How often has our beloved been no more to us than another beloved! How little have we lived to His glory. How slack in serving Him. Have we not crucified Him afresh? and has He not been wounded in the house of His friends? How careless and indifferent whether we pleased Him or not. We have often as good as said, when commanded to go work in His vineyard, I go, and went not; or, if we did go, with what reluctance has it been. How unwilling to watch with our dear Lord only one hour. Of His sabbaths, how often have we in spirit said, What a weariness is it. As for our spiritual iniquity, how frequent and aggravated has it been. Have not idols of all sorts been suffered to fill the place of the ever-blessed Jesus? You that love Him in sincerity will not take offence if I tell you that in Ezk. xvi. you will find a solemn but faithful description of our conduct towards this Lord. We were like base-born children, cast out to the loathing of our person; no eye pitied us; but Jesus passed by, saw us polluted in our blood, and said unto us, "Live!"—preserved us in our natural state, and when His time of love was come, He spread the skirt of His imputed righteousness and covered our naked souls—entered into covenant with us, and we became His—He washed us also with water, even the water of regeneration, and thoroughly put away our guilt by His precious blood—He clothed us with broidered work, and decked us with ornaments, even with righteousness and peace and joy in the Holy Ghost—we did eat fine flour and feasted at His ordinances, and we fed on Christ in our hearts by faith with thanksgiving—we were renowned among our neighbours for our love to God, and all that knew us took knowledge of us that we had been with Jesus. But, alas! how have we fallen; how have we trusted in our own beauty, and grown spiritually proud, and provoked our patient and unspeakably long-suffering God. How desperately wicked have we proved our hearts to be, since we have felt all these things, even deceitful above all things. These are great and numerous charges, but great and numerous as they are, there is not a single believer here present but, if he knows his own heart, will plead guilty to every one of them. O, believer, this is a tender point; your tears prove to me the anguish of your souls. Can any of us give a reason why Jesus should not give a bill of divorcement and put us away? May He not justly say to us, as He did to His adulterous Israel—"Wherefore, O harlot, hear the word of the Lord; I will judge thee as women that break wedlock and shed blood are judged; I will recompense thy way on thy head." This I am persuaded you who love the Lord will confess is the treatment you deserve; but be not overwhelmed with overmuch sorrow, for though the Lord our God is a jealous God, and will certainly visit our transgressions with the rod, and our spiritual backslidings with the scourge, yet His lovingkindness will He not take

from us, nor suffer His truth to fail. Though we have changed, He changes not. He abideth faithful. Think, how sweetly He speaks to His people of old—"O Israel, thou hast destroyed thyself, but in me is thine help." O that this goodness may lead to repentance. O that this unparalleled, infinite, eternal, unchangeable love may constrain us to cheerful, persevering obedience.

Now I wish to give to every one their proper portion, and to speak to poor souls who know nothing of this blessed bridegroom of the church. I pity you from my inmost soul. I could weep over you, though you never yet wept for yourselves. Give me leave to tell you, if you are not married to Christ, you are married to the law, the world, the flesh, and the devil, neither of which can make you happy. Hear, ye who seek to be justified either in part or in whole by the law, what it saith to you—"Cursed is every one that continueth not in all things that are written in the book of the law to do them." Every word breathes threatening and slaughter to poor fallen creatures. Cursed here and hereafter. Cursed eternally is the man, without one exception, that continueth not through life, and to its last end, in all things that are written in the book of the law to do them. Now, according to the tenor of these words who can be saved? Whosoever is guilty of one sinful thought, word, or action, is under the wrath of God, and under His curse; for it is written, "As many as are under the law are under the curse." Did you ever know anything of God's wrath and curse? Then you would want to be divorced from the law; then you would want to see the law fulfilled by Christ for you.

But why are you so wedded to the world? Did it ever prove faithful to its votaries? In sickness, old age, and death it leaves its victims. Vanity of vanities, said the preacher, all is vanity. All who are the friends of the world are the enemies of God. And what reason can you give for being wedded to your lusts? Do not your lusts fetter your souls, and lord it over you? Do they not say to you, poor sinner, "Come," and ye come; "Go," and you go? "Do this," and ye do it. Satan rules in the children of disobedience. You are ruled by one who will make a drudge of you while you live, and be your companion in endless torment when you are dead; for thus will the Lord speak to those at His left hand—"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

And now, O Lord God Almighty, Thou Father of mercies and God of all consolations, who has promised to give Thy dear Son the heathen for His inheritance, "send me good speed this day." Behold I stand here, without the camp, bearing a little of Thy dear Son's sacred reproach. Hear me, O Lord, hear me, and according to Thy word let Thy dear Son see of the travail of His soul and be satisfied. O help me so to speak that many may believe on, and cleave to, Thy holy child Jesus. Now, sirs, what say you? Shall I put that question to you which Rebecca's relations put to her—"Will ye go with the man?" Methinks I hear someone say within themselves, I am a miserable sinner, too vile to expect mercy. If that be so you are welcome to Jesus. Though He was rich, for your sakes He became poor, that you through His poverty might be made rich. But, say you, we are

not only poor, but in debt; we owe God ten thousand talents, and have nothing to pay. But that need not keep you back from the Lord —His blood cleanseth from all sin. You are blind, miserable, and naked; and if you have been taught to feel your need, to whom should you fly for succour but to Jesus, who came to open blind eyes, to seek and save the lost, and clothe the naked in His spotless righteousness? I know but of one thing that can hinder your espousals, and that is unbelief; but this is my comfort, Jesus died for unbelief, as well as for every other sin, and has promised to send down the Holy Ghost to convince the world of this sin in particular—"He will convince the world of sin, because they believe not on Me." O that this promise may be fulfilled in your hearts, and so Jesus become the Author of His own divine faith in your souls; and that you may send me the same message a dear child of God sent me from her dying bed—"Tell him," said she, "for his comfort, that at such a time, while he was preaching, he married me to the Lord Jesus." This would be a comfort indeed. Not that we can marry you to Christ. O, no. The Holy Ghost must tie the marriage knot. But such honour God puts on His ministers, to espouse poor sinners to Christ. "I have espoused you," says Paul, "as a chaste virgin to Christ Jesus." O that He might do this for some of you to-day, and, like Abraham's servant, I will bow my head and tell my Master He has not left His poor servant destitute, and then shall I rejoice in great felicity.

HEAVEN.

We thank Thee, O our Father, for that bright home of light,
Where Thou art throned in glory, beyond all mortal sight;
Where 'neath the King's glad smiling, 'mid pleasures unexprest,
The wicked cease from troubling, the weary are at rest.

There are the thrones of Israel, there are the chosen race,
A people called in sorrow, a people saved by grace;
Past is the howling desert, put off the earthly vest;
The wicked cease from troubling, the weary are at rest.

No more the fierce temptations, no sinful "graves of lust;"
No more the fruits of Sodom, apples of ash and dust;
Not the cold rills of Marah, no more the toilsome quest;
The wicked cease from troubling, the weary are at rest.

There Jesus, the Forerunner, proclaims there yet is room,
And bids His Father's chosen, His purchased brethren, come;
Earth's sad and heavy-laden, leaning upon His breast,
The wicked cease from troubling, the weary are at rest.

Here often by the lattice, obscured, the Loved One stands,
But there, unveiled, exhibits scarred brow and pierced hands;
There, 'mid His "changed ones" feeding, where they with Him are blest,
The wicked cease from troubling, the weary are at rest.

E. H.

FEEBLE FAITH ENCOURAGED.

By Samuel Eyles Pierce.

I am led to conceive, from what hath been told me, that the Lord hath opened the eyes of your mind, quickened your soul, brought you to feel the importance of those things which concern your everlasting peace, and given you to hunger and thirst after Christ and His righteousness. All this is most surely the work of the Holy Spirit of God. It is His office to open blind eyes, to unstop deaf ears, to raise the spiritual dead, to give them to see their want and feel their need of Jesus and His salvation. And do you, in the light of the Holy Ghost, see your need of Christ? Do you see you cannot be saved but by Christ alone? That His righteousness and blood alone can hide all your deformity from view? Is it the prayer of your heart to be found in Him, to be clothed with His righteousness, to be cleansed in the fountain of His most precious blood from every spot and stain of sin? If so, be of good comfort then. "Be not afraid, only believe." For Christ is almighty to save, yea, to save "all" and "every one" who "cometh unto Him."

It may, possibly, be your present case to entertain some hard thoughts against Christ, and to think though He is able to save, yet you have no ground or warrant to believe He will save you. This is altogether without the least foundation. For His word, which is the very index of His heart, gives a sure and certain ground for faith, and it is full of nothing but encouragements to all who feel their want and need of Him. Oh, that the Lord the Spirit may anoint my mind, be with and bless me, in writing to you, that through His own influence and blessing it may afford you everlasting consolation. Jesus Christ is all love, and nothing but love. His bowels are bowels of mercy. His work is salvation, and His office is to show compassion to the ignorant, and on such as are out of the way. His compassions fail not. He left the bosom of His Father, came down from heaven, and become incarnate for us, and for our salvation. He lived for us a life of perfect purity, of spotless obedience. He fulfilled the holy law which we had broken, and brought in everlasting righteousness. He bore all our sins in His own body on the tree, and put them away by the sacrifice of Himself. He vanquished Satan, abolished death, rose from the grave a triumphant conqueror over all His and our enemies, entered heaven as our forerunner, there to appear in the presence of God for us. He is upon His mediatorial throne, holding forth the golden sceptre of His grace, saying, "I will give to him that is athirst of the fountain of the water of life freely." Oh, incomprehensible grace! Matchless love! Transcendent mercy! suited to such as you and I are. Can you doubt of the love of Christ, when you contemplate His life of righteousness, His sorrows, griefs, agony, sufferings, blood-shedding, and death! Can you doubt of His willingness and power to save, when you consider that He snatched a thief from the gibbet, and admitted him to eternal glory? Can you doubt of His being as freely

disposed to save you as He ever was to save a sinner, when you read His own blessed word, in which He expressly declares, "Him that cometh unto Me, I will in no wise cast out?"

Whatsoever doubts and unbelieving fears a child of God may have in his own heart, and be fond of entertaining, they are altogether groundless. There is not one of them but may be answered and removed by the work and word of Christ. Are you a sinner? Do you see and feel the weight, guilt, pollution, and power of sin? Look unto Jesus. View Him on whom "the Lord hath laid the iniquities of us all."

"Surely," saith the prophet, "He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Is guilt upon your conscience? Remember "that the blood of Jesus Christ, the Son of God, cleanseth us from all sin."

Do you see and feel the pollution and defilement of sin? The fountain of Christ's blood is set open for you. "In that day," saith the prophet, "there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

Do you complain of the power of sin? Christ saith, "I will subdue your iniquities." Oh, that the Lord the Spirit may from the word preach to your mind the eternal value, the present virtue, the everlasting efficacy of the blood of the Lamb, which is more effectual to cleanse than sin is to defile the soul. The knowledge of the person, blood, and righteousness of Christ is an effectual antidote against guilt and unbelief. And you cannot please the Lord Jesus better than by a simple dependence on Himself and His finished salvation; "For blessed are all they that trust in Him."

You find, I suppose, nothing in yourself to encourage you, but everything in yourself makes against you. Is it not so? If it be, it is so much the better. And this being your case and experience, you are called upon to look abroad for help. Oh, that you may hear what Jesus saith—"Look unto Me and be ye saved." Many of God's beloved people, and called ones, look too much within. They search, hear, and pray, hoping to find something in themselves to encourage them to believe in Christ. And yet, alas, they are wholly and altogether disappointed,

Is this your case? The remedy is not found within. But you are called to look without—"to the Lamb of God who taketh away the sin of the world." Yet I would ask, and desire you to consider, if upon your looking within, you do not feel yourself exactly fit for Christ? For if you feel sin, sure you are fit for Christ, "who died for our sins, died for the ungodly, and who saves to the uttermost all that come unto the Father by Him." As one who feels sin, Christ addresseth you thus—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Cast thy burden on the Lord, and He will sustain thee." If you say, I want to be cleansed from my personal guilt and defilement, hear what the Lord God saith in His word: "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you."

If you say, but my heart is dead, cold, hard. Yet the Lord saith, "I will take away the heart of stone and give a heart of flesh." Do you add, but I am far from righteousness. The Lord says, to such as make this complaint, "Hearken unto Me, ye stout hearted, that are far from righteousness, I bring near My righteousness."

Jesus is a precious, precious, precious Saviour, and you are called upon in the everlasting gospel to trust in Him. You will find it to be very good so to do. It will be true blessedness to be enabled by the Holy Spirit to come to Christ with all your sins, spots, stains, and guilt. To present yourself to Christ, and before Him, that He may receive the honour of healing all the maladies sin has introduced into your soul. To cleanse you from every spot and stain of sin in His own most divinely precious blood. Do you ask how you are to be inwardly and spiritually healed, I answer, by faith in the blood and righteousness of Jesus. "God," saith the apostle, "hath made Him sin for us, who knew no sin, that we might be made the righteousness of God in Him." This is that gospel truth your mind should be engaged on, and which you must receive into your heart, that you may believe on Jesus to the saving of the soul. Meditate on it, and also on the following scriptures—"Christ gave Himself for our sins." "Christ hath redeemed us from the curse of the law, being made a curse for us." "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "Christ by Himself purged our sins." "He bore the sins of many." "He appeared once in the end of the world, to put away sin by the sacrifice of Himself." "He was manifested to take away our sins." "Messiah was to finish the transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness."

Study these points. Pray the Holy Ghost to imprint them on your heart, and to search and enable you to mix faith with them. This will help you to look beyond sin, self, the world, Satan, death, and hell. And as one in Christ, and one with Him, you will shout victory, victory, victory over all sins, corruptions, and miseries. It may be, you will say, Oh, that I could believe! Remember faith is the gift of God. It cometh by hearing, and hearing by the word of God. And faith is the most blessed thing, or act, in the world. It is a spiritual perception of Jesus Christ, arising from the word and from the Spirit of God. The word is the ground of faith. Christ crucified is the object of it. In the everlasting gospel of the blessed God, Christ is set forth "as evidently crucified before our eyes." Faith takes in the knowledge of Christ into our minds and hearts, and it is exercised in thinking over and meditating upon what is revealed of Jesus and His salvation in the written word, every part of which serves to encourage the sinner to trust in Christ for present and everlasting salvation. The question and matter of importance is, not what you are, feel, and experience, but what Christ is, hath done, and suffered. Your soul is to be revived, your wounds healed, by a feeling realization of the everlasting virtue of Christ's atoning blood. As the stung Israelites were

healed by looking at the brazen serpent, a type of Christ, as "made a curse for us," so we are healed by looking on Christ, as having been crucified for us, which brings feeling enjoyment.

Health, healing, life, and salvation are received and enjoyed by us, in believing on and in the Lord Jesus Christ, the very "Paschal Lamb of God," who was offered for us. Our salvation is not in our faith, but in the object of it. It is not founded upon, nor supported by, any inward experience, but by the promise, word, oath, and power of God. It consists in having our minds turned off ourselves, and exercised on Immanuel.

May you evermore, instead of looking on yourself, be exercising your thoughts on Christ. My own faith is very simple. It wholly consists in believing the everlasting sufficiency and perfection of Christ's righteousness and blood, to present me spotless before the throne and in the presence of God. My very sin and sinfulness constrains me to look to Jesus. May you do so likewise.

[It may not be generally known to our Readers that the Valuable Letters of SAMUEL EYLES PIERCE, in 2 vols., are kept in stock by Mr. Baker, of Goswell Road, near the General Post Office, London, who will supply them at a great reduction from the published price.]

DELIVERING GRACE.

David, in the 18th Psalm, sets forth his blessed experience of divine power, and under the felt realization of present enjoyment arising from the manifested display of sovereign and special deliverance, he utters the expression of feelings that flow from a heartfelt sense of divine love—"I will love Thee, O Lord, my strength." The *I wills* of David are not the exercise of creature power under the command of man, unregenerate or renewed: they are the echo in the breast of the Lord's voice; and when He, by His Spirit, speaks to the soul, He "makes it willing in the day of His power;" and the language of love breaks forth from the full heart in the gladsome enjoyment of grace, and the *I wills* tell the story of union and communion with God. The word commonly translated love has a more varied and extensive meaning in the Hebrew. In Deut. xxxiii. 2 it has respect to the breast, and might be rendered, "He embosomed the people," or folded them as a mother would to her breast. In Psalm xviii. we have another word, signifying the intestines, or, as the apostle has it, "bowels of mercies;" this shows the quality and character of the love which God's Spirit created in David's soul—it was a love that carried its own evidence, and gave its own witness. However he might have felt at other times, there was neither doubt nor mistake now; and under the warm glow of gratitude for unexpected deliverance, the lips give expression to the feelings of the heart—"I will love Thee, O Lord my God." Under the teaching and leading of the same Spirit, David in another Psalm says—"I will bless the Lord at all times; His praise shall be continually in my

mouth." The Psalms of David form a copious manual for a child of God; all the varied feelings of which he is the subject are caught by the rays of divine light, and present a faithful likeness of a believer under all the circumstances of spiritual life, from the favoured position, "I will bless the Lord at all times, His praise shall be continually in my mouth," down to the humbling confession, "I was even as a beast before Thee." David, in the 18th Psalm, gives us a wonderful history of his experience in the matter of deliverance. In reading his history we are not left to conjecture as to the depth and reality of his trials, therefore in his silence as to the particular nature of the trial from which he was delivered, we have that blank left which has enabled many a poor buffetted, tormented, distressed child of God to fill up with his own peculiar and personal difficulties. The circumstances are not named, but the outlines of trial and deliverance, so wonderfully depicted, find a counterpart in the experience of the believer. We have David's case stated—"The sorrows of death compassed me, the floods of ungodly men made me afraid; the sorrows (or cords) of hell compassed me about, the snares of death prevented me." This appeared a hopeless case, shut in on every side; "without fightings, within fears," what could be worse? The depths of heart-trial God's saints are called to pass through are little known by the mere professor; but this is the school where the living family learn their lessons. Here they find out what they are, and what God is—here they learn, as David did, "that that is determined shall be done," and however they may try to evade the cross and escape the burden, "the counsel of the Lord shall stand." One obvious end of difficulties appointed by God for the saints is told out by David in these words—"In my distress I called upon the Lord, and cried unto my God." Now this is the first and main blessing of sanctified affliction—*it calls out prayer*. Without this distress in David's soul there would have been no calling upon God—no cries. Oh what a dull, cold, sleepy state the child of God falls into sometimes—what formal, lifeless prayers; but let a storm arise, and the winds blow, and the waves beat upon the believer, the scene is soon changed; he is aroused now, and he must call upon his God. "Thy wrath lieth hard upon me, and Thou hast afflicted me with all Thy waves;" "while I suffer Thy terrors I am distracted." In such a dismal spot as this there are no sleepy prayers, so the Psalmist says, "But unto Thee have I cried, O Lord, and in the morning shall my prayer prevent Thee." A soul in such a case cannot take no for an answer. It is not only found following the injunction, "Ask, and it shall be given you," but it is in earnest, so must seek also—it cannot give up and be satisfied to ask only—nay, it exceeds both of these—it knocks. There is vehemence—the case is urgent—and an answer must be obtained; and the Psalmist gives in figurative language the marvellous description of God's response to the believer's prayer; earth and air, sea and sky, fire and water, angels and men, are all laid under tribute to bring about this result—*He delivered me*. The trouble, no doubt, David procured for Himself; but the deliverance was altogether of the Lord. The breathings of a heart surcharged with sorrow, telling out his

griefs into the ear of the Lord, was David's only remedy; he appealed to the Father of mercies for help, nor did he appeal in vain. "Thou hast delivered me from the strivings of the people." "He delivereth me from mine enemies." And in a review of the greatness of his trouble, and the magnitude of the mercy he experienced, he ends with this notable testimony to the grace and power of a covenant God—"Great deliverance giveth He unto His king; and showeth mercy to His anointed, to David, and to his seed for evermore." L.

A FEW STRAY THOUGHTS FLOWING OUT OF SORROW.

Psalm lxiii. 1.—"*O God, Thou art my God.*" There are few things we can call our own, and what we can may not be ours to-morrow; for that which is dearest to us God may blow upon in an unexpected moment, and turn it all to dust and ashes. Oh then to be enabled by the Spirit to call God *my* God! That little personal pronoun is most precious here; it is not *thy* God, *their* God, *his* God, *her* God, or *Israel's* God, but *MY* God. It is only when the Spirit of adoption drops into our soul we can look up and cry, *My* Father, *my* Father! "*Early will I seek Thee.*" In these days, when seeking is made the basis of finding, and not finding of seeking (for surely we must be found of God before we can find Him), one handles carefully the word *seek;* yet is it a blessed one, and a favourite with the church, and ever will be, until there shall be no more need to seek the Lamb, as we see Him in the midst of the throne. "*My soul thirsteth for Thee.*" No soul knows the value of water like a thirsty one. Give a cup of water to a full soul, and, as honey-comb, it will loathe it; but offer one to the burning, dry, parched lip, and O the refreshment of the draught! "*My flesh longeth for Thee* (or, as it may be read, *pine with longing*) *in a dry and thirsty* (or *weary*) *land, where no water is.*" Have we not, believers, found it such? Broken cisterns every where—hot sand under our feet, and a burning sun over our head! Oh then how sweet to hear the sound of a litttle ripple—to get nearer and nearer and find it a spring—and then exclaim, "All my springs are in Thee!" "*To see Thy power and Thy glory, so as I have seen Thee in the sanctuary*—not as *I do*, but as *I have. Power and glory!* great things to have seen! Sweet foretastes of what we shall see above! Some of us may be in a very dry land as to spiritual things, and what we have once enjoyed we cannot live upon—the manna of yesterday will not do for to-day; we want it fresh every morning, and our omer filled by the Holy Ghost. Do we get that sweet measure of manna? The answer now a day would be, "It is our own fault if we do not." But what does the poor thirsty reader say, and the poor thirsty writer? Have not many of us been like the cripple at Bethesda's pool, waiting and waiting our turn? But impotent as that poor creature was, his hour of deliverance came; and however long our thirst may continue in this dry and thirsty land, we shall at last hear those blessed words, "Drink, yea, drink abundantly, O beloved."

CHRIST'S TRIUMPH.

OUTLINE OF A SERMON BY THE REV. J. A. WALLINGER, OF BRIGHTON.

"*Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.*"—Luke xix. 38.

The subject I would select for meditation is Christ's triumphant entry into Jerusalem. How different to all other conquerors! What a triumph was this! In what a humble way displayed—as you have it recorded in Zech. ix. 9. Here is Zion's King prophesied of—Zion, which means a monument of mercy. Zion, surrounded by hills, set forth the security of God's elect in His everlasting love. Zion's King here comes forth as a Conqueror. "Thy King cometh!" How? riding upon an ass, even a colt, the foal of an ass, "thy King cometh." Oh, I can think, He has not come to many of you yet; He never took possession of you; He never turned out the devil. But, if you are the Lord's according to covenant purpose, He must come—He must rule and reign as King over you and in you. He is the King of glory, the King of peace, and when He comes He has salvation. Now it is long before sinners learn this, that He has salvation, and that they have no hand in it; that they can do nothing, and can be nothing. Their cry then is, "Lord, save, or I perish,"

But, though He came in this way, and so exactly fulfilled the prophecy, yet did they not believe Him. But what a display was this! We read of Roman triumphs and Grecian triumphs, but where did you ever read of a triumph like this? Why, this was something to point the finger of scorn at; but what did it prove?—that His kingdom was not of this world, and His triumph was not of this world either; and men in their ignorance fulfilled the prophecy of Zechariah. There was a cursed trinity of Jews, gentiles, and devils, all combined against Christ to kill him; but marvellous to say, they only fulfilled the word of the Lord; and, if they had not done it, there had been no glory for you and me. Jesus was to be crucified, or hell must have been your and my portion for ever.

But I would collect a few of the circumstances of this history for our consideration; and first as displaying the omniscience of Christ. He told them all that would happen, and as He said, so it came to pass. Things must be just as Jesus says. He knows all things as God. He is God the Son, and the eternal God. Nothing is hid from Him; all is present. He has all the attributes of God, and is God. Can you say, This God is *my* God? this Jesus is my God, my Saviour, my all? Now, if this has been dropped into your heart, you will drop at His feet, and say with Thomas, "My Lord and my God." Hence you have found out for yourself what Jesus is, and what He does for sinners, and that He is the "King of saints."

We shall find everything is just as God has said; and what a blow this is at the infidelity of our nature. We do not really think God will

do as He has said: "But they went their way, and found it even as Jesus had said to them." So it will ever be, whether we believe it or not. Sinners do not believe things will be as God hath said, and so they deceive themselves. Saints do not believe it will be as God hath spoken, so they go mourning and sad. But it will be as God hath said both for saints and sinners.

But here we have the direction given, verse 30, "Whereon never man sat." Is this your blessed portion, to bear Jesus about with you? One of old prayed (Psalm cvi.), "Remember me with the favour Thou bearest unto Thy people." Amidst such a world as this—sins, temptations, difficulties, trials—what a mercy to know something of a present Jesus, an indwelling Christ!

But in verses 33, 34, we have it thus—"The owners said, Why loose ye the colt? And they said, The Lord hath need of him." The colt was tied, as the Lord said—"Ye shall find a colt tied, whereon man never sat." What a picture of you and me, by nature tied and bound with the chain of our sins, and no more could loose ourselves than this colt. God's people are made to feel this before they are loosed. This is the first step, so to speak—to feel we are tied, to feel our chain, to see our state; our feet fast in the mire before we get out of it. "Thou heardest my cry," said one of old. He cried out of the pit, and then he says, God took him out of the horrible pit and miry clay, and set his feet upon the rock. This was a dead lift, and then was put a new song in his mouth, even praise unto God. Oh, I hope many of you have realized this mercy, and can say with the Psalmist (cxvi.), "Thou hast loosed my bonds." But perhaps some of you are feeling your chains at this very moment. But who can get into liberty without feeling their bondage? The thunders of Sinai must be heard before the sweet sounds from Calvary are appreciated. Now liberty is in store for all the people of God, and liberty they shall have. You know when the Lord spake the word Lazarus came forth a living soul from his grave; but then he was bound hand and foot with grave-clothes; therefore the next command was, "Loose him, and let him go."

(To be continued, D.V.)

THE ROAD TO HEAVEN.—"Through much tribulation we must enter the kingdom (Acts xiv. 22). The believer in Jesus must not forget that if the path he treads *is* rough and thorny, and if the sky *is* wintry, and the storm *is* severe, and the cross he bears *is* heavy, that yet *this* is the road to heaven.—*O. Winslow.*

In all the avocations of time, the child of God will never lose sight of his heavenly Father. I have often seen a little child following its parent in the fields, and stooping now and then to gather a few flowers; he looks up, and sees him at a distance, the little creature runs and gets up to him again, afraid he should go too far away. So the Christian, while gathering a few flower from the world, suffers his God to be often at a distance from him; but the instant he perceives that he is alone, he runs to reach again his Father, Protector, and Friend.—*Hill.*

Christ, the All in All of His People.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, JULY 29TH, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.*"—Isa. xxxii. 2.

Once more it is my privilege to call your attention to our glorious *Christ* through the *prophecy of Isaiah*, and to remind you that the Lord Jesus was the burden of *his* song, as well as of *all* the prophets. O this glorious Old Testament! how little understood!

I remember once hearing a gentleman say that he thought "it would be a good thing if the Old Testament were shut up altogether; for what between the base acts recorded therein, and the unintelligible mutterings of the old prophets, there was no good to be learnt from it."

I fancy this is the opinion of not a few calling themselves Christians. But what a secret it unfolds!

i. It tells of the proud self-conceit of the heart.

ii. It ratifies the assertion of the great apostle—"the natural man cannot receive the things of the Spirit of God," &c. And,

iii. It blasphemously ignores the fact that "*all* scripture is given by the inspiration of God!" *This is especially said of the Old.*

The truth is, men who do not know the iniquity of their own hearts, and will not believe that they are as bad as any of the Jews or others of olden times, hate to hear of such iniquity as is recorded in the Old Testament. They say to themselve, "O shocking, shocking—*we* are above such depravity—*we* are incapable of such abominations—*we*, thank God, are not so bad!" But what is this but the reproduction of the Pharisaic declaration in the parable? Luke xviii. 11, 12.

My dear hearers, we, believers in the Old Testament as well as the New, by no means attempt to palliate the sins of Jewish history—they were abominations before God—but while we pray to be kept from them, we *know* full well that there is not a whit of difference between *our* nature, and the nature of *the worst of those* whose sins are recorded in the Old Testament. *We* have no stones to throw at *any* sinners, and instead of wishing the Old Testament to be shut up, we thank God for keeping it open, for by it *we are kept humble*, and *we obtain encouragement to hope in God's mercy through a crucified Christ.*

Again, we, believers in the Old Testament as well as in the New, think it a privileged employment to try and trace out *Christ* in the

obscurest passages of the old prophets, regarding as we do the Old Testament as a part of the arch of the covenant of grace as well as the New. Indeed the Old and the New Testaments may well be compared to the two sides of an arch, of which Christ is the key stone.

And again, we, thoroughly believing in the inspiration of the Old Testament as well as in that of the New, dare not make light of it; for assuredly "*it was written for our instruction*," why then should we not love to read it, and hold it in honour?

But to come to our text.

I. "*And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.*" It is universally conceded that it is *Christ Jesus* of whom the prophet here speaks; for, 1st, no mere man could be all that is predicated of *this man*—none but the God-man is equal to it. 2ndly, similar power is ascribed in another place to *Jehovah*. "*O Lord, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth. For Thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify Thee, the city of the terrible nations shall fear Thee. For Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall,*" Isa. xxv. 1—4. Now we reason thus —As the Lord Jehovah is *not* man, properly speaking, and as powers are attributed in our text to a man, which none possess but Jehovah, it follows that the God-man, Jehovah Jesus, is the person alluded to. Yes, in our text we behold Christ Jesus, or *Him* who, though God, assumed the form of a man—we behold *Him* who became man, to suffer for, and to sympathize with His people, and who all the while is *God*, to undertake for them and protect them. By a few beautiful and appropriate figures of speech, the prophet here leads us to a knowledge of Christ's *use*, His *strength*, and His *consolations*; and the poor broken-hearted sinner will not be slow in appreciating the description so adapted to his desperate circumstances. Let us examine the descriptive terms of the text.

1. "*A man*"—*i. e.*, the man, the King spoken of in the preceding verse—this man, this God-man, this King, shall *Messiah* be.

2. "*A hiding place*"—*i. e.*, a place of concealment and of protection.

3. "*From the wind*"—*i. e.*, from the wind of God's fury.

4. "*A covert from the tempest*"—*i. e.*, from the tempest of God's wrath.

5. "*As rivers of water*"—mark, not river, but *rivers*, signifying the abundance of the refreshing.

6. "*In a dry place*"—*i. e.*, through this parched desert, through which we pass.

7. "*As the shadow of a great rock in a weary land*"—*i. e.*, as delightful as the shade is to a traveller in a burning sun, so *Christ* is to him who travels through this wilderness of sin and sorrow.

Such is Christ to His people. This is the prophet's meaning. But we shall somewhat fail to appreciate the description if we forget the

local peculiarities that suggested the figure. They were suggested by circumstances peculiar to travellers crossing an eastern desert.

1. Just fancy a number of people passing across a dry, parched, dreary solitude of sand, where throughout the long day's journey there is not a house, or hut, or tree, or rock to offer a moment's shelter or shade. In the midst of such a scene, the wind will sometimes suddenly rise, the lightning glare, and the thunder roll, whilst in the distance are beheld gigantic columns of sand raised, and kept together in such compact masses as to exclude the rays of the sun. The poor travellers behold in these their destruction and their grave! To flee is hopeless! Nothing mortal can outstrip this enemy! All hope is at an end, and before the shortest prayer is finished the multitude are hushed into silence and death! Every mouth is stopped—every heart has ceased to beat! What a fearful scene!

Now imagine, if you can, with what feelings those poor travellers would have greeted "*a hiding place from the wind, a covert from the tempest!*" Suppose a great rock stood sheer up to interpose its shelter to them! O what a shout of joy would break forth from those imperilled travellers! With what grateful hearts would they bow down before the great Creator!

It is with such feelings that the awakened soul beholds Christ—"THE MAN" of whom our text speaks. Sin had raised a horrible tempest, and God's wrath had broken out, so that the whole created host of heaven could not erect a barrier against it! Onward it swept, and all creation must have been entombed beneath, had not "*the Man*"—the God-man—stood up for the protection of His people! His blood and righteousness, His perfect work, His might and Deity, stand as a wall of adamant between the tempest and His people! Blessed be God, we, believers, need fear no wrath, no wind, no tempest whilst we travel this dry and weary waste—this howling wilderness of sin!

2. Again, Christ is not only "*a hiding place,*" but He is "*rivers of water in a dry place!*" See again the aptness and beauty of the figure. In Eastern countries you may travel fifty miles successively without meeting with as much water as would cool your tongue. Travellers are obliged to carry a supply of water in skins, and these ofen get exhausted. When men under such circumstances are fainting for lack of water, O how they must be delighted to meet with a gushing fountain or a flowing stream.

Now such is Christ Jesus to the thirsty soul! The world is like an Eastern desert, it has no water—no spring of comfort to refresh the parched soul! Not all the pleasures, honours, riches, or attractions of the world have the slightest power to satisfy the cravings of an awakened soul! Christ, and Christ alone, must minister to such wants. Poor David knew something of this when he was penning that Psalm that begins with—"As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God," Ps. xlii. 1, 2. Poor conscious, anxious, thirsting sinner, think of three things here—

1. Others have been in your case.
2. Christ Jesus is as rivers of water, &c.

3. Christ is "*the Shadow of a great rock in a weary land.*"

"*Weary*" indeed is this land through which we travel to our eternal rest—"*weary*" by reason of the *monotony of the way*—"*weary*" by reason of the *discouragements* of it—"*weary*" by reason of *affliction*, &c. "My soul is weary of my life," exclaimed one of old. But here is "*the Man*"—Christ Jesus—who follows His people every mile and every step of the way, and, as *a great rock*, casts His shadow upon us when we need it! O blessed be God for this Man! this Rock!

"*Rock of ages, cleft for me,*
Let me hide myself in Thee!"

Such, brethren, is the meaning of our text.

II. *A few improving remarks.* Dear hearers, the reason men do not appreciate the great God-man is, they do not understand their own desperate condition, and the might and power of Him who is the Refuge of His people! Ah, believe me, if men were but half-an-hour in Satan's sieve—if they could but get a glimpse into their own corrupt hearts—if they could but hear the howlings of God's tempest in the distance—if they could but anticipate for a while the horrible darkness and death that are sure to overwhelm them if alone in the desert of this sin-polluted world, they would hail with gladness and rapture the sight of the great God-man, Jesus Christ!

From what I am enabled to observe, and from what I know of the conflict in my own breast, I cannot but come to the conclusion that comparatively few professors know anything of their desperate circumstances by nature. All seem quiet and still—few or none seem to know anything of the Christian warfare, the terrible contest that Satan wages with immortal souls in this world. The majority are hard, callous, "dead in trespasses and sins." No care for the present, no fears for the future.

But, dear brethren in the Lord Jesus, thanks be to a quickening God, it is not so with *you!* *You* are alive to your awful condition by nature. *You* are acquainted with the dangers of this dreary wilderness, and know in whom your help and strength lie! Even in the *God-man*, who is a hiding place from the wind, and a covert from the tempest of God's wrath. Glorify God in your bodies and your spirits, which are His.

And now for a word in conclusion. Is there any dear child of God here who fears his want of interest in this great God-man's power and might? Let me speak to him for a moment. The Lord Himself is speaking to you, my poor brother or sister, throughout His precious word—

1. You are *faint*—are not you? The Lord says "*He giveth power to the faint,*" Isa. xl. 29.

2. You are *thirsty*—are not you? The Lord says "He is as rivers of waters in a dry plain," Isa. xxxii. 2.

3. You are *hungry*—are not you? The Lord says "He satisfieth the longing soul, and filleth the hungry soul with goodness," Ps. lxxxi.; cvii. 9.

4. You are a *sinner*—are not you? "Ay," you answer, "the chiefest!" Well, the Lord says "He came into the world to save

sinners." "*Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool,*" Isa. i. 18.

You need not fear, beloved. For a season you may be like Hagar. not seeing the well of water that is nigh; but ask God to open your eyes, and you shall behold "rivers of water in a dry place" even the Lord and Saviour, Jesus Christ.

NESS ON LUKE X. 30.

The man here mentioned is travelling the wrong way—he should have travelled from Jericho, the place of God's curse, to Jerusalem, the place of God's worship and blessing, not from Jerusalem to Jericho. As the man went out of God's precincts, and so out of God's protection, no wonder then if he falls among thieves. Thus the original sinner, Adam, went the wrong way, when he listened more to the serpent's promise, and his wife Eve's proffer, than he did to God's precept. He went from the Tree of Life to the Tree of Knowledge. There, hearkening after knowledge of the devil's giving, and not God's, he falls among thieves, that stopped him, stripped him, and striped him, so that he was half dead of his wounds. (1.) *Satan* dismounts him of his state of innocence, which should sustain him; (2.) *Sin* strips him of all righteousness, which should array him; and (3.) *Death* was the third thief that striped him, striking fallen man with his own guiltiness, and universally wounding him. Here is man in a woful condition; by comes a priest—that is the legal priesthood, or moral righteousness—this passeth by him, but does not, cannot help him. By also comes a Levite, with the ceremonies of the Levitical law, or formal holiness; this also passeth by and relieveth him not. Both these are physicians of no value, miserable comforters, the eyes of neither of the two did pity him. But by comes a good Samaritan, the Saviour Himself (whom they called a Samaritan); He pities him, heals him, mounts him, lodges him, and pays all for him. This Christ, the second Adam, did for the first original sinner. Oh that He may do so for us, Adam's children, who are all actual sinners, and whom the thieves, sin, Satan, and death, have wounded! Oh that Christ may, (1.) Pity us, when no other doth so, Ez. xvi. 8; Jer, xxxi. 20. (2.) Heal us, pouring in the sharp wine of reproof to search our wounds, as well as the sweet oil of comfort to supple them. (3.) Mount us upon His own righteousness, or we never reach the New Jerusalem. (4.) Lodge us in His own chamber, His church, here, and in His Father's bosom hereafter. (5.) And pay all for us by His active and passive obedience (which is the twopence here). As our first sinning was without us in Adam, so our full satisfaction is without us in Christ.

HE BEING DEAD YET SPEAKETH.

The illustrious Augustus Toplady was the son of Richard Toplady, a major, who died at the siege of Carthagena soon after his son's birth. He drew his first breath at Farnham, in Surrey, November the 4th, 1740. He received the first rudiments of his education at Westminster School, where he early evinced and displayed a peculiar genius. From his studies in that school he accompanied his mother in a journey to Ireland, to pursue claims to an estate which she had in that kingdom. Notwithstanding the solitary state in which his mother was left, she anxiously watched over him with the deepest sympathy of affection, and persevered in a plan for his education and future views in life, which were the principal concerns of her maternal solicitude. The son returned her tender care with the utmost affection; indeed, he always conceived he owed her a great obligation, and never mentioned her but in words expressive of sensibility and gratitude.

As this son of the prophets was improving those natural talents he was so eminently endowed with, it pleased God in His providence, when he was about the age of sixteen, to direct his steps into a barn, at a place called Codymain, in Ireland, where a layman was preaching. The Word of God then being delivered from on high, was fixed upon his conscience, in demonstration of the Spirit. There was nothing peculiar in the place or instrument to work upon the fancy or passions, therefore we must refer to the Scriptures in harmony with facts, which inform us that, "It pleaseth God, by the foolishness of preaching, to save them who believe." His faith did not stand in the wisdom of man, but in the power of God.

A few years after the above memorable circumstance Mr. Toplady reflects on it in the following words:—"February 29, 1768.—At night, after my return from Exeter, my desires were strongly drawn out and drawn up to God as my Father. I could indeed say that I groaned with the groans of love, joy, and peace; just so it was, even with 'groanings that cannot be uttered.' That sweet text, Ephesians ii. 13—'Ye who sometimes were afar off are made nigh by the blood of Christ'—was particularly delightful and refreshing to my soul; and the more so as it reminded me of the days and months that are past, even the day of my sensible espousal to the Bridegroom of the elect. It was from that passage which Mr. Morris preached on the memorable evening of my effectual call. By the grace of God, under the ministry of that dear messenger, and under that sermon, I was, I trust, brought nigh by the blood of Christ in August, 1756. Strange that I, who had so long sat under the means of grace in England, should be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people, met together in a barn, and under the ministry of one who could hardly spell his name. Surely it was the Lord's doing, and is marvellous. The excellency of such power must be of God, and cannot be of man. The regenerating Spirit breathes not only on whom, but likewise when, where, and as 'He listeth.'"

Shortly after his initiation into the ministry he was inducted into

the living of Blagdon, in Somersetshire, which was procured by friends in a manner very usual; but so scrupulous was he when acquainted with the circumstance, that he was not easy till he resigned shortly after.

A diary was found in his manuscript papers, entitled, "Short memorials of God's gracious dealings with my soul in a way of spiritual experience." "Sunday, Dec. 6, 1767.—In the morning read prayers and preached at Fen-Ottery to a very attentive congregation. In the afternoon the congregation at Harpford was exceeding numerous, and God enabled me to preach with great enlargement of mind and fervour. The doctrine did indeed seem to descend as the dew, and to be welcome as refreshing showers to the grass. O my Lord, let not my ministry be approved only, or tend to no more than conciliating the esteem and affections of the people to Thy unworthy messenger; but do the work of Thy grace upon their hearts. Call in Thy chosen; seal and edify Thy regenerate ones; and command Thy everlasting blessing on their souls. Save me from self-opinion and from self-seeking; and may they 'cease from man,' and look solely to Thee."

The following extract from the writings of Toplady contains a summary of the doctrine that produced such blessed and happy fruits in the experience, both living and dying, of this remarkable man, who entered upon his eternal rest at the age of 39.

"Repentance is one of those graces without which there can be no salvation. It is an essential pre-requisite to spiritual peace on earth, and absolutely necessary as a preparative to the eternal happiness of heaven. The reason is evident, viz., because every human being is a fallen one; we must therefore, by the effectual working of God's good Spirit, be made sensible of our fall, or we shall never feel our need of redemption and restoration from it, through the alone covenant grace of Father, Son, and Holy Ghost. Not that either repentance or faith, or any of the practical fruits, are in the least respect casual, or conditional, or meritorious of pardon, happiness, and eternal life. Every grace and every good work are the free gifts of God. "From Him only all holy desires, all just works, and all good counsels do proceed." He it is who grants His children true repentance and His Holy Spirit. Consequently we cannot possibly in the very nature of things merit (that is, earn) or entitle ourselves to His favour by any grace we exercise, or by any duty we perform. His gifts lay us under infinite obligations to Him, instead of empowering us to merit anything from Him. They do not render Him a debtor to us, but render us unspeakable and everlasting debtors to Him. Therefore, when we say that no man can be ultmately saved without such and such qualifications, we do not mean that those qualifications have their influence in obtaining our salvation, for divine grace and eternal glory are already obtained and infallibly secured to all God's elect people by the obedience and blood of Jesus Christ; but that those qualifications, as faith, repentance, and holiness of heart and life, are essential branches and indispensible evidences of this absolutely free salvation. The arguments may be illustrated thus:—No person can attain full maturity of manhood until he has passed through the intermediate stages of

infancy, childhood, and youth, and yet it would be very absurd were we to say that a state of manhood is merited by the previous states of youth, childhood, and infancy. So in order to the consummation of our recovery unto God, it is antecedently necessary that we believe, repent, and resemble Christ in holiness; yet faith, repentance, and sanctification do not merit the kingdom of heaven, though we cannot reach that kingdom without them. According to the established order of grace, we must be endued with those spiritual gifts before we can receive the gift of glorification to crown the whole. Just as according to the established course of nature, we must be children before we can be full-grown men. In this only sense, then, it is that the several graces of the Holy Spirit are so many pre-requisites to final salvation. All the links of the gospel-chain are inseparable, but each ranks in its own order, and the whole is strictly regular. Divine grace is the dawning of eternal glory, and eternal glory is the perfection of grace received. They are parts of one magnificent and undivided whole. Grace is the earnest of glory, glory is the full possession of grace; grace is the first fruits, glory the unbounded harvest; and he that has the former, shall as certainly have the latter. The true children of God, real Christians, value sanctification and good works as the writings of their heavenly estate, which they have no hand in procuring—for that is already done by the precious merits of the sole Mediator between God and man—yet prove that the estate is ours through the free grace of God, and the alone righteousness of Christ Jesus our Lord. "AUGUSTUS TOPLADY, A.B."

"I CAN TRUST HIM."

"I can trust Him; I can trust Him; I can trust Him." These are the words that fell upon my ear the other day from a young man on his deathbed. Happy words they were. He knew his guilt (Rom. iii. 19); that he was without strength to save himself (ch. v. 6); that in him dwelt no good thing (ch. vii. 18). Yet, looking to the love of God, and the gift of that love, His well-beloved Son—and *that* Son's agony amid the dark, dark shades of death and judgment on Calvary's tree—His wrath-bearing for the unjust, in that hour when He did cry, "Thy wrath lieth hard upon Me, and Thou hast afflicted Me with all Thy waves" (Psalm lxxxviii. 7), and His place now high in brightest glory *as Saviour* (Acts v. 31). Yes, with that One before his soul, my young friend could say, "I can trust Him," and repeat in my hearing the text he clung greatly to, "Believe on the Lord Jesus Christ, and thou *shalt* be saved" (Acts xvi. 31).

Say, reader, *Do you* trust Him. They are *blessed* that do so (Psalm ii. 12). But, remember, "Faith is the gift of God." A. R.

THE CUP OF AFFLICTION.—God always mingles our cup of affliction with some sweetening drops.—*Hervey.*

CHRIST'S TRIUMPH.

OUTLINE OF A SERMON BY THE REV. J. A. WALLINGER OF BRIGHTON.

(Continued from page 192.)

Many of God's living ones are, like Lazarus, bound hand and foot with grave-clothes—things that belong to the dead binding them; but the word comes, "Loose him," and then the soul comes forth to liberty, pardon, peace. Again, we see when the colt was loosed it was brought. So must you. All that are loosed must come to Jesus. No man can come except the Father draw him, and those who come are quickened, called, convinced of sin, humbled, broken; and all this is the drawing of the Father; and those drawn thus shall be kept to eternal life, and shall ascribe unto God the glory of their salvation; and they shall see here below that this favour was all of grace, for they could work out their damnation, but not their salvation; that was effected by Christ alone. The Lord said of all such sinners who feel their helpless state, "Them also *I* must bring." He must do the work; He has engaged to the Father to do it; and if He did it not, He would be unfaithful to His trust. Has He brought you?—that is the great point. Has He humbled you? called you? blessed you? made you to know yourself as a vile sinner, and to know Jesus as a precious Saviour? Ah, my friends, this is God's religion; this is what God gives His elect, and the devil can never rob them of. All short of this will end in death and damnation. God does not bring His people half way, and then leave them to shift for themselves, as Arminians tell us. No; salvation He will give. God does not sell it, but He gives it, and nothing could alter His purpose of love. Christ revealed, Christ enjoyed, is the sweet token that He has loosed the soul.

But you know there were hindrances here. The owners said, "What do ye loosing the colt?" Said the Lord to them, "Say ye, The Lord hath need of him." *Say that.* And so they did, and the owners let the colt go. When the Lord says, *He hath need,* then the thing is done, for who can frustrate His will?

But I must make a further use of this that some of you may not like. Salvation is not of man, but of God. "The election hath obtained it." None else, only those the Lord hath need of; and this truth sets forth the sovereignty of God in the salvation of a Church elect in Christ Jesus; and whatsoever contradicts this is a lie.

All those whom Jesus saves God has need of. "Them also I *must* bring," and for this end Jesus *must* needs suffer. It was a matter of divine purpose—of eternal decree before all worlds—the salvation of the Church of God. "Say ye, The Lord hath need of him;" and this truth men do not like to hear. This is the Gospel; not an offer, not an invitation, but a gift, because the Lord hath need of poor sinners. The Gospel is *grace*—free gift—and the gospel sets forth this truth in its essence. Electing, sovereign, distinguishing love, which has need

of some, therefore displays love in the scheme of salvation, whereby He saves them, and reveals that love by the power of the Holy Ghost to the heart, whereby the sinner is made to see and feel "the Lord hath need of him." Ah, He must have sinners such as you and me to manifest that grace by—poor, needy, guilty, filthy, bankrupt sinners, who feel they can do nothing, and therefore owe Him all. I hope some of you have proved the Lord hath need of you, and so you have been brought by the word of power—the word of command, let go, loosed, and under the control of Jesus, and saved in the Lord with an everlasting salvation.

For a long time I was stopped at that difficulty, that man was put into a salvable state—a state in which he might be saved, if he behaved himself, so to speak; something left for him to do. Five words set me at liberty; and never shall I forget the time when the Lord broke in upon my soul, and gave me a discovery of the full, complete, present, and eternal salvation of the Church in Christ Jesus; and the words were these, "Lest any man should boast." I saw then it was all of God, and not of man; and if man had any hand in it whatever, he would have cause to boast; and that, as the work was entirely God's work, man was not put into a salvable state, and left to work out his salvation, but that he was actually saved—the work was done; saved in eternal purpose before all worlds by the decree of election; saved by the blood of the cross; and saved by the righteous performances of Jesus as the sinner's Surety and Law-fulfiller; so that He did all, finished the work the Father gave Him to do, and left them nothing to do but to praise and bless Him for the glorious salvation He has perfected for all those He makes to feel their need of it. "Happy art thou, O Israel, saved by the Lord." "Salvation is of the Lord," said Jonah; but he did not see this till he got out of the whale's belly; and, when I was delivered out of that prison-house, I said the same, "Salvation is of the Lord;" and so will you when the Lord sets you at liberty, and gives you a faith's view of a finished salvation.

But I have not clenched my subject yet. Have you ever proved the Lord hath need of you? Ah, I can tell you it needs proof—many proofs—before you get there, and feel persuaded "the Lord hath need of you." What proofs have you that you have been quickened, called, convinced of sin, beheld Jesus, and realized His salvation? If the Lord has done anything for you, it is just because of this, "He hath need of you." You must fill up a niche in grace here, and in glory hereafter. You are necessary to His triumph; shall I say more?—necessary to His happiness. Yes, for He must "see of the travail of His soul, and be satisfied." He must rejoice over you with joy. Thence, as was said to Daniel, so is it true concerning thee, "Go thy way, Daniel; for thou shalt rest, and stand in thy lot at the end of the days."

Affliction is the only blessing which God has promised without requiring us to ask for it.—*Bridges.*

SUKEY HARLEY.

(Continued from page 180.*)*

Conversations with Sukey Harley, between the years 1836 *and* 1853.

"I want to tell you what the Lord has been showing me this morning. I went to prayer as usual, but I felt no desire for prayer; I felt no strength in body or soul, and could do no more to help myself to God than a new-born babe; I was dead; I had no faith; God had knocked me down for my sin. But He did not leave me long in this way, for in two or three minutes he shone on me, and He said, 'I am here, I am thy strength.' Then I felt all happiness and glory. He said, 'This is a warning for thee not to be lifted up in thyself, nor to trust in thy feelings.' My comfortable feelings, I am not to build upon these things, nor be too much distressed when I am cast down, but look to Him. This showed me how many there are who think they have religion in themselves. I feel I have nothing, all is in Him. How I feel for those who are looking to themselves and what they can do. I am poor; I found this morning I had no will, no power, no desire. This came on my mind this morning, what the folks say of me—'O, Sukey Harley, you are so good, if I was like you I should not fear to die.' Well, I thought, if they had seen me this morning, they would have seen I had no religion. Oh, those poor creatures that boast of religion in themselves! Well, it will all leave them on their death beds. They say they can pray always. I cannot pray always; to be sure I might pray all day with words, but what is that? Unless my God comes, my prayer is nothing. I often think of that verse, 'When thou hast shut thy door, pray,' &c.; and I say, 'Lord, Thou knowest I cannot shut the door, Thou must do it. The Lord showed me to-day what prayer is; I cannot pray one thing without Him. I asked Him to teach me to pray according to His will. This is what I do, I fall down before my God and wait, and never give up till He tells me what to say; I cannot speak till He comes. If He does not answer me directly, then I hang upon Him, and cry unto Him, and wait for Him; and when He sees fit He makes me feel His answer. I was thinking how I am just like a little child who is trying to get something that is out of its reach, it will strive and strive, but it cannot get it; and just so do I, I want my God, and I reach and strive and pray and cry after Him.

"What do the ungodly know of my life? They talk of Sukey Harley, but they know nothing of my life; my life is in heaven, they cannot see it; the life they see me live in the flesh is not my life. "I walk by faith, not by sight." O what it is to have a God! I think sometimes if I could but make poor souls know what a God He is—but I cannot, I cannot. The Lord could make them know Him in one moment, but He does not; but they will know Him when He teaches them, but not before. I was thinking about Ezekiel xxxvii., that speaks of the dry bones; what wonders God can do, what wonders He has done for my dead soul—think what I was before He called me.

O Lord, I can believe that Thou canst do everything, and since He saved *me*, none need despair, for a viler wretch was never out of hell than myself; but I cannot tell now what I was. When I think of the exceeding great mercies of my God, and my own exceeding great unworthiness and sinfulness, I do desire above all things to get very low before Him. I say, What shall I do to humble myself before Him? My Saviour will be exalted. He may not call all in the same way as He has me; but He will show all their lost condition by nature, and that they are nothing, and that He is all.

"O what a blessed thing for me! bless and praise His holy name for it! I have got a God to go to, to rely on. Yes, I have. He knows my griefs, He hears my groans. My heavenly Father gives me this assurance, that in Christ Jesus 'the very hairs of my head are all numbered.'

"This is the confidence which I have in Him—the very faith which He has given me—that it was His own blessed will from the foundation of the world to do it for me. He chose me, He called me, He redeemed me, He has all power in heaven and earth. I have had such a blessed experience this morning that my name was engraved on His heart when He suffered on the cross. Yes, He knew my name *then*, and O, He knew my sins. O, how my sins pierced Him. I have been thinking what a sight it must have been, what a woeful sight, to see them; those wretches, those monsters, and myself among them, the very worst, the chiefest among them; I cannot, I dare not, call them by one name worse than I call myself. My sins crucified Him, pierced Him, agonized Him. But oh, to see them laying hold on that dear spotless Lamb of God—hauling Him, beating Him, mocking Him, buffeting Him, nailing Him to the cross. O what a sight, a woeful sight! Then again I thought on those wonderful words which He uttered just before He died. Did you ever consider what wonderful words they were, and what they express? '*It is finished.*' O what a work He had finished then. It was the work His Father gave Him to do; He undertook it, carried it through, and brought it to an end; and do you think He can let any poor soul be lost whose name He had written on His heart then? No; impossible! He gives me this assurance. He saves because He will. Paul says, 'I have fought the good fight, I have kept the faith.' Ah, but it was his dear Redeemer did it for him though; he was well aware of that. Christ fought the fight; *He* run the race; *He* won the crown. Glory, glory be to Him for ever.

"R. H. and I had a turn one day—he says we can repent of ourselves; I tell him we *cannot*. God called me before repentance. He answered, 'Called you before repentance! that is not my faith.' I said, Well, it is mine, and has been ever since the morning the Lord called me; and I will have no other faith than that. He asked me one day what that verse meant, 'In Thy sight shall no man living be justified.' Poor fellow, he cannot know what it means, for he has never felt his condemnation. I feel my condemnation every moment.

"One of the Ranter preachers said to me one day, 'Sukey, cannot you live without sin? The Christian does not commit sin.' I said, '*I*

live without sin! I should think not, indeed! I do nothing else but sin!' Did you ever hear of such a thing? Can we live without sin, who are nothing but sin? O, they *do* live without sin—that is, they do not *feel* their sin—they have never had that real conviction sent down into their hearts to show them how black they are. Nothing but sin and filth all over. Poor dear creatures, they are blind, and they are all so comfortable, thinking that they do so many good works. O I tremble, I shiver all over, when I think of the false religion which is in the world. Well, Paul's experience is all the same as mine—'The flesh lusteth against the Spirit, and the spirit against the flesh,' &c., and that is how it is. I have been thinking we have two wills, the evil and the good, and these are contrary the one to the other; that which is evil sins always, and that which is good cannot sin, for it is born of God, as the scripture says; and I feel it so.

"Now the religion that is in the world teaches that man has the power in himself to repent and turn to God when he pleases. O this discourse is dreadful to my ears. When I tell them about the faith which the Lord has given me, that it must be all His work from the beginning to the end, and that man has no power, being dead in trespasses and sins; they say, 'Your faith is not like ours,' and they call me by some name—I cannot speak it, it is like Calvary, *High Calvary** well, it is a blessed name, and puts me in mind of my dear Redeemer. Ah, "Well He remembers Calvary, nor lets His saints forget." But what a fire it has kindled all round about, telling our faith, has it not? I was thinking, now suppose we should be brought before kings and rulers to answer for the truth, how would it be? O, my God, Thou knowest! Suppose I was to deny Thee. Ah, I should if He were to leave me; I should be like Peter. O what I feel when I think of Peter denying his Lord.

"O how my soul trembles for those poor souls who have not got this true faith sent down from heaven into their hearts. They ask me sometimes what my religion is. O my religion, if you look for it in me, I have none; but I will tell you where it is—it is in my Jesus. He has got it all, and I have it in Him, but I have none in myself. What we have got in ourselves is worse than nothing—it is the devil's religion; that is, he gives it us, and puts it into our hearts, and we trust to it, and think we are safe in the road to heaven, while indeed it is the road to hell. This is the religion we have all got by nature, and those whose eyes have never been opened to see the truth in God's light, think they are going right, but they are going wrong; they have never got into the right road; they have chosen a clean road for themselves, but it will never lead them to heaven.

"This is how I feel, that I am destitute of everything. I am ignorant, and know nothing; I go to the blessed Jesus to be taught everything, yes, *everything*. I am poor, and needy, and naked, and have nothing. O what a dreadful thing to think of meeting with that holy and righteous God in our own righteousness—filthy rags. I shudder, I tremble to think of this. He would consume us in an instant. Out

* High Calvinist—a common term of reproach in the present day.

of Christ He is flames of fire, indeed He is. He must devour us if He finds us in our own works. Christ says, 'Without Me ye can do nothing,' and I believe it; He has taught my soul to know it. Suppose now we had got into the right road to heaven—that He had set us there—could we go on of ourselves? No; we cannot take one step without Him. This is how I find it if I take one step alone—I fall, just the same as a new-born babe. O how fearful I am of going alone, I am quite out of the road in one minute. Poor W. R. said to me one day, 'I am not afraid of falling; those that are in Christ shall stand.' O, poor soul, I doubt if she ever knew what it is to be in Christ. 'O, dear W.,' I said to her. 'are you not afraid of falling? Why I am afraid every minute.' And so I am, though for all that it is true that those who are in Christ will stand. But O what fears they will feel in their hearts! My cry all the day long is—'Hold thou me up, O Lord! O leave me not to myself! O keep fast hold of me! Let me not go—let me not fall!'

"I felt this morning, when I kneeled down to pray, such a black, cursed sinner in the presence of a holy God, that I had not one word to say; I could not speak. I felt so awed in His presence that I was dumb. At last I craved mercy—these were the words—

'Mercy, good Lord, mercy, I ask,
This is the total sum;
For mercy, Lord, is all my suit;
O let Thy mercy come.'

I felt that He loved me, though I was such a black wretch; yes, He loved me, and showed me my Saviour's wounds. My heart melted, my tears flowed. O what a precious God He is to me.

"There are but few that know our God. But my Saviour's blood can save to the uttermost; and He tells me I am to go and tell my faith to these poor souls round here, whether they will hear or whether they will not. The Lord gives me great tenderness of spirit towards those who do not know my heavy temptations. He directs me what to say, and where to go. This is what I was thinking. They have the word, and they have the gospel, and they see the creation, the beautiful works of God, the sun, the moon, the stars, yet they know not my God; He has not given them His Spirit, and they cannot know Him. We tell them what a dear, precious Saviour He is, but we can do no more. It is the Lord must do that when He pleases. There are but few, one here and one there. He sent me to poor R—— the other day. I said, 'O, R., if you knew my life, but you do not. Ask the Lord to open your blind eyes. You must be born again; pray the Lord to show you your dead state by nature; look to Him for light, for knowledge, for power, for will, for all.' She shed many tears, and said, 'O, Sukey, if I was like you I should have nothing to do.' I said, 'O, R., the Lord gives me work and labour every moment; I have not one minute to spare.' The eldest son came in; I put my hand on his head and said, 'O, my child, God can make you His own.' Poor R. burst into tears afresh. I never saw R. shed tears before. O if the Lord were to bring her precious soul to know Him.

"My God tells me I shall have nothing to do with the judgment

day; I have been judged already. I may say I am called up before Him every day, and sometimes many times in a day. I was judged indeed on the morning of my conversion. He showed me my condemnation; and think how I felt my condemnation to be just, when I prayed Him to make hell seven times hotter before He sent me there. God will send no one to hell without first showing them that it is their place—they will have a conscience at last.

"Now I was thinking I was not on the earth when my blessed Redeemer walked upon it, yet how wonderful it seems, I feel all the same as if I had been. I feel as though my life was His life, my sorrow His sorrow, my joy His joy. I seem to understand how He mourned over sin, and what He suffered for sinners, all his very life through, till they nailed Him to the cross.

"Did I ever tell you how one day, when I felt I had no light, no knowledge, no faith, no hope, no desire, I was miserable, poor, and wretched, for my Saviour had left me. In this state I went to bed, mourning, and grieving, and pining. Well, now I will tell you how my God came and blest me. He awoke me in one moment with these words, 'My light is thy darkness.' I was up in an instant. He gave me strength, and power, and will, and all I wanted. I can trust Him since then, and He helps me to wait on Him. He gives me this now, patience to wait a bit longer; and He keeps me low, and bids me sink before His footstool; and He shows me that if He never comes again I can have nothing to say; I feel my condemnation, I am a wretch. But—

'I cannot live without Thy light,
Cast out and banished from Thy sight.'

"But when He comes I have wisdom, and knowledge, and light, and understanding, and joy, and everything. He sends all down from heaven to me, and when He pleases all is gone again. He comes and He goes, just as He sees fit, and this is my life; and when He is with me how I rejoice, and when He is gone how I mourn and grieve till He comes again; and He does come, He does not leave me."

(To be continued, D. V.)

LIGHT AT EVENTIDE.

I knew him for many years as a true and humble believer. He walked in the ways of the Lord, and no one doubted his state but himself. When asked any question as to his own experience, his reply was, "I want to see things clearer in my own soul; I want God's testimony that I am a child." He never went over or beyond his experience; he always stated what he felt, and no more. He lived for many years in this depressed condition, at times with a little hope, but no assurance. When taken with his last illness the Lord broke in upon his soul in a surprising way, which made him often exclaim, "I never felt like this before; all my murmuring, rebellion, doubt gone; nothing left but praise." In this spirit he lived one month, testifying to the power and grace of God the Holy Ghost, who revealed the work of Christ to his soul, and made him to see his

interest in it, so that his last days and hours were spent praising the Lord, in a full and blessed assurance that he was a child of God. All the chit chat that friends sometimes attempt to entertain the sick with, had no charms for him. He used to say to his wife, "Now that does not suit me; I want to hear about Christ; I want what will do my poor soul good." His niece was very kind to him, but being ignorant of divine things, he soon tired of her conversation, and would say to his wife, "Oh let us have a little refreshment; a few verses of the word, and some talk upon better things." With the simplicity of a child, he used to say to his wife, "Why, Mary, I never felt like this before, though I have been a professing man all these years." Having realized enough to live upon by trade, he long preserved his business habits, and was what might be called close and worldly-minded in his spirit, though living very separate from the world in all its forms and bearings. But when grace shone in upon his soul, things soon changed; money, expenses, the future, all dropped their hold; the strong man armed was dispossessed, and "the Lord alone was exalted in that day." He sweetly fell asleep, for those who watched him with all the intensity of love could not detect the exact moment when, "absent from the body, he was present with the Lord." L.

THE BLESSINGS OF THE SABBATH.

Believing, as I do with all my mind and soul, that a well-trained family in humble life is one of the greatest ornaments, blessings, and safeguards of society—the salt of the earth—I covet for the working-classes at large every opportunity and encouragement for a peaceful, well-spent Sunday.

My profound conviction is, that the very best thing for health, as well as for moral and religious improvement, is the peaceful, soothing, elevating employment of a religiously spent Sabbath. I believe calm is more needed than exercise; that the sanctuary is far better than the steamboat or the railway-train; that the sweet psalmody of the House of Prayer infinitely excels the din of a military band; and that a man at his own table, with his wife by his side, his children around him, telling them the matchless stories of the Divine Book, and encouraging them in singing the hymns they learn at school, is ten thousand times happier than he who roves with doubtful company, seeking amusement in crowded parks and other places, dropping into public-houses, spending there the money which ought to be spent at home, and returning late at night with clouded faculties to a neglected family, and with a wearied body to begin the toils of the week.

'A Sabbath well spent,
Brings a week of content,'

was a distich Judge Hales had hung up in his entrance hall. But to God's people in gospel liberty, the blessedness of a seventh day's rest is supremely important, when they can push away for a few hours the toil and anxiety of business and labour, and find blest refreshment in the ordinance of the gospel, and sweet anticipation of "the rest that remaineth for the people of God."

WHITEFIELD AND WESLEY.

The subjoined letter, coming from the pen of so large-hearted a man as George Whitefield, we commend to the thoughtful perusal of our readers :—

Bethesda in Georgia, Dec. 24th, 1740.

God only knows what unspeakable sorrow of heart I have felt on your account, since I left England last. Whether it be my infirmity or not, I frankly confess that Jonah could not go with more reluctance against Nineveh, than I now take pen in hand to write against you. Were nature to speak, I had rather die than do it; and yet if I am faithful to God, and to my own and others' souls, I must not stand neuter any longer. I am very apprehensive that our common adversaries will rejoice to see us differing among ourselves. But what can I say? The children of God are in danger of falling into error. Nay, numbers have been misled, whom God has been pleased to work upon by my ministry, and a greater number are still calling aloud upon me to show also my opinion; I must then show that I know no man after the flesh, and that I have no respect to persons, any further than is consistent with my duty to my Lord and Master, Jesus Christ.

This letter will, no doubt, lose me many friends; and for this cause, perhaps, God has laid this difficult task upon me, even to see whether I am willing to forsake all for Him or not. From such considerations as these, I think it my duty to bear an humble testimony, and earnestly to plead for the truths which I am convinced are clearly revealed in the Word of God. In the defence whereof I must use great plainness of speech, and treat my dearest friends upon earth with the greatest simplicity, faithfulness, and freedom, leaving the consequences of all to God.

For some time before, and especially since my last departure from England, both in public and private, by preaching and printing, you have been propagating the doctrine of universal redemption. And when I remember how Paul reproved Peter for his dissimulation, I fear I have been sinfully silent too long. O then be not angry with me, my dear and honoured sir, if now I deliver my soul, by telling you that I think in this you greatly err.

It is not my design to enter into a long debate on God's decrees. I refer you to Dr. Edwards; his Veritas Redua, I think, is unanswerable, except in a certain point, concerning a middle sort between elect and reprobate, which he himself in effect afterwards condemns.

I shall only make a few remarks upon your sermon, entitled Free Grace. And before I enter upon the discourse itself, give me leave to take a little notice of what, in your preface, you term an indispensable obligation to make it public to all the world. I must own that I always thought you were quite mistaken upon that head. The case (you know) stands thus: When you were at Bristol, I think you received a letter from a private hand, charging you with not preaching the gospel, because you did not preach up election. Upon this you drew a lot; the answer was, "Preach and print." I have often

questioned, as I do now, whether in so doing you did not tempt the Lord. A due exercise of religious prudence, without a lot, would have directed you in that matter. Besides, I never heard that you enquired of God whether or not election was a Gospel doctrine? But I fear, taking it for granted it was not, you only enquired whether you should be silent, or "preach and print" against it? However this may be, the lot came out, "Preach and print;" accordingly you preached and printed against election. At my desire, you suppressed the publishing of the sermon whilst I was in England, but soon sent it into the world after my departure; O that you had kept it in! However, if that sermon was printed in answer to a lot, I am apt to think one reason why God should so suffer you to be deceived was, that thereby a special obligation might be laid upon me faithfully to declare the scripture doctrine of election, that thus the Lord might give me a fresh opportunity of seeing what was in my heart, and whether I would be true to His cause or not, as you could not but grant He did once before, by giving you such another lot at Deal. The morning I sailed from Deal for Gibraltar you arrived from Georgia. Instead of giving me an opportuity to converse with you, though the ship was not far off from the shore, you drew a lot, and immediately set forward to London. You left a letter behind you, in which were words to this effect—"When I saw God, by the wind which was carrying you out, brought me in, I asked counsel of God." His answer you have enclosed. This was a piece of paper, on which were written these words—"Let him return to London."

When I received this I was somewhat surprised. Here was a good man telling me he had cast a lot, and that God would have me return to London. On the other hand I knew my call was to Georgia, and that I had taken leave of London, and could not justly go from the soldiers who were committed to my charge. I betook myself with a friend to prayer. That passage in 1 Kings xiii. was powerfully impressed upon my soul, where we are told, that the prophet was slain by a lion, that was tempted to go back (contrary to God's express orders) upon another prophet telling him God would have him do so. I wrote you word that I could not return to London. We sailed immediately. Some months after, I received a letter from you at Georgia, wherein you wrote words to this effect—"Though God never before gave me a wrong lot, yet, perhaps, He suffered me to have such a lot at that time, to try what was in your heart." I should never have published this private transaction to the world, did not the glory of God call me to it. It is plain you had a wrong lot given you here, and justly, because you tempted God in drawing one. And thus I believe it is in the present case. And if so, let not the children of God who are mine and your intimate friends, and also advocates for universal redempton, think that doctrine true, because you preached it up in compliance with a lot given out from God.

This, I think, may serve as an answer to that part of the preface to your printed sermon, wherein you say—"Nothing but the strongest conviction, not only that what is here adduced is the truth as it is in Jesus, but also that I am indispensably obliged to declare this truth to

all the world." That you believe what you have written to be truth, and that you honestly aim at God's glory in writing, I do not in the least doubt. But then, honoured sir, I cannot but think you have been much mistaken, in imagining that your tempting God, by casting a lot in the manner you did, can lay you under an indispensable obligation to any action, much less to publish your sermon against the doctrine of predestination to life.

I must next observe, that as you have been unhappy in printing at all upon such an imaginary warrant, so you have been as unhappy in the choice of your text. Honoured sir, how could it enter into your head to choose a text to disprove the doctrine of election out of the eighth of Romans, where the doctrine is so plainly asserted, that once talking with a quaker upon this subject, he had no other way of evading the force of the apostle's assertion than by saying, "I believe Paul was in the wrong." And another friend lately, who was once highly prejudiced against election, ingenuously confessed, "That he used to think St. Paul himself was mistaken, or that he was not truly translated."

Indeed, honoured sir, it is plain beyond all contradiction that St. Paul, through the whole of the eighth of Romans, is speaking of the privileges of those only who are really in Christ. And let any unprejudiced person read what goes before, and what follows your text, and he must confess the word *all* only signifies those that are in Christ; and the latter part of the text plainly proves, what I find that Mr. Wesley will by no means grant, I mean, the final preservation of the children of God. "He that spared not His own Son, but delivered Him up for us all (*i. e.*, all saints) how shall He not with Him also freely give us all things?" Grace, in particular, to enable us to persevere, and everything else necessary to carry us home to our Father's heavenly kingdom.

Had any one a mind to prove the doctrine of election, as well as of final perseverance, he could hardly wish for a text more fit for his purpose than that which you have chosen to disprove it. One that does not know you, would suspect you yourself were sensible of this; for after the first paragraph I scarce know whether you have mentioned it so much as once through your whole sermon. But your discourse, in my opinion, is as little to the purpose as your text, and instead of warping, does but more and more confirm me in the belief of the doctrine of God's eternal election.

I shall not mention how illogically you have proceeded. Had you written clearly, you should first, honoured sir, have proved your proposition, "that God's grace is free to all," and then, by way of inference, exclaimed against what you call "the horrible decree." But you knew that people (because Arminianism, of late, has so much abounded among us) were generally prejudiced against the doctrine of reprobation, and therefore thought, if you kept up their dislike of that, you could overthrow the doctrine of election entirely. For without doubt the doctrine of election and reprobation must stand or fall together.

But passing by this, as also your equivocal definition of the word "grace," and your false definition of the word "free," and that I may

be as short as possible, I frankly acknowledge, I believe the doctrine of reprobation in this view, that God intends to give saving grace, through Jesus Christ, only to a certain number, and that the rest of mankind, after the fall of Adam, being left of God to continue in sin, will at last suffer that eternal death which is its proper wages.

This is the established doctrine of Scripture, and acknowledged as such in the 17th Article of the Church of England, as Bishop Burnet himself confesses; yet Mr. Wesley absolutely denies.

But the most important objections which you have urged against this doctrine, as reasons why you reject it, being seriously considered and faithfully tried by the word of God, will appear to be of no force at all. Let the matter be humbly and calmly reviewed as to the following heads:—First, you say, "if this be so (*i. e.*, if there be an election), then is all preaching vain; it is needless to them that are elected, for they, whether with preaching or without, will infallibly be saved. Therefore the end of preaching, to save souls, is void with regard to them. And it is useless to them that are not elected, for they cannot possibly be saved; they, whether with preaching or without, will infallibly be damned. The end of preaching is therefore void with regard to them likewise. So that in either case our preaching is vain, and your hearing also vain."

O, dear sir, what kind of reasoning, or rather sophistry, is this? Hath not God, who hath appointed salvation for a certain number, appointed also the preaching of the word as a means to bring them to it? Does any one hold election in any other sense? And if so, how is preaching needless to them that are elected, when the Gospel is designed by God Himself to be the power of God unto their eternal salvation? And since we know not who are elect and who are reprobate, we are to preach promiscuously to all; for the word may be useful even to the non-elect, in restraining them from much violence and sin. However, it is enough to excite to the utmost diligence in preaching and hearing when we consider that by these means, some, even as many as the Lord hath ordained to eternal life, shall certainly be quickened and enabled to believe. And who that attends, especially with reverence and care, can tell but he may be found of that happy number.

Secondly, you say, "that it (the doctrine of election and reprobation) directly tends to destroy that holiness which is the end of all the ordinances of God." "For," Mr. Wesley informs us, "it wholly takes away those first motives to follow after it, so frequently proposed in scripture; the hope of future reward and fear of punishment, the hope of heaven and the fear of hell," &c., page 11th.

I thought that one who carries perfection to such an exalted pitch as Mr. John Wesley does, would know that a true lover of the Lord Jesus Christ would strive to be holy for the sake of being holy, and work for Christ out of love and gratitude, without any regard to the rewards of heaven or fear of hell. You remember, dear sir, what Scougal says, "Love is a more powerful motive that does them move." But passing by this, and granting that rewards and punishments (as they certainly are) may be motives from which a Christian may be

honestly stirred up to act for God, how does the doctrine of election destroy these works? Do not the elect know that the more good works they do the greater is their reward?* And is not that encouragement enough to set them upon and cause them to persevere in working for Christ? And how does the doctrine of election destroy holiness? Whoever preached any other election than what the apostle preached when he said, "Chosen through sanctification of the Spirit?" Nay, is not holiness made a mark of our election by all that preach it? And how then can the doctrine of election destroy holiness?

The instance which you bring to illustrate your assertion, indeed, dear sir, is quite impertinent. For you say, "If a sick man knows that he must unavoidably die or unavoidably recover, though he knows not which, it is not reasonable to take any physic at all," page 11. Dear sir, what absurd reasoning is here! Were you ever sick in your life? If so, did not the bare probability or possibility of your recovering, though you knew it was unalterably fixed that you must live or die, encourage you to take physic? For how did you know but that very physic might be the means God intended to recover you by? Just thus it is as to the doctrine of election. I know that it is unalterably fixed, may one say, that I must be damned or saved; but since I know not which for a certainity, why should I not strive, though at present in a state of nature, since I know not but this striving may be the means God has intended to bless, in order to bring me into a state of grace? Dear sir, consider these things; make an impartial application, and then judge what little reason you had to conclude the 10th paragraph, page 12, in these words: "So directly does this doctrine tend to shut the very gate of holiness in general, to hinder unholy men from ever approaching thereto, or striving to enter in thereat."

"As directly," say you, paragraph 11, "does the doctrine tend to destroy several particular branches of holiness, such as meekness, love, &c." I shall say very little in answer to this paragraph. Mr. Wesley perhaps has been disputing with some warm, narrow-spirited men that held election, and then infers that their warmth and narrowness of spirit was owing to their principle. But does not Mr. Wesley know many dear children of God who are predestinarians, and yet are meek, lowly, pitiful, courteous, tender-hearted, kind, of a catholic spirit, and who hope to see the most vile and profligate of men converted? And why? Because they know God saved themselves by an act of His electing love, and they know not but He may have elected those who now seem to be the most abandoned. But, dear sir, we must not judge of the truth of principles in general, or of this of election in particular, entirely from the practice of some that profess to hold them; if so, I am sure much might be said against your own. For I appeal to your own heart whether or not you have not felt in yourself, or observed in others, a narrow-spiritedness and some disunion of soul respecting those that hold particular redemption? If so,

* This only holds good during the millenial age, and does not apply to what we call *heaven*, or the *everlasting* state, where there are no degrees in glory.

then, according to your own rule, *universal redemption is wrong*, because it destroys several branches of holiness, such as meekness, love, &c. But not to insist upon this, I beg you would observe, that your inference is entirely set aside by the force of the apostle's argument, and the language which he expressly uses, Col. iii. 12, 13: "Put on therefore (as the elect of God, holy and beloved) bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Here we see that the apostle exhorts them to put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, &c., upon this consideration, namely, *because they were elect of God.* And all who have experimentally felt this doctrine in their hearts, feel that these graces are the genuine effects of their being elected of God.

But perhaps Mr. Wesley may be mistaken in this point, and thinks that passion which is only zeal for God's truth. You know, dear sir, the apostle exhorts us to "contend earnestly for the faith once delivered to the saints." And therefore you must not condemn all that appear zealous for the doctrine of election as narrow-spirited, or persecutors, because they think it their duty to oppose *you.* I am sure I love you in the bowels of Jesus Christ, and think I could lay down my life for your sake; but yet, dear sir, I cannot help strenuously opposing your errors upon this important subject, because I think you wrongly, though not I hope designedly, oppose the truth as it is in Jesus. May the Lord remove the scales of prejudice from off the eyes of your mind, and give you a zeal according to true Christian knowledge!

Thirdly, says your sermon, page 13, paragraph 12, "This doctrine tends to destroy the comforts of religion, the happiness of Christianity," &c.

But how does Mr. Wesley know this, who never believed election? I believe they who have experienced it will agree with our 17th Article, "That the godlly consderation of predestination and election in Christ is full of sweet, pleasant, unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing thier minds to high and heavenly things; as well because it does greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God," &c. This plainly shows that our godly reformers did not think election destroyed holiness or the comforts of religion. As for my own part, this doctrine is my daily support; I should utterly sink under a dread of my impending trials, were I not firmly persuaded that God has chosen me in Christ from before the foundation of the world, and that now being effectually called, He will suffer none to pluck me out of His hand.

You proceed thus: "This is evident as to all those who believe themselves to be reprobate, or only suspect or fear it; all the great and precious promises are lost to them; they afford them no ray of comfort."

In answer to this, let me observe, that none living, especially none who are desirous of salvation, can know that they are not of the

number of God's elect. None but the unconverted can have any just reason so much as to fear it. And now would Mr. Wesley give comfort, or dare to apply the precious promises of the Gospel, being children's bread, to men in a natural state while they continue so? God forbid! What if the doctrine of election and reprobation does put some upon doubting? So does that of regeneration. But is not this doubting a good means to put them upon searching and striving; and that striving a good means "to make their calling and election sure?" This is one reason, among many others, why I admire the doctrine of election, and am convinced that it should have a place in Gospel ministrations, and should be insisted on with faithfulness and care. It has a natural tendency to rouse the soul out of its carnal security, and therefore many carnal men cry out against it. Whereas universal redemption is a notion sadly adapted to keep the soul in its lethargic, sleepy condition, and therefore so many natural men admire and applaud it.

(To be continued, D.V., in our next.)

HOLY ANOINTING.

What, my dear friend, can be compared to communion with God through Christ, and the teaching of the Spirit, that Holy Anointing which shall teach us all things? We know that this is truth, and is no lie—all these waters of life come from the smitten Rock. "Behold, He smote the rock that the waters gushed out, and the streams overflowed," Ps. lxxviii. 20. O how sweet these words have been to me! How precious this makes the Lamb that was slain! It washes away sin, and removes the spirit of the world. It enlarges, expands, and comforts the contracted heart, and gives us power to cast our troubles upon the Lord as a very present help, and fits us for all He sends us to do. O how descriptive are these waters gushing out of a soul sinking in self-despair, and surprised with the sudden visit of this Heavenly Friend; and how low it lays the soul in the dust. I was again made sensible of this while setting forth the necessity of washing the hands and the feet that we die not, Ex. xxx. 17. Nothing is more defiling, confusing, and darkening than unwashed sins and unpurged guilt. What a withering it brings to the soul, and what death ensues. I also felt much sweetness in God's charge respecting the compound of bitter and sweet spices to be made an holy ointment with oil, and the confection for an holy perfume, Ex. xxx. Here I saw the necessity of sanctified affliction working godly fear, holy repentance unto life, submission, humiliation, and attention to what the apostle says to his son Timothy—"That thy profiting may appear to all." The table and furniture of it were to be anointed with that holy oil, to set forth that all the appointments of God must (if profitable) have the anointing of the Holy Ghost, denoting the sweet refreshing approbation and presence of God. I was greatly refreshed and comforted with a sweet assurance of a portion in this. May the Lord make you and your family joint partakers of these heavenly benefits.—Yours in the Lord,

JAMES BOURNE.

A LESSON FOR INCREDULITY.

Mrs. Neal was calling this morning (December 26, 1856), whereupon I offered her the perusal of "*Sukey Harley*." She replied, "I know it well." I asked, "Do you suppose it true?" "I KNOW it to be true, for I have conversed with a lady who was on the spot when the house was on fire, who saw the furniture, &c., that had been removed. She knew Sukey well, and was returning from church, when, on seeing smoke, she said, 'Can that be Sukey's cottage?' She walked on with others and saw all that took place."

There is, I find, a second part, which I am anxious to get.

Sukey has been dead two years; her husband stlll lives, but is in an asylum. Sukey was a very handsome woman, and just the high spirit she describes. A lady in London has her Bible, and quite a curiosity it is, marked with all kinds of coloured pieces. She is well known to the wife (I think) of Mr. Benson, the minister of some chapel in London. Now this piece of information I think to be better than a new year's gift to you both, for it confirms what certainly was a miracle, and shows what a *mighty* thing the grace of God is. Yet, alas! one may stand by and admire, yet cannot *help oneself* into that blessed experience realized by Sukey.

LINES BY SIR RICHARD HILL, BART.,

COMPOSED ONE NIGHT WHEN HE COULD NOT SLEEP, CONTAINING HIS OWN EXPERIENCE.

MY guilty soul, how long beset
With terrors all around;
Whilst law and justice claim'd their debt,
But I no payment found!

In works and duties long I tried
Some inward peace to find:
The more I strove, the more I cried,
"Ah! much is left behind!"

My weary soul the task renew'd,
And fain the prize would win;
But when my righteous deeds I view'd,
I found each deed was sin.

Now Sinai's thunders loud did roll,
And sense proclaim'd me lost;
Distracting anguish seiz'd my soul,
And hope gave up the ghost!

At length I heard the Gospel sound—
Oh, joyful sound to me!—
"Jehovah just may still be found,
And set th' ungodly free."

That precious blood, which faith applies,
In spite of hell and sin,
My guilty conscience pacifies,
And spreads sweet peace within.

My spotless Saviour liv'd for *me;*
On Him *my* sins were laid:
And whilst I view Him rise, I see
Each mite was fully paid.

Ascended now to God on high,
Above th' etherial skies,
He bids me boldly to draw nigh,
And all my wants supplies.

Though base backsliding me reprove,
He those backslidings heals,
Displays His never-changing love,
And all His grace reveals.

Say, dearest Shepherd, tell me why
To me this wondrous love;
That such a poor lost sheep as I
Such matchless grace should prove?

Reasons I seek, but seek in vain,
For none I e'er shall know;
Then seek no more, since this is plain,
That God would have it so.

Conversion.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, DECEMBER 9TH, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.*'—Acts ix. 1—6.

Many have read this narrative who have imagined that it is altogether an *exceptional* case, and that the calling and conversion of a sinner nowadays is in no wise a parallel one. People readily believe that the conversion of *Saul of Tarsus* was *really a miracle*, but they hold that the conversion of an ordinary sinner is *no* miracle. This is quite a mistake. True, the conversion of every sinner is not accompanied with thunder and lightning, or by an audible voice from heaven, as was Saul's, yet *the conversion of every sinner is as much a miracle as Saul's.*

(*a.*) It must be so, for as a *physically* dead man needs a miracle to raise him to life, so does a *spiritually* dead man need a miracle to raise him to newness of life.

(*b.*) It must be so, for every unconverted man is as decided an enemy to God's cause and God's people as *Saul* ever was; for, though every unconverted man does not hale men and women to prison, or stone those who differ from him, yet he hates and persecutes God's people as far as he can.

(*c.*) It must be so, for *facts* tell us that no human efforts, unblessed by the Spirit of God, can ever convert any body. We have proved this scores of times. O rely upon it, that it takes as much power on the part of God to convert a human being *to-day*, as it did to convert *Saul* as he was on his way to Damascus. God's *grandeur* and *awful majesty* are manifest to the senses in the light shining from heaven, or in the shaking of the earth; but His *power* is as much in the still small voice, or the inaudible motion of the Spirit, resulting in conversion, as it is in the mightiest hurricane, or the most terrible earthquake. Yes, the conversion of the feeblest child is as much *a miracle* as the

conversion of the raging *Saul*. Free-will in conversion is a lie, a delusion, and a snare, and they who hold it rob God of His prerogative and of His power.

1. But now let us meditate upon Saul of Tarsus' antecedents. 2. Consider him as the recipient of mercy, and extract some home lessons as we pass along.

I. *Paul's antecedents*. He has furnished us with these himself, in the most ingenuous manner; and the writer of this book of the Acts of the Apostles supplies us with two or three particulars concerning the fiery religious zeal of this extraordinary man. Let us read *Saul's* own account of himself as he briefly narrates it in the 3rd chapter of Philippians—"*Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.*"

How many a young and graceless *Arminian* might describe himself thus. Brought up with the greatest parental care, baptized after the most orthodox fashion, taught to say his prayers, to observe his fasting days, to repeat his catechism, to abhor all dissenters, and actually leading a moral and consistent life! Such are *the Sauls* of this Christian age! Such are thousands who are no more converted than was *Saul of Tarsus* at the time he is speaking of.

Look into Acts xxii. 3—"*I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.*" Here we learn that his secular education was carefully attended to—he was taught by one of the greatest doctors of law of the day, Acts v. 34—"*Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space.*" Look into Acts xxvi. 4, 5—"*My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.*" That *Saul* was a most respectable and reputable man, we may be sure from the fact of his appeal to his enemies here, who, if they had aught against him, would have been sure to let it out. With regard to his *conscientiousness* in his persecution of dissent, we have his own confession in the 9th verse—"*I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.*" The length he went to in his zeal for the religion of his fathers, he plainly tells us in the 10th and 11th verses—"*Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.*"

I think this is a most melancholy picture, for it shows us that it is

perfectly possible to be a highly religious and moral man—to be a highly educated and blameless man—and yet to be without a spark of grace, or a particle of hope with regard to the future.

Perhaps some one asks—How could a man be religious and conscientious, and yet consenting to the slaughter of those who differed from him in his creed? I answer—*It is perfectly possible.* The persecutions in our own country, both of Protestants and of Papists, prove it. Doubtless both parties were religious and conscientious, and thought, with *Saul* of old, they were doing God a service by each striving to exterminate the other. Ah, believe me, there is often a *thorough conscientiousness* in religious persecution! But then, I would have you believe there is religion, *and* religion—there is conscience, *and* conscience! The religion which is from above does *not* persecute—the conscience that is enlightened does *not* breathe out slaughter! Poor *Saul*, with all his religion and conscientiousness, was nothing but an unconverted Papist, or an unconverted Protestant. He knew nothing of that religion that teaches that "*the wrath of man worketh not the righteousness of God.*"

But again, the objector forgets that though religious and conscientious men do not nowadays stone or slaughter those who differ from them, yet it is a very common thing for them to *hate*, and *slander*, and *murder the reputation* of their opponents. Yet those very men would be highly indignant if their religion or conscientiousness were called in question for a moment. *So we see it is quite possible.* Now let us bear in mind the thorough convictions of this man *before* the Lord met him. He was what is called orthodox in his religion, he was highly moral, he was full of religious zeal, and he believed himself to be alive unto God—"*For I was alive without the law once; but when the commandment came, sin revived, and I died,*" Rom, vii. 9. In short, *Saul* of Tarsus, *before* God met him, was as superior to one of our modern Pharisees as a star of heaven is to a clod of the valley!

What is the lesson taught us by these facts? Manifestly, it is possible to be a very good *Churchman*, or a very good *Methodist*, or a very good *Papist*, or *Nonconformist*, and yet be on the high road to perdition. Awful, but irrefragable fact.

II. *Let us now consider* SAUL *as the recipient of* MERCY. "*But I obtained mercy!*" says he, 1 Tim. i. 13. O that we all understand that little word *mercy!* But we never shall till we are partakers of it! Mercy is sheer pity, sheer favour, free gratuitous grace given by God to those to whom He wills to give it! We cannot obtain it by any striving—it is a gift from the sovereign God! We are recipients of it when we are quickened, when we are stopped in our mad career, when our Pharisaism is stripped off, and we see ourselves as we are by nature! If any of *you* are in this state, believe me, though you may be yet very ignorant of many things connected with true religion, YOU *have obtained* MERCY.

1. But just observe the first thing that this recipient of mercy does—"*And he, trembling and astonished, said, Lord, what wilt thou have me to do?*" Acts ix. 6. *There* is the cry put into the heart, an obvious token of *submission.* The Lord must now be the Director, *not* Saul. How

sweetly is this proved in our own experience. Brought down from our high estate, the weapons of our warfare are no longer carnal; we come to God as little children. As the recipients of *mercy*, it behoves us to be humble. O what folly is it to suppose that a recipient of mercy can be puffed up in the sight of God. Yet all those who think to gain heaven by their works *must be so*, for they are getting there *irrespective of* MERCY.

2. The next thing observable in the convert is *prayer*. "Behold he prayeth," says the Lord. "*And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,*" Acts ix. 10, 11. Saul, dear child of God, the first time in thy life thou prayedst! Doubtless, *Saul* had many a time before this *said his prayers*, and been very regular in his devotions. But *now* he PRAYETH so as to be heard of God! And what did he pray for? Doubtless, for pardon, for mercy, for light, for instruction, for guidance as to the future. It is so to this hour with each of the recipients of God's *mercy*. The heart is broken by a sense of sin and unworthiness. There is a want felt—a want of communion with the Lord Jesus, and prayer is the only medium through which the want can be supplied. My hearers, have you ever been brought upon your knees by a broken heart? hearts broken by a sense of sin as sin? Then I affirm you are the recipients of *mercy*, and God loves to hear your cry!

3. The next thing observable in the convert, after receiving his sight, and being baptized by the Holy Ghost for his peculiar office of bearing Jesus' name before the Gentiles and kings and the children of Israel, is his open, honest, and fearless witnessing to Christ's doing and dying—"*And straightway he preached Christ in the synagogues, that He is the Son of God,*" Acts ix. 20. O what a change, and all in a few short days! From the bloody persecutor, to the fearless preacher of Christ crucified! Surely nothing but a miracle can account for this! Here again we can trace out a parallel between converted *Saul* and the modern *recipient of mercy*. Converted *Saul* was not ashamed to confess the faith—was not ashamed of the testimony of the Lord his Saviour. So is it with the *modern recipient of mercy*, he has boldness to open his mouth to make known the mystery of the gospel.

But here I must throw out a qualification to my remarks. Many are the recipients of mercy who, through very fear of not having obtained *mercy*, dare not *speak out* as others do, or as *Saul* did. Allowances should be made for those parties. All are not converted in the open, or extraordinary way in which *Saul* was. All have not the same light given, though all must be converted by miracle, as I stated at the outset. If these parties should live to grow in grace, doubtless they will openly make it manifest that they are on the side of Christ. O yes, they will preach Christ! O brethren, pray for more courage, more decision—for an uncompromising spirit in upholding the doctrines of grace! Depend upon it, the deeper you are rooted and grounded in love, the more courageous you will be in standing by your Saviour's banner!

In conclusion. I have now described Saul's antecedents for you, and led you to consider him as a recipient of *mercy*. I have proved to you the possibility of being a first-rate zealot and moralist, and yet being without hope as to the future; and I have shown you the necessary effects of *mercy* upon its recipients. I trust that many of you have been enabled to trace out the marks of *mercy* within you and without you, and let God have all the praise.

I believe in my soul that the Lord pursues the self-same plan of calling and converting His people to this hour, that He did in *Saul's* case. *Saul* never sought God till God sought *him;* but when God does seek a man, let that man remember that—

1. That God is *rich* in mercy, Eph. ii. 4.
2. God is of *tender* mercy, Jas, v. 11.
3. God is *abundant* in mercy, 1 Pet. i. 3.
4. God is *everlasting* in mercy, Ps. ciii. 17, to the poor and needy sinner!

O let us praise HIM, then, whose mercy endureth for ever!

EXTRACTS FROM MR. TOPLADY'S DIARY.

December 7, 1767.—Received a letter from my friend offering me the living of Broad-Hembury. Gracious God, dispose of this event as seemeth best to Thee. Choose Thou my heritage and my lot; let it be Thy doing, not mine.

Received also a letter from my honoured mother. Some particulars in it obliged me in my reply to make the following observations:—"God has fulfilled His promise to me so often, and so many ways, that I think if we could not trust His faithfulness and power we should be doubly inexcusable. That He works by means is certain, and I hope to try all He puts into my hands. In the mean time let us cast our care on Him, remembering that he that believeth shall not make haste. There is one thing that pleases me much about Broad-Hembury, and makes me hope for a blessing on the event, viz., that it was not of my own seeking; and every door, without any application of mine, has hitherto flown open, and all seem to point that way; as a good man somewhere says, 'A believer never yet carved for himself but he cut his own fingers.' The all-wise God, whose never-failing providence ordereth every event, usually makes what we set our hearts upon unsatisfactory, and sweetens what we feared; bringing real evil out of seeming good, and real good out of seeming evil, to show us what short-sighted creatures we are, and to teach us to live by faith on His blessed self. Add your prayers, my dear mother, that God Himself would be pleased to choose my heritage and fix my lot, command His gracious blessing on the event, turn the balance as seemeth good in His sight, and make it entirely His own doing, not mine. Do not let your tenderness for me get the better of your confidence in God, a fault I fear too common even with believing parents. An interest in

the covenant of grace is of more value than all the worlds God has made. Riches profit not in the day of wrath; but righteousness, even the obedience, blood, and intercession of Christ, delivereth from the sting of temporal, and from the very possibility of suffering eternal death. Lord, grant that in Thee we may be found, living and dying."

Sunday, 13.—The Lord was with me both parts of the day. Water, O God, the souls that heard; aud the seed of Thy Word, sown in weakness, do Thou raise in power. I was indisposed the former part of the day, in the afternoon God renewed my strength. I preached with much freedom of soul to an exceeding large congregation. O the difference, the inexpressible difference, between enjoying God's presence, and pining in His absence! This day my soul has been like a chariot without wheels, and afterwards mounted as on eagles' wings. Blessed be God for tempering distress with joy! too much of the former might weigh me quite down; too much of the latter might exalt me above measure. It is wisely and kindly done, O God, to give me a taste of both. Before I went to bed I was much comforted while singing praise to the great Three One, the author of all the blessings I enjoy, and of all I hope for. I can testify, by sweet and repeated experience, that singing is an ordinance of God, and a means of grace. Lord, fit my soul to bear a part in that song for ever new, which the elect angels, and saints made perfect in glory, are now singing before the throne and before the Lamb! Lord, evermore increase my dependence on Thy Holy Spirit. I am less than nothing, if less can be; and I am worse than nothing, for I am a vile sinner. But Thou art infinitely gracious, and all power is Thine.

Monday, 14.—My conscience told me I was too hasty and short in private prayer to-day; and yet such was my ingratitude and folly that I nevertheless restrained prayer before God. In the course of the day I had great reason to repent of my first sin, by being permitted to fall into another. It is just, O Lord, that Thou shouldst withdraw Thy presence from one who waits so carelessly on Thee. May I never more, on any pretext whatever, rob thee (or rather, deprive my own soul) of Thy due worship; but make all things give way to communion with Thee.

The Lord was graciously pleased, in a few hours, sensibly to heal my backslidings, and open the intercourse of love between Himself and me. I never so feelingly wonder at my own depravity, nor so deeply abhor myself, as when the fire of divine love warms my heart, and the out-pourings of God's Spirit enliven my soul. Surely, the knowledge of salvation is the most powerful incentive to repentance; and not only the most prevailing, but an absolutely irresistible motive to holiness!

Tuesday, 22.—All day within. The former part of it, I was considerably out of order, and experienced something of what it is to have a body without health, and a soul without comfort. But while I was musing, the fire kindled, and the light of God's countenance shone within. I found a particular blessing in reading Mr. Mayo's Sermon (Morning Exercises, vol. iv. Sermon iv.) on our "*deliverance by Christ from the fear of death*," Heb. ii. 15. Several things in that choice dis-

course struck me much, among the rest, the observations that follow: "The apostle says, 1 Thess. iv. 14, that Jesus died; but that the saints 'sleep' in Him; the reason why the phrase is varied is, because He sustained death with all its terrors, so that it might be a calm and quiet sleep to the saints."—"Satan desired to have Peter, that he might sift him as wheat; and with what did he sift and shake him? Why, it was with the fear of death. Peter was afraid they would deal with him as they were dealing with his Master. It was his slavish fear of death that made him deny Christ; but anon, he recovered himself, and got above this fear. How came this about? It was by means of faith. Christ had prayed for him, that his faith should not fail. It may be said of those who are fearful of death, that they are of little faith." In the afternoon my indisposition was, in great measure, removed. Surely the shedding abroad of divine love in the heart, and a good hope through grace, frequently conduce as much to the health of the body, as to the health of the soul. This is not the first time I have found it so.

Thursday, 24.—My faith was weak, and my comfort small, this whole day, especially in the evening. Yet this is my rock of dependence, that the foundation of the Lord standeth sure; His love is unchangeable; His purpose according to election cannot be overthrown; His covenant is from everlasting to everlasting; and He girdeth me when I know it not.

TRUE LIBERTY.

It is the glory of the Gospel, that it sets the believer free from all condemnation, whether from the law, sin, death, hell, or the grave; and that none of his transgressions, however great and aggravated, or whether before or after his conversion, shall ever be laid to his charge; seeing that they were all laid upon Christ in the everlasting covenant, and blotted out by Him even before they were committed. Let those who would cavil at this assertion, first try the truth of it; and let them consider how they will get peace to their troubled consciences any other way: perhaps there may come a time when they will be glad to embrace it. If they seek to obtain peace more or less in proportion as they keep or break the law, they are quite out of God's way of arriving at it, for He has ordained that peace shall never come by *doing* but by *believing;* for *the law, as a ministration of condemnation worketh wrath;* but, *being justified by faith, we have peace with God, through our Lord Jesus Christ;* and *the God of hope fills His people with joy and peace in believing:* but if the sins of all the elect were not laid upon Christ at once, if they were not all blotted out at once, if they were not all pardoned at once (whether past, present, or to come), how or when will they be taken away and pardoned? Is Christ again to descend from heaven for this purpose? Or does He dispense His pardons, one by one, like the Pope of Rome? The *knowledge* of forgiveness of sins, it is true, is brought to the soul by believing; but pardon itself (at least the ground

of pardon) is of the same date with the grace and love of Jehovah to His people; it has no dependance whatever on any thing in the creature, or that ever would be in the creature, whether of good to procure it, or of evil to prevent it. The motives of the Eternal mind are in Itself: *He ordereth all things after the counsel of His own will*, this will is immutable; it knoweth neither obstacle nor control. *I will work, and who shall let? With Him is no variableness, nor shadow of turning. I the Lord change not, therefore the sons of Jacob are not consumed.*

When *the everlasting covenant* was planned between the Three Persons in the glorious and coequal Trinity, it was *ordered in all things and sure;* all the spiritual seed were then chosen in Christ their Head, and grace was given them in Him as members of His mystical body; all the sins that ever they should commit, with every aggravation with which they should be swelled, were taken into the account; payment was then *virtually* made, and it was *actually* made when Jesus hung on the accursed tree; and all the powers of earth and hell combined can never charge one sin upon the soul for whom it was so paid and accepted; for *who shall lay anything to the charge of God's elect?* Still the poor awakened sinner will be crying, "Oh! if I had not gone such lengths in sin; Oh! if I had but turned a little sooner; Oh! if I had not fallen so and so, I might then have hoped for acceptance. But now I am so vile, surely the Lord will have no mercy on me."

How contrary is all this to God's method of salvation by grace! But the Lord, in His due time, will beat the poor soul off these legal self-righteous reasonings, and teach it *to live by the faith of the Son of God, a life hid with Christ in God*; and this is the only way to be crucified unto the world, and to get victory over sin, and to make holiness the delight and element of the soul; nor can the believer have *access with boldness* to the throne of grace, but as he sees every impediment and bar to his approach removed by Christ Jesus, and all his enemies under the feet of the Captain of his salvation.

DEGREES IN GLORY.

The following extract from the writings of Dr. Hawker clears off wonderfully the errors which abound in the present day upon the important point of degrees of glorification, which, according to the ideas of some, are meted out in proportion to usefulness when on earth:—"The more that any man doth for the Lord, the more highly is that man the Lord's debtor, in that what he doth is from the Lord's giving ability to do it, and not only giving the ability, but the grace and disposition also. So the most laborious servant of Jesus is the greatest debtor; and he that is enabled to do most, is the most indebted, for being singled out and qualified for service." This view of "service" turns things upside down, and instead of bringing in God a debtor to reward, brings the creature to His foolstool, to cry out, "Not unto us, O Lord, not unto us; but unto Thy name be the praise."

SUKEY HARLEY.

(Continued from page 207.)

"One day I sat in deep thought, pondering on the mercies I had received from my Father in heaven. How He had fed me and clothed me all my life, and surrounded me with blessings spiritual and temporal. But before long I felt my wicked heart began to stir, my pride, my self-righteousness, my vain thoughts, my awful state was opened out to me; then how I abhorred myself, I could have torn my wicked heart out of my flesh—that's how I often feel. The Lord makes me to see my wickedness, and sets my sins before me. I have felt this, that He feeds me with judgment. For sometime after He called me at the first, I was filled only with joy, I did not feel my sins as I do now; and then what pride entered my heart, spiritual pride, just as the hymn says,

> "The heart uplifts with God's own gifts,
> And makes e'en grace a snare."

But He sent that hymn to instruct me; it was like His letter to me, for I was so ignorant, I knew nothing, like a beast I was. Now when I feel my cursed pride coming in, how I cry to my dear Lord to take it away.

"I said to M. S. this morning, 'Did you ever hear of any person convincing another?' I said this because they are all upon H. S., and say that I have convinced her. I convinced her! It must be the Lord that must do that. O, how I feel for her precious soul! I cannot tell you what I suffer for poor H. S.; but O, my distrustful thoughts. God says to me, 'Thou hypocrite, canst thou keep her?' Ah, my Saviour, Thou must keep her; what can I do for her precious soul? How tender the Lord makes me feel towards those precious souls He is beginning to work in. He has many ways to bring poor souls to Himself, as many as the stars. He knows how to do best by every one.

"I saw M. J. yesterday: I thought I would go and see how she was getting on. She told me it was something I had said which made her begin to think of her soul first. O what I feel when they say I have said anything; my sinful unhallowed lips, what can they say. She talked to me about the Ranters, and said that, time back, when she went to hear them, and saw them lifted up in their joyful ways, and speak of their faith and soft hearts, and power of prayer, she used to think, What blessed experience these people have! I wish I could believe like them, and feel my heart soft. I said, 'But you cannot, can you?' 'No,' she said, 'I cannot; I used to be quite cast down after leaving them, for I thought they had all they said.' I told her what I have thought of these people, ever since they came, that perhaps our God permits them to come among us for some purpose we do not know; and when my dear Redeemer begins to work in any of them, He will bring them out of that society. I told her she had better not attend them—that was all I could do. I could not forbid her—my God must do that. They think I am their enemy, but I am not. O,

if the Lord were to bring them, they would see I am not. No, I have told them the truth. I do not wish to judge them. What have I to do with judging! But O, I feel as if they were suffered to be deluded and believe a lie; but the Lord will not suffer His own people to be deceived long, He will bring them out from among them; they can have no happiness; all *real* joy and happiness comes from God. They may, to be sure, be lifted up with joy and gladness in themselves; yes, the ungodly live always; I die daily, every moment of my life I am dying.

"Another thing I want to tell you about is that *fresh manna;* we must find it every day; the old manna we had yesterday will not do for us the next day. O how I feel this—if we live on past experience, our religion will have no savour. I know many are quite content with what they found years ago, at their conversion; but I am quite frightened at this, for except my dear Redeemer feeds me with *daily bread,* I should soon perish for want. I hope all the dear children of God will be taught this, and not imagine their conversion is sufficient to feed on till the day of their death; they will be in a sad place then, if their souls are not undeceived before that time.

"Ever since Charles has been ill I have been in great heaviness and bitter distress, for I have felt as if he were afflicted because of my sin; days and nights has this distress lain upon me, and I have been pressed down with the weight of it; and what I feel when any one asks me about Charles I cannot express; none know my feelings, they are so very heavy. But while I have been mourning over my sin and guilt, I have begged of the Lord to have mercy on me, and to be pleased to show me concerning this heavy affliction of Charles'; and to give me true repentance, and pardon all my sin, and not suffer me to live under it till I come to a dying bed, but to take it clean out of the way, and wash my soul afresh. Last Thursday I went to the meeting greatly bowed down with the sense of my sin, and under fear concerning C.'s grievous affliction, that the Lord's hand was upon him in judgment, because of the evil that is in me. But it pleased the Lord to meet me and bless my soul under a text from Hosea xiv.—'They that dwell under His shadow shall return; they shall revive as the corn, and grow as the lily.' He clean took away all my sin, and set me quite free from fear and from bondage, and He gave me to taste of His love and mercy in my soul. Oh, no words can express nor heart conceive the riches of His grace and mercy, when He is pleased to reveal it to the soul; and my dear heavenly Father made manifest to me His hand in C.'s affliction. Well, I went home lightened of my burden. I had gone weighed down under it, but I returned without it, for He had removed it off my shoulders Himself, and set my soul at liberty, perfect liberty in my dear Redeemer; and now I feel these words so sweet to me, 'Trust in Him, and by thy weakness thou shalt prove that Christ is strong.'

"O what I feel when I think of the tender mercies and compassion of my dear Father in heaven, how he has provided for Charles. I cannot express my feelings about this, and yet how I resisted at first his being taken away from me; but my Saviour doeth all things well;

and how He has strengthened me in my journies to and fro to see him about once every five weeks; and I can truly say I have never gone without seeking first to my dear heavenly Father, to show me whether I was to go or not, and then begging Him to be pleased to order all about my journey, and that His presence might be with me; and He *has* been with me, taken me there, and brought me back every time; and when I have seen my poor old man in the asylum, so clean, so comfortable, so peaceable, and every one kind to him, and all besides as I have seen in that place, well I have praised and blessed my God in heaven, who has provided such a place for those poor suffering people in their deep and heavy affliction. I am lost in wonder and admiration when I see the tender compassion and love of my Father in heaven.

"I can trust the Lord more than ever now. He it is that has done this for me. He knew my grief and deep sorrow of heart since Charles left me, and my fears at night; many a time I have got up and walked about the house, being afraid to lie in bed. I was not afraid when my Saviour was with me, then I felt quite safe; that Psalm was my experience, 'He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy sword and buckler.' And this morning I opened upon this, 'Bow down Thine ear, O Lord, and hear me,' &c. Well, if I could tell you what I felt. He was with me, and every word was spoken in my soul. I never thought this house was to be mine, but the Lord has provided it for me. It just came into my mind this way one morning as I awoke—'There's a house for you.' I thought, was it the Lord who said so? and I felt He gave me leave to come up and speak to you about it; but I felt deep trouble when I left your house, lest it should not have been from the Lord, and I sank very low. I remembered how the devil had deceived me before, and made me take all my things out of my house, and in shame and confusion of face I had them all to take back again, and the reproach of my sin which I had to bear at that time. Well, after a while I had power to go to the Lord, and lay all my bitter grief before Him; I said, 'O my dear Redeemer, give me repentance; if I have sinned against Thee in this matter about the house, show it to me, and take away my guilt; and then He brought to my mind about my standing on the causeway when my house was on fire 24 years back; the dreadful fears that I felt lest I was a child of the devil and not of God; and how my blessed Saviour helped me then, and made me clearly feel that I belonged to Him. All this came before me, and I kept pleading it with the Lord; and presently I felt Him coming into my soul, and He brought me clean out of my trouble, and made me praise His holy name, for His wonderful works are past everything. Well, now, it is not the *house* that makes me glad, but it is *His work* in it that fills me with praise. If He had put me in a dungeon or a pigstye I could have praised Him if He had shown me His hand and work in it. O how I have been praying that my proud, wicked, deceitful heart may not be lifted up by His mercies. I want to be down, down, down to the dust.

"I wanted to come and tell you what a precious word I had come to

my heart, but I was so afraid I should not be able to remember where the verse was, for you to find it, that I was tempted to tear the leaf out of the Bible to bring with me to your house, but a fear came over me that that would not be right; so then I sought the Lord's help to keep the verse for me, and He answered my prayer, for now I can tell you it was this, 'For ever, O Lord, Thy word is settled in heaven.' I will tell you how it came. I was in sore and bitter conflict, in heavy labour of spirit, but I could not give up, I could not rest; nothing would do for me till the Lord brought me relief, and blessed my soul; and my eyes got so dim that I could scarcely see a letter in the book, and I feared if I tried them with reading I should go blind. But toward night it came to me in this way, 'Cannot my God keep my eyes from going blind if He pleases? I will get the Bible and read;' and opening it the leaves turned to that verse I have told you of, in the 119 Psalm, 89th verse. I felt it in this way, that it was the word of the Lord spoken to me, time after time, upon my heart; it carried me back to the morning of my conversion, when I heard His voice speaking, 'Behold I stand at the door and knock,' &c., and every fresh word that I have had in my heart came flowing in, and I felt *all these were settled in heaven;* they are all noted down in His book of remembrance; and He is interceding for me every moment, when I am in darkness and distress, and conflict of soul; He knows me in all those places, and always comes to me when His right time is come. I should think I know something of that true spiritual appetite; for I am clean '*clemmed*' to death if my dear Saviour does not feed me with the word of life. O how I crave after it; and what you have read to me about union one with another, did not I feel that this morning when the verse in the Psalm came to me? I had such love in my heart for all God's dear children everywhere, those I had seen in the flesh, and those I had only heard of.

"I have been stripped by the Lord. He will strip us all. I was looking at those trees without a leaf, that was like me. Ah, what it was when He took all from me. What a work it is to strip a self-righteous sinner! I noticed some trees how long it is before *every* leaf drops off. Ah, that is like me. He sends furnace after furnace, blow after blow, till not a leaf of our filthy rag righteousness remains. He will do this for all His children till they are made *clean nothing.* We must be brought to lie in His hands 'as clay in the hands of the potter.' Who knows what that is? It is very deep. I have been in a hot furnace, and I begged my dear Redeemer to sanctify it to me, and He did; but I can hardly speak of it, it was such a blessed thing when He spoke to my soul. I tremble and fear to say the words—yet how His whisper was heard in my soul, just as I partook of the bread and wine at the blessed sacrament—'*My blood was shed for thee.*' They were such words to me, I can never tell to any one what they were to me. I often think of that hymn which speaks of His streaming hands and feet—'Ye that pass by *behold the Man!*' Satan does not care if we only *talk* of the blood of Christ, but if we feel it shed for us, he is sure to harass us."

(To be continued, D.V.)

THE PRICE OF TRUTH.

That was a noble utterance—one of the noblest in the Bible—of three young men, who, surrounded by every temptation to hold their religious faith loosely, and with a terrible fiery trial before them, said, "We are not careful to answer thee in this matter. He will deliver out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Says the believer, We will keep a conscience; we will seek, by prayerful study of our duty in God's word, to know how to act at all times of temptation and difficulty, and fearlessly cast ourselves, by the Holy Spirit's help, upon the guidance and protection of Him who is able to deliver us. It may be true that the path of rectitude will lead to worldly prosperity and honour; but if not, the eternal principles of truth and righteousness are not to be warped to meet the exigencies of our little lives. We will trust to God to do what is right. An example, which is within the knowledge of the writer, and of very recent date, may be of interest and value to our readers.

A Christian young man, in a draper's shop in Manchester, one afternoon was serving a lady; after looking over some silks, she walked out of the shop without purchasing anything. "T.," said his employer, "how is it that the lady has not bought anything?" "She asked for some silks of a particular make; I showed her ours, but they would not do." "You ought to have told her that what we had were that make," said his employer. "No, sir, I could not say so, because I should have known it was not true." "Oh," said the master, "if you stick at a trifle like that you will not do, you are of no use to me;" and he at once gave T. notice to leave. Poor T. sought the Lord for direction, and went to his minister, a gracious man, and told him his troubles. He happened to be dining the same day at the table of a rich Manchester merchant, who was an invalid, and there he told T.'s story. "I am very glad," said the merchant, "to find that we have some young men left who keep a conscience. I want just such a man as you speak of. My health is so feeble that I cannot look after my affairs as I could wish. Send T. to me and I will talk to him." The result was that the merchant placed T. in a position of trust and confidence in every respect superior to the one he had left. He is still reaping the reward of his fidelity to conscience and truth.

"Them that honour Me I will honour," is a scripture declaration that God's people are permitted to see verified, at various times, in their own case, and in others also. The profits, comforts, or pleasures renounced from conscientious motives, are often more than repaid in peace and providences. This has nought to do with the all-important matter of salvation, but solely on this ground, "The Lord is a God of knowledge, and by Him actions are weighed," 1 Sam. ii. 3. God will be debtor to no man, and sins against the light of conscience shall meet their recompense, while the smallest act of "faith that worketh by love" shall not go unnoticed and unrewarded by "the God of the whole earth."

THE TRUE LEVITE.

OUTLINE OF A SERMON BY THE REV. J. A. WALLINGER, OF BRIGHTON.

Levi was the third son of Jacob by Leah; and he was thus called by his mother because thereby she said it *joined* her to her husband: for Rachel, not Leah, had the heart of Jacob. It is Gospel work to join souls to Christ; to bring into union with divine truth those who were in disunion with God. Man by nature does not feel this; but when made sensible of his state by grace, the great desire of the soul is to be joined to the Lord; if he is not, he feels he must eternally perish. The order in which Jacob's children were named bears a Gospel significance, and in these things the Holy Ghost had a meaning. Jacob's first-born was called Reuben, which means—*see a son.* Here we have a Gospel truth—the new birth—"Except a man be born again he cannot see the kingdom of God." "If any man be in Christ he is a new creature." This is the beginning of God's religion in the souls of His elect. Next comes the second son, named Simeon, which means *hearing.* Life being communicated, the hearing ear is given; faith receives the word by the power of the Spirit; hears the truths of the Gospel, and longs to lay hold of them: hears of a union before all worlds—of precious blood and glorious righteousness, and cries unto God for a revelation of them to the soul. Then comes the blessed time when grace makes known to the soul this eternal union, applies the blood, and reveals the righteousness. And this gives us the interpretation of the third son, Levi—*joined,* united everlastingly to God. The soul's experience of divine truth makes a Levite indeed. Then follows the fourth child, Judah, which means *praise;* and, till you know you are joined to the Lord, you will never be able to praise Him; and the *hearing* of faith gives you the knowledge that you are *joined* unto the Lord, and that because the Lord God said, *see a son!* If you are a Levite in the purpose of God, you must be joined to the Lord manifestly, and the feeling sense of union will make you *praise the Lord.* Have you been *joined* unto the Lord? Then I am sure you know something of praise; and the result will be eternal life, for God will keep all His saints unto the end. I wish to present to you a Gospel paradox in this type of Levi, that all God's people are separated, because joined, and joined, because separated. First, the joined are separated. God being in eternal union with His people, separates them in time unto Himself, and breaks the neck of union between them and the world, sin, and Satan. The Levites being separated unto God from amongst Israel, were joined to the service of the Lord—the elder branch for the priesthood, the younger for worship: a double type of Christ and the Church. This separation of an elect Church we have set forth in Jude —"Sanctified by God the Father." Here we have the true Levites, God's family, and Christ the head of the sect of separatists; for He was brought up at Nazareth and called a Nazarene—which means separated or cut off. Hence we have the Gospel injunction, "Come ye

forth and be separate." This is God's work; and if you are a child of God, called by grace, I know you want to fling the world away from you. The spirit of a gracious soul is not, how near may I go to it, but how far off can I get from it? And if this is not the language of your heart, I stand in doubt of you. If you are called by grace, I know you cannot squeeze the joy out of the world you once did. God will not let you; you may try it, but you won't succeed. God will teach you to look out of this world for your happiness. You must be made to feel this is not your rest; it is polluted. Hence you must have things embittered to you; tribulation, more or less, to detach you from this poor world, and make you look upward for your joys. Take another view of Levi. This tribe was appointed to carry the ark. In Genesis xlix. you read that Jacob pronounces a curse upon Simeon and Levi, as instruments of cruelty in slaying the Shechemites—for this act they were to be scattered and divided in Israel. Simeon shared part of the possessions of Judah, and was scattered elsewhere in Israel. Levi, in the allotment of his inheritance, fulfilled this prediction also, for he served at the altar, and the Lord was his inheritance (Deut. x. 9). So the Lord "turned the curse into a blessing," and made that prediction which appeared full of threatenings to be a high privilege. Levi was a type of the Church of God in all ages, for they, as the bearers of the ark, which represented Christ, set forth the elect of God. Like Levi, they are joined to the Lord to serve at the altar, to realize union and nearness with Him; and by the right of divine privilege carry the ark of God, bear Christ in the arms of faith, and testify of the grace of God, as did Simeon of old. And what is it to embrace Christ as he did, but to have Him in the affections, to feel Him in the heart; and so, while travelling in the wilderness, testify of His great salvation which God has made known to the soul? What sweet compensation is this for the burdens and sorrows of the way, to bear Christ about! And thus the difficulties of your path endear Christ to your heart, so that you are glad to creep under the shadow of His wings, and nestle there, protected by His love and power. Thus you find daily use for Christ to save you from enemies, to smooth your path, to fight your battles, to give you peace; and while you feel yourself good for nothing, He comes and says, "I will not turn away from you to do you good." Friends, do you know what it is to carry the ark? It is to have Christ, it is to know Him, it is to make use of Him. If this be your state, then you are a true Levite—joined unto the Lord.

The ark that the Levites bore was a blessed type of Christ in this respect—*it contained the law.* Said Christ, "Thy law is within my heart." So Christ comes to do the will of God, to fulfil the law; to obey for His people, and in their stead. Thence the blessedness of being a Levite, of having to do with the ark of God. It is to be beneficially interested in the obedience of Christ, as the law-fulfiller. You and I, if believers, are thus blessed; and so our privilege is to carry Christ in the wilderness—the true ark—to know He has satisfied Divine justice, so that the law cannot curse, cannot condemn; and further, to carry Jesus so as to testify before an ungodly world, by our words and our walk that we are His; that we have been receivers of the new

birth, that we are partakers of His righteousness, that we have realized His preciousness, that we are joined unto the Lord. Hence separated from the world, and hence the plain, honest avowal, that though in it we are not of it; that we belong to the royal family of heaven, heirs of God, and joint-heirs with Christ: and thence are looking for a city which hath foundations, whose builder and maker is God.

TRANSGRESSING ISRAELITES.

We are indeed grieved to have to assert that dress has taken such a prominent position amongst those who profess to be Christians, that it would be impossible on entering a place of worship, where the everlasting Gospel is proclaimed, to come to any right conclusion from the appearance there presented to you, as to the profession made, or the position in life occupied, by one half, or even one quarter of the professing Christians there assembled. This certainly is not as it should be; but most assuredly it is as it *is*. Pride and fashion has got into the church, and to an extent you see it as visibly there as you do in the concert or the ball room. And yet is it to be tolerated? No, God forbid that, although we cannot alter it, our tongue or pen should be silent about it. Indeed, we cannot be silent; for to us it is simply disgraceful to see the way in which persons professing to be the followers of Christ dress and draw themselves out to go into the presence of worldlings, or to enter into the Lord's house and seek His favour. The head dresses and body dresses, the ribbons and the flowers, the ornaments and the trimmings, make poor sinners look more like walking waxworks than masses of corruption, and more like worldly fascinators than saints of the most high God. Yea, and we believe that if conscience had more to do with these things, and the Lord was prayerfully consulted relative to them, we should soon see a wonderful alteration made. We have often thought if the Bible were more followed in this respect it would be far better; but then we are told that there is no precise order for dress laid down there for the Lord's people, and so it is left entirely to themselves. Well, to themselves, under the direct and continued influence of grace, it may well be left; but it is not left there, for the Lord's people are not always filled with the Spirit; hence we meet with this exhortation, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; BUT *(which becometh women professing godliness)* WITH GOOD WORKS," 1 Tim. ii. 9, 10. And then there is another of much the same import, which you find in 1 Peter iii. 3, 4; both which are evidently pointing to what in those days was the height of worldly fashion, and showing professing believers that that fashion was not to be theirs; and a stinging reproof certainly it must have been to those who needed it, unless indeed their consciences were seared so as to be insensible to it; and many such insensible consciences we fear are to be found in our day.—*John Lindsey, Linslade, Beds.*

MEANS AND END.

In the distribution of the blessings promised to God's elect people, a certain order and economy are observed—grace is first given, then glory. Thus we believe and say with the apostle, that without holiness no man shall see the Lord; or that a man must be sanctified before he can be finally glorified. God does not eventually save an elect person until He has previously regenerated him. Hence final salvation is frequently in scripture held forth to the view of His people not only under the character of the elect, but likewise under every other character they sustain, such as penitents, believers, saints, and workers of righteousness; because in consequence of their predestination to life they are indued with the graces of repentance, faith, and sanctification, in order to their enjoyment of the inheritance to which they are ordained. Regeneration must and always does come between the decree of election and the ultimate accomplishment of that decree, the means and the end being inseparably linked together, both in God's own purpose and His execution of it; yet means are one thing, conditions are another, and I challenge any one to point out one spiritual qualification represented in the Bible as previously requisite to everlasting life, which qualification is not in the same Bible declared to be the gift of God, and the work of His own grace in every one that shall be saved.

The constituent members of the invisible Church, when brought to the knowledge of Christ by effectual calling, and added to the visible fold, are a company called out of the world, and gathered in from among mankind; so that during their abode on earth they are a kingdom within a kingdom, as being not only subjects of the kingdom of Providence (which they were before their calling in common with the rest of the world), but exalted to be subjects of the kingdom of grace, which all mankind are not. The great point is, to distinguish between *conditions* and *evidences*. There are no conditions laid upon the creature to fulfil, these rest upon the Surety—Christ; and evidences are wrought in the believer by the Holy Ghost according to the will of God, so the Trinity in Unity are engaged to accomplish the salvation of the elect.

Whatever we want it is God that withholds it; a sovereign Lord, most wise, holy, and just, that may do what He will with His own, and is debtor to no man; that never did, nor never can, do any wrong to any of His creatures.—*M. Henry.*

The Sympathy of Jesus.—Our compassionate Redeemer knows all the avenues to the human heart, and in myriads of ways, to us unknown, can support, can strengthen, can comfort. "He can, for *He is power;* He will, for *He is love.*" His sympathy and regard are not confined to the highest order of His adherents—to those who have done and suffered much in His service—but extend to the least and lowest of His flock.—*H. Stowell.*

WHITEFIELD AND WESLEY.

(Continued from page 215.)

Your 13th, 14th, and 15th paragraphs come next to be considered. "The witness of the Spirit" (you say, paragraph 14, page 14,) "experience shows to be much obstructed by this doctrine." But, dear sir, whose experience? Not your own; for in your journal, from your embarking for Georgia to your return to London (page the last), you seem to acknowledge that you have it not, and therefore you are no competent judge in the matter. You must mean, then, the experience of others; for you say in the same paragraph, "Even in those who have tasted of that good gift, who yet have lost it again," (I suppose you mean lost the sense of it again), "and fallen back into doubts, and fears, and darkness that might be felt," &c. Now, as to the darkness of desertion, was not this the case of Jesus Christ, Himself, after He had received an unmeasurable unction of the Holy Ghost? Was not His soul exceeding sorrowful, even unto death, in the garden? and was He not surrounded with an horrible darkness that might be felt, when on the cross He cried out, "My God! my God! why hast Thou forsaken Me?" And that all His followers are liable to the same, is it not evident from scripture? "For," says the Apostle, "He was tempted in all things like unto His brethren, that He might be able to succour those that are tempted." And is not their liableness thereunto consistent with that conformity in suffering which His members are to bear? Why, then, should persons falling into darkness after they have received the witness of the Spirit, be any argument against the doctrine of election. "Yes" (you say), "many, very many of those that hold it not, in all parts of the earth, have enjoyed the uninterrupted witness of the Spirit, the continual light of God's countenance, from the moment wherein they first believed, for many months or years, to this very day." But how does Mr. Wesley know this? Has he consulted the experience of many, very many, in all parts of the earth? Or could he be sure of what he hath advanced without sufficient grounds, would it follow that their being kept in this light is owing to their not believing the doctrine of election? No; this, according to the sentiments of our Church, "greatly confirms and establishes a true Christian's faith of eternal salvation through Christ," and is an anchor of hope, both sure and steadfast, when he walks in darkness and sees no light; as certainly he may, even after he hath received the witness of the Spirit, whatever you or others may unadvisedly assert to the contrary. Then, to have respect to God's everlasting covenant, and to throw himself upon the free, distinguishing love of God, who changeth not, will make him lift up the hands that hang down, and strengthen the feeble knees. But, without the belief of the doctrine of election, and the immutability of the free love of God, I cannot see how it is possible that any should have a comfortable assurance of eternal salvation. What could it signify to a man whose conscience is thoroughly awakened, and who is warned in good earnest to seek deliverance from the wrath to come, though he should be assured that all his

past sins are forgiven, and that he is now a child of God, if, notwithstanding this, he may hereafter become a child of the devil, and be cast into hell at last? Could such an assurance yield any solid lasting comfort to a person convinced of the corruption and treachery of his own heart, and of the malice, subtlety, and power of Satan? No. That which alone deserves the title of a full assurance of faith, is such an assurance as emboldens the believer, under the sense of his interest in distinguishing love, to give the challenge to all his adversaries, whether men or devils, and that with regard to all their future as well as present attempts to destroy, saying with the Apostle, "Who shall lay anything to the charge of God's elect? It is God that justifies; who is he who condemns me? It is Christ that died: yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for me. Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things I am more than conqueror, through Him that loved me. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus my Lord?"

This, dear sir, is the triumphant language of every soul that has attained a full assurance of faith. And this assurance can only arise from a belief of God's electing, everlasting love. That many have an assurance that they are in Christ to-day, but take no thought for, or not assured they shall be in Him to-morrow, nay to all eternity, is rather their imperfection and unhappiness than their privilege. I pray God to bring all such to a sense of His eternal love, that they may no longer build upon their own faithfulness, but on the unchangeableness of that God whose gifts and callings are without repentance. For those whom God has once justified, He also will glorify. I observed before, dear sir, it is not always a safe rule to judge of the truth of principles from people's practice. And therefore, supposing that all who hold the doctrine of universal redemption, in your way of explaining it, after they received faith, enjoyed the continual uninterrupted sight of God's countenance, it does not follow that this is a fruit of their principles; for that I am sure has a natural tendency to keep the soul in darkness for ever; because the creature is thereby taught that his being kept in a state of salvation is owing to his own free-will; and what a sandy foundation is that for a poor creature to build his hopes of perseverance upon! Every relapse into sin, every surprise by temptation, must throw him into "doubts and fears, into horrible darkness, even darkness that may be felt." Hence it is that the letters which have been lately sent me, by those who hold universal redemption, are dead and lifeless, dry and inconsistent in comparison of those I receive from persons on the contrary side. Those who settle in the universal scheme, though they might begin in the Spirit (whatever they may say to the contrary), are ending in the flesh, and building up a righteousness founded on their own free-will; while the others triumph in hope of the glory of God, and build upon God's never-failing promise and

unchangeable love, even when His sensible presence is withdrawn from them. But I would not judge of the truth of election by the experience of any particular persons: if I did (O bear with me in this foolishness of boasting), I think I myself might glory in election. For these five or six years I have received the witness of God's Spirit; since that, blessed be God, I have not doubted a quarter of an hour of a saving interest in Jesus Christ; but with grief and humble shame do I acknowledge I have fallen into sin often since that. Though I do not, dare not allow of any one transgression, yet hitherto I have not been (nor do I expect that while I am in this present world I ever shall be) able to live one day perfectly free from all defects and sin. And since the scriptures declare "That there is not a just man upon earth," no, not among those of the highest attainments in grace, "that doeth good and sinneth not," we are sure that this will be the case of all the children of God. The universal experience and acknowledgement of this among the godly in every age, is abundantly sufficient to confute the errors of those who hold, in an absolute sense, "that after a man is born again he cannot commit sin;" especially since the Holy Ghost condemns the persons who say they have no sin, as deceiving themselves, as being destitute of the truth, and making God a liar. 1 John i. 8, 10. I have been also in heaviness through manifold temptations, and expect to be often so before I die. Thus were the apostles and primitive Christians themselves. Thus was Luther, that man of God, who, as far as I can find, did not peremptorily, at least, hold election; and the great John Arndt was in the utmost perplexity but a quarter of an hour before he died, and yet he was no predestinarian. And if I must speak freely, I believe your fighting so strenuously against the doctrine of election, and pleading so vehemently for a sinless perfection, are among the reasons or culpable causes why you are kept out of the liberties of the gospel, and from that full assurance of faith which they enjoy who have experimentally tasted, and daily feed upon, God's electing, everlasting love.

But perhaps you may say that Luther and Arndt were no Christians, at least very weak ones. I know you think meanly of Abraham, though he was eminently called the friend of God, and, I believe, also of David, the man after God's own heart. No wonder, therefore, that in a letter you sent me not long since, you should tell me, "that no Baptist or Presbyterian writer whom you have read, knew anything of the liberties of Christ." What! neither Bunyan, Henry, Flavel, Halyburton, nor any of the New England and Scotch divines? See, dear sir, what narrow-spiritedness and want of charity arise from your principles, and then do not cry out against election any more on account of its being "destructive of meekness and love."

Fourthly, I shall now proceed to another head. Says Mr. Wesley, page 15, paragraph 16, "How uncomfortable a thought is this, that thousands and millions of men, without any preceding offence or fault of theirs, were unchangeably doomed to everlasting burnings!"

But who ever asserted that thousands and millions of men, without any preceding offence or fault of theirs, were unchangeably doomed to everlasting burnings? Do not they who believe God's dooming men

to everlasting burnings, also believe that God looked upon them as fallen in Adam? And that the decree which ordained the punishment, first regarded the crime by which it was deserved? How then are they doomed without any preceding fault? Surely Mr. Wesley will own God's justice in imputing Adam's sin to his posterity; and also, that after Adam fell, and his posterity in him, God might justly have passed them *all* by, without sending His own Son to be a Saviour for any one. Unless you heartily agree to both these points, you do not believe in original sin aright. If you do own them, then you must acknowledge the doctrine of election and reprobation to be highly just and reasonable. For if God might justly impute Adam's sin to all, and afterwards have passed by all, then He might justly pass by some. Turn on the right, or on the left, you are reduced to an inextricable dilemma. And if you would be consistent, you must either give up the doctrine of the imputation of Adam's sin, or receive the amiable doctrine of election, with a holy and righteous reprobation as its consequent. For whether you can believe it or no, the word of God abides faithful—"The election has obtained it, and the rest were blinded."

Your 17th paragraph, page 16, I pass over. What has been said on paragraph the ninth and tenth, with a little alteration, will answer it. I shall only say, it is the doctrine of election that mostly presses me to abound in good works. I am made willing to suffer all things for the elect's sake. This makes me to preach with comfort, because I know salvation does not depend on man's free-will, but the Lord makes willing in the day of His power, and can make use of me to bring some of His elect home, when and where He pleases. But,

Fifthly, you say, paragraph 18, page 17, "This doctrine has a direct manifest tendency to overthrow the whole Christian religion. For, say you, supposing that unchangeable eternal decree, one part of mankind must be saved, though the Christian revelation were not in being."

But, dear sir, how does that follow? since it is only by the Christian revelation that we are acquainted with God's design of saving His church by the death of His Son. Yea, it is settled in the everlasting covenant, that this salvation shall be applied to the elect through the knowledge and faith of Him, as the prophet says, Isaiah liii. 2—"By His knowledge shall My righteous servant justify many." How then has the doctrine of election a direct tendency to overthrow the whole Christian revelation? Who ever thought that God's declaration to Noah, that seed time and harvest should not fail, rendered the heat of the sun or the influence of the heavenly bodies unnecessary to produce it. No more does God's absolute purpose of saving His chosen, preclude the necessity of the gospel revelation, or the use of any of the means through which He has determined the decree shall take effect. Nor will the right understanding, or the reverent belief of God's decree, ever allow or suffer a Christian in any case to separate the means from the end, or the end from the means. And since we are taught by the revelation itself, that this was given and intended by God as a means for bringing home His elect, we therefore receive

it with joy, prize it highly, use it in faith, and endeavour to spread it through all the world, in the full assurance that wherever God sends it, sooner or later, it shall be savingly useful to all the elect within its call. How then, in holding this doctrine, do we join with modern unbelievers in making the Christian revelation unnecessary? No, dear sir, you mistake. Infidels of all kinds are on your side of the question. Deists, Arians, Socinians, arraign God's sovereignty, and stand up for universal redemption. I pray God that Mr. Wesley's sermon, as it has grieved the heart of many of God's children, may not also strengthen the hands of many of His most avowed enemies! Here I could almost lie down and weep. "O tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the uncircumcised rejoice, lest the sons of unbelief should triumph!"

Further you say, page 18, paragraph 19, "This doctrine makes revelation contradict itself." "For instance," say you, "the assertors of this doctrine interpret that text of scripture, 'Jacob have I loved, but Esau have I hated,' as implying that God in a literal sense hated Esau, and all the reprobate, from eternity!" And when considered as fallen in Adam, were they not objects of His hatred? And might not God, of His own good pleasure, love or show mercy to Jacob and the elect, and yet at the same time do the reprobate no wrong? But you say, "God is love." And cannot God be love, unless He shows the same mercy to all?

Again, says Mr. Wesley, "They infer from that text, 'I will have mercy on whom I will have mercy,' that God is mercy only to some men, viz., the elect, and that He has mercy for those only; flatly contrary to which is the whole tenor of the scripture, as in that express declaration in particular. 'The Lord is loving unto every man, and His mercy is over all His works.'" And so it is, but not His saving mercy. God is loving unto every man; He sends His rain upon the evil and upon the good. But you say, "God is no respecter of persons." No; for every one, whether Jew or Gentile, that believeth on Jesus, and worketh righteousness, is accepted of Him; "but he that believeth not shall be damned." For God is no respecter of persons, upon the account of any outward condition or circumstance in life whatever; nor does the doctrine of election in the least suppose Him to be so. But as the sovereign Lord of all, who is debtor to none, He has a right to do what He will with His own, and to dispense His favours to what objects He sees fit, merely at His pleasure. And His supreme right herein is clearly and strongly asserted in those passages of scripture where He says, "I will have mercy on whom I will have mercy, and compassion on whom I will have compassion." Ex. xxxiii. 19; Rom. ix. 15.

(To be concluded, D.V., in our next.)

However the devil labours to keep his own kingdom in peace and tranquility, yet he seeks nothing more than to cause divisions in the kingdom of Christ.—*Marsh.*

DIVINE KNOWLEDGE.

The chosen vessel knows the Saviour to be the true light because He shines into His soul, 2 Cor. iv. 6. He knows Him to be the resurrection because He has raised Him to "newness of life," Rom. vi. 4. He knows that He is the God of His salvation because He has delivered him from the wrath to come, 1 Thess. i. 20. He knows Him to be the God of glory because the glory of his God and Saviour is risen upon him, Isa. lx. 1. He knows He is a God that hears prayer because He answereth him in the joy of his heart, Ecc. v. 20. He knows Him to be the "only wise God" because He makes him wise unto salvation, and wiser than the carnal of this world, 1 Tim. i. 17. He knows that He is the Omnipotent God by the daily communion he enjoys with Him; nor can he doubt of His being Judge both of quick and dead, because he has been honourably acquitted at the bar of his own conscience. This is the secret mystery that lies between Christ and His elect, and which is hid from the wise and prudent, but revealed unto babes, Matt. xi. 25. It is this that creates a joy unspeakable in the believer's heart, which the stranger intermeddleth not with.

If we have the joy of heart-felt union, and communion with Jesus Christ, what can add to it? It is Christ who constitutes heaven. If I have Christ He is enough for me, as said the Psalmist, "The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot. W. H.

Was Job miserable when he had lost all that God had given him? No; he had still that God who gave him all. And is not Christ thy treasure, is not heaven thy inheritance, and wilt thou murmur? Hast thou not much in hand and more in hope? Hast thou not much in possession, but more in reversion, and wilt thou murmur? Hath not God given thee a changed heart, a renewed nature, and a sanctified soul, and wilt thou murmur? Hath not God given thee Himself to satisfy thee, His Son to save thee, His Spirit to lead thee, His grace to adorn thee, His covenant to assure thee, His mercy to pardon thee, and wilt thou murmur? Hath He not made thee a friend, a brother, a son, a bride, an heir, and wilt thou murmur? Hath not God often turned thy water into wine, thy brass into silver, thy silver into gold, and wilt thou murmur? When thou wast dead, did not He quicken thee? and when thou wast lost, did not He seek thee? and when thou wast wounded, did not He heal thee? and when thou wert falling, did not He support thee? and when thou wert down, did not He raise thee? and when thou wert staggering, did not He establish thee? and when thou wert erring, did not He restore thee? and when thou wert tempted, did not He succour thee? and when thou wert in danger, did not he deliver thee? and wilt thou murmur? Murmuring is a black garment, and it becometh none so ill as saints.—*Brooks.*

"I KNOW THEIR SORROWS."

EXOD. III. 7.

"I know their sorrows," 'tis a truth divine,
How rich the declaration, how sublime!
Ah, wearied traveller, you need not fret,
When trials come to tempt you and upset.

"I know their sorrows," this the Saviour said,
For here He had not where to lay His head;
But now He's gone to mansions in the skies,
There to prepare for them who win the prize.

Let us then hope, expecting His return,
With lamps in hand, and oil to make them burn;
That when the sound is heard of "Lo He comes,"
We may then join the band of faithful ones.

"I know their sorrows," keep this aye in mind,
It gives such hope, no greater can we find:
'Tis as the anchor to His very word,
No surer pledge of an Almighty Lord.

"I know their sorrows," let all "run who read,"
And at His throne of grace for ever plead;
Our time for trial here shall soon be o'er,
And then the Saints shall reach the happy shore.

J. C. SOMMERS.*

THE TRUE RICHES.

When Dr. Weeks (Bishop of Sierra Leone) was but a poor curate in Lambeth, he reached the climax of poverty by a fire that consumed nearly all he possessed. The Sunday after, meeting a friend who stopped to condole with him upon his loss, the embryo Bishop, with a beaming eye, and a countenance that bespoke peace and rest, said, "My dear friend, it is my happy privilege to possess that which nothing can destroy—a good hope through grace in Christ Jesus." The poverty-stricken curate passed on, but he left behind him in these few words a testimony that made an abiding impression on the heart of one who caught up the sentence in passing, and was often refreshed by the remembrance of the words, the look, and tone of the Lambeth curate.

STRENGTH WILL BE GIVEN.—God will never call you to the fulfilment of any duty, nor the endurance of any trial, without having first provided for you sufficient strength for the occasion.

* Secretary to the London Aged Christian Society, the claims of which we cannot too strenuously urge upon our Readers.

The Wise Men of the East:

THE SUBSTANCE OF A SERMON PREACHED AT ST. BARTHOLOMEW'S CHURCH, BY THE EXCHANGE, ON SUNDAY, DECEMBER 23RD, 1827.

[HITHERTO UNPUBLISHED.]

"*When they saw the star, they rejoiced with exceeding great joy.*—Matt. ii. 10.

In the preceding chapter we have an account of the birth of Jesus, and certain remarkable circumstances attending it; and in the words connected with the text we have another remarkable circumstance. Certain wise men who dwelt on the earth east of Jerusalem, who were looking for redemption in Israel, and expecting the Lord the Messiah, had their attention arrested by an appearance in the heaven of a light or a star. They proceed to Jerusalem to inquire where the Messiah was born, and from thence they set out to seek Him and to worship Him; and the same star they saw in the east appeared again, and went before them to Jerusalem, and stood over the house where Jesus was, and where He had been born. The text says, "When they saw the star they rejoiced with exceeding great joy." It is remarked that no words in our language can convey the force of the original. They knew the character of Christ, and when they knew where He was born, they rejoiced with joy unspeakable and indescribable; and we are told in the verse that follows the text,—"When they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him; and when they had opened their treasures, they presented Him with gifts; gold, frankincense, and myrrh." The enemies of Jesus seek to persuade us the word "worshipped" means nothing more than a common custom, a token of respect, and that these wise men meant no more than a token of respect. For men to do this as a token of civility and respect was certainly the case, and that the same word here translated *worship* may be used to describe that token of respect we do not question; but the very same word is used when a certain man fell down at the feet of Peter—"And as Peter was coming in, Cornelius met him, and fell down at His feet, and worshipped him." Peter, however, altogether rejects such an act of homage, considering it due only to God, and says, "Stand up, I myself also am a man," Acts x. So we find the same word used by John in the Revelation, when he fell at the angel's feet twice to worship him, and was twice rebuked. The angel considered it an act of homage, and would have trembled to have admitted it, and says, "See thou do it not, for I am thy fellow servant." The word is used in the book of Revelation again and again, to denote that worship which we find given by the heavenly hosts to the Triune Jehovah. So we may consider the language here to express the intention of the wise men to pay the homage due to Him as the Son of God.

In the first place, let us inquire why Jesus was born, and to accomplish what did He appear? Secondly, was He qualified to accomplish what He appeared for? Then, for whom did He appear? And then we will point out some of the streams of consolation flowing from this subject.

I. Why was Jesus born, and for what purpose? We find this answered in the preceding chapter. We are told an angel was sent from heaven to Joseph, the espoused husband, to assure him that he need not hesitate respecting Mary—he was hesitating respecting Mary whether he should put her away—"For that which is conceived in her is of the Holy Ghost: and she shall bring forth a son, and thou shalt call His name JESUS; for He shall save His people from their sins." This is the design of His appearance. Surely these are glad tidings to all who know what sin is, and are brought to tremble on account of their transgressions—came to save completely, and eternally, and freely—came to fulfil the prophecy of Daniel in the strictest sense of the word. "The Messiah, when He shall appear," says the prophet, "shall be cut off, but not for Himself." "To finish transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness," was the design of His appearance—not make it possible that certain persons might be saved provided they fulfilled certain terms and conditions by their own free will and power—but He came to accomplish for them, and long before the greater part were born, a perfect, complete, and everlasting salvation. He came to save them; not put them into a way to be saved, but saved them. Was He qualified to do this? We may safely say, Certainly He was, and more than any other man ever was; indeed, He was the only man that was appointed on the face of the earth that could do this, on account of the two natures in His one Person. He is said to be a branch out of the root of Jesse—"There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;" and He is said to be the "root of Jesse," Isa. xi. As a branch He is the offspring, a man like unto us, sin only excepted; a perfect man, a holy man, without any taint of original corruption; as pure and holy as Adam was when first created—when he came out of the hands of His Maker; and as to actual transgression He knew it not—He did no sin, neither was guile found in His mouth. He was a perfect man; but was He, as a perfect man, able to make such an atonement and accomplish such a salvation as Daniel speaks of? No, as a man, He must have let that work alone for ever. His righteousness and perfection would have availed for Himself, but not for others. Here we see the necessity and importance of the grand truth which is written in scripture as with a sunbeam, from the beginning to the end, that Jesus of Nazareth is God over all, blessed for ever—is Jehovah—is the man that is Jehovah's fellow. We are not speaking to those who question or doubt this truth; but those who have tasted that the Lord is gracious, love to hear this precious truth proved and enforced, because every hope of rest from the finished work of Christ depends on His divinity. If He be only man, then He is no more your Saviour than Paul or Peter could have been. He is the man that is Jehovah's

fellow—He is the root and the branch from the stem of Jesse, the root and the offspring of David—He is the offspring of David, as He proceeded from him, as descended from him and the root of David, as the eternal God from whom David proceeded when He received His being. I will only remind you of two or three passages, striking proofs. John, speaking of this important event which we at this time commemorate, says—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us." We see here how clearly He declares Jesus, that was born of Mary, to be the eternal, self-existent Word—God manifest in the flesh; and St. Paul, speaking of Jesus, says—"Who is over all God, blessed for ever." And Jesus says Himself, and He is the faithful and true witness—He never made a mistake or uttered an untruth—"Before Abraham was I am:" claiming to Himself the great "I am." And again, "I and the Father are one." And again, "I am He that searcheth the heart and trieth the reins," which is declared alone to be the property of Jehovah. And again He says—"I am the first, and the last, which is, which was, and which is to come: the Almighty." Thanks be unto God for the strong way and manner this important truth is established; and I may say, thanks be unto God for a tongue and a will to utter it in this day of reproach and blasphemy. Jesus is God manifest in the flesh, or else he is no Saviour whatever for you and for me.

This brings us to the important inquiry, For whom was He manifest? The passage already referred to answers this—the angel says to Joseph—"Thou shalt call His name Jesus, for He shall save His people from their sins." Save *His* people; who are the people of Christ? Christ was descended from David, who was descended from Abraham, so the Jews were His people in one sense. But was He the Saviour of the Jews only? Was He not also of the Gentiles? In this sense He is stiled the Saviour of the world. In the passage before referred to it is said, "There shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek." It is not confined to the Jews, for they are not all Israel that are of Israel; but the children of promise are counted for the seed—His people, children of God, vessels of covenant mercy, those given by the Father into the hands of Jesus. The children of promise are those to whom Jehovah has promised eternal life in Christ, their covenant Head, before the foundation of the world. It is an important inquiry, How shall we settle this point for ourselves It will be a happy Christmas to us if we can upon solid grounds hope Jesus appeared to accomplish that spoken of in the context for *us*—if He obeyed the law for *us*—if He shed His precious blood for *us*—if He accomplished a complete and everlasting salvation for *us*. There is one way it may be known, and that is if we have true, humble, holy faith in Jesus. Faith in Jesus and salvation are connected in the New Testament not fewer than fifty times. The question is, Have we by faith, connected with the awakening and alarming influences of the Spirit, fled to Jesus? If we are

brought as sinners to Jesus, to rest all our hope simply and entirely upon Him, then we are one of His people. That is a remarkable expression of St. Peter—"Wherefore it is contained in scripture (refering to a prophecy of Isaiah), Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on Him shall not be confounded." Observe, God has laid this Christ and His finished work as a foundation in His church for sinners to build upon; so he that builds his hope upon this foundation is one of His people—one for whom He appeared, Saint Paul says, "God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us"—that is, lay hold of Jesus as the hope set before us. These are beautiful images used to represent what true faith is. First, To build on Him as our foundation. When a man is awakened to see his state and condition, he is led to say, Where shall I rest my hope for eternity, and on what shall I build this hope? We may say, Build on Jesus, and you shall not be confounded or disappointed. So when a man says, How shall I flee from the wrath to come, from the Avenger of blood, who is pursuing me, and is ready to take and destroy me? Behold, Jesus is the true city of refuge, flee to Him and you are secure. And hereby it is made manifest that you are one of His, by fleeing to Him and resting upon Him. So again, it is putting the soul into His hands. These are descriptions of saving faith. So if you have fled to Jesus, built on Him, rested on Him, and put your soul into His hands, you are among the number of His people. Many may be continually fearing and doubting, and get no comfort from these views, and doubt whether they know anything of the work of grace in their hearts, or whether they are among the number of His people. Our subject is to the point. But I would first observe how well Christ is acquainted with those that are His, and how surely He will draw them, wherever they are, to a knowledge of Himself and His precious salvation. These wise men were a long way from Bethlehem, but they were known to Jesus, and known to Him by name, and He knew where they were; and sooner than they should not be brought to Him, to believe in Him, something out of the common course should take place—a light should appear in the heavens, and they should be guided to Him, that they might act faith on Him as the Messiah. But there was no need of a star in the heavens to lead you to the knowledge of Jesus, and whereby you might be made acquainted with Him. But certain dispensations of providence, very remarkable, took place. There have been persons in this land, and we have known such, and perhaps we may be speaking to some such, who on account of their circumstances and situation were not more likely to come to know anything about Jesus Christ, and the things that respect Him, than if they had been born in Turkey or China; but such persons have, by remarkable providences, been led where they might hear words whereby they might be saved; and by one remarkable providence after another, they have been led into such connection as they had not the least conception of before, and such as

they would not have chosen, and even did not wish, which has proved a means of bringing them to a knowledge of Jesus. Has not all this been by a hand unseen? Realize the goodness and mercy of God, and look back on His dispensations of providence, and see how He has led you to a knowledge of Himself, and this was because He loved you—loved you with an everlasting love—and therefore with lovingkindness drew you; because when He appeared incarnate your name was upon His heart, and your sins upon His soul, and He obeyed the law and endured its curse in your place and stead.

(To be concluded, D. V., in our next.)

WHITEFIELD AND WESLEY.

(Concluded from page 238.*)*

Further, in page 19, you represent us as inferring from the text, "The children not being yet born, neither have done good nor evil, that the purpose of God according to election might stand; not of works, but of Him that calleth. It was said unto her (unto Rebecca), The elder shall serve the younger;" that our predestination to life no ways depend on the foreknowledge of God." But who infers this, dear sir? For if foreknowledge of God signifies approbation, as it does in several parts of scripture, then we confess that predestination and election do depend on God's foreknowledge. But if by God's foreknowledge you understand God's foreseeing some good works done by His creatures as the foundation or reason of chosing them, and therefore electing them, then we say that in this sense predestination does not any way depend on God's foreknowledge. But I referred you, at the beginning of this letter, to Dr. Edwards' "Veritas Redux," which I recommended to you also in a late letter, with Elisha Cole on God's Sovereignty. Be pleased to read these, and also the excellent sermons of Mr. Cooper, of Boston, in New England, which I also sent you, and I doubt not but you will see all your objections answered. Though I would observe that after all our reading on both sides the question, we shall never in this life be able to search out God's decrees to perfection. No, we must humbly adore what we cannot comprehend, and with the great apostle, at the end of our inquiries, cry out, "O the depths," &c.; or with our Lord, when He was admiring God's sovereignty, "Even so, Father. for so it seemeth good in Thy sight."

However it may not be amiss to take notice that if those texts, "God willeth that none should perish," "I have no pleasure in him that dieth," and such like, be taken in their strictest sense, then no one will be damned.

But here is the distinction. God taketh no pleasure in the death of sinners, so as to delight simply in their death; but He delights to magnify His justice by inflicting the punishment which their iniquities have deserved. As a righteous judge, who takes no pleasure in condemning a criminal, may yet justly command him to be executed,

that law and justice may be satisfied, even though it may be in his power to procure him a reprieve.

I would hint further that you unjustly charge the doctrine of reprobation with blasphemy, whereas the doctrine of universal rememption, as you set it forth, is really the highest reproach upon the dignity of the Son of God, and the spirit of His blood. Consider whether it be not rather blasphemy to say, as you do, page 20—"Christ not only died for those that are saved, but also for those that perish." The text you have misapplied to gloss over this, see explained by Ridgely, Edwards, Henry; and I purposely omit answering your texts myself, that you may be brought to read such treatises, which, under God, would show you your error. You cannot make good the assertion, "That Christ died for them that perish," without holding (as Peter Boehler, one of the Moravian brethren, in order to make out universal redemption, lately frankly confessed in a letter), "That all the damned souls would hereafter be brought out of hell." I cannot think Mr. Wesley is thus minded. And yet, without this can be proved, universal redemption, taken in a literal sense, falls to the ground. For how can all be universally redeemed, if all are not finally saved?

Dear sir, for Jesus Christ's sake, consider how you dishonour God by denying election. You plainly make salvation depend, not on God's "free grace," but on man's "free will." And if thus, it is more than probable Jesus Christ would not have had the satisfaction of seeing the fruits of His death in the eternal salvation of one soul. Our preaching would then be vain, and all instructions for people to believe in Him would also be in vain.

But, blessed be God, our Lord knew for whom He died. There was an eternal compact between the Father and the Son. A certain number was then given Him, as the purchase and reward of His obedience and death. For these He prayed, John xvii., and not for the world. For these, and these only, He is now interceding, and with their salvation He will be fully satisfied.

I purposely omit making any further particular remarks on the several last pages of your sermon. Indeed, had not your name, dear sir, been prefixed to the sermon, I could not have been so uncharitable as to think you were the author of such sophistry. You beg the question, in saying, "That God has declared (notwithstanding you own, I suppose, that some will be damned) that He will save all, that is, every individual person. You take it for granted (for solid proof you have none) that God is unjust if He passes by any, and then you exclaim against the horrible decree; and yet, as I before hinted, in holding the doctrine of original sin, you profess to believe that He might justly have passed by all.

Dear, dear sir, O be not offended. For Christ's sake, be not rash! Gird yourself to reading. Study the covenant of grace. Down with your carnal reasoning. Be a little child, and then, instead of pawning your salvation, as you have done in a late hymn book, if the doctrine of "universal redemption" be not true; instead of talking of "sinless perfection," as you have done in the preface to that hymn book, and making man's salvation to depend on his own "free will," as you

have in this sermon; you will compose a hymn in praise of sovereign, distinguishing love. You will caution believers against striving to work a perfection out of their own hearts, and print another sermon on the reverse of this, and entitle it Free Grace Indeed. Not free, because free to all; but free, because God may withhold or give it to whom and when He pleases.

Till you do this, I must doubt whether or not you know yourself. In the meanwhile I cannot but blame you for censuring the clergy of our church for not keeping to their articles, when you yourself, by your principles, positively deny the ninth, tenth, and seventeenth. Dear sir, these things ought not so to be. God knows my heart, as I told you before, so I declare again, nothing but a single regard to the honour of Christ has forced this lettter from me. I feel a love to you; and when I come to judgment, will thank God before men and angels for what you have, as the means, done for my soul. But there I shall see Mr. Wesley convinced of election and everlasting love. And it often fills me with hope to think I shall behold you casting your crown down at the feet of the Lamb, and, as it were, filled with holy blushing for opposing the divine sovereignty in the manner you have done.

I hope the Lord will show you this before you go hence. O how do I long for that day! If the Lord should he pleased to make use of this letter for that purpose, it would abundant rejoice the heart, dear and honoured sir, of your affectionate, though unworthy, brother and servant in Christ,

GEORGE WHITEFIELD.

DOUBTS AND FEARS.

Some well-meaning ministers of Christ are too apt to tell poor weak, tossed, tempted Christians, that their doubts and fears are sinful, and that they dishonour God. This is *bruising the broken reed, and quenching the smoking flame.* Unbelief is certainly a sin, a state of sin, yea it is the sin of sins, for it is that alone can damn the soul; but this is, by no means, the kind of unbelief that heavy laden, afflicted souls complain of, and groan under, when convinced of sin by the Spirit, whose very doubts and fears evidence that they are in covenant with God, and have already *the faith of His own elect,* though they want such a degree of it as to make them comfortable in their own consciences; but if there was no faith, there would be no doubting, for these two are at once working in the heart, the one opposing the actings of the other, so that my very fears that I have not faith, prove that I have it, as much as the bubbling and boiling of water in a furnace prove the existence and the acting of the fire that is under it, though considered in themselves fire and water are directly contrary to each other.

To say that doubts and fears are sinful is not the way to remove them, but to increase them, inasmuch as the sincere soul will fear more and more by thinking it has more sin to answer for; besides, did any

Christian ever arrive at the sunshine of solid peace and assurance but through clouds of doubts and fears? Tell me, ye that give vinegar and gall to bruised souls, by representing their doubs and fears as adding to their guilt, did our blessed Saviour ever hold this language? View Him all the while He was upon earth, and you shall never hear Him speak a discouraging word to the weak in faiṭh, but always the contrary.

If doubts and fears are traced to their origin, no culpable unbelief, no consent of the will, can ever be found at the bottom of them, but real faith will ever be discovered at their root; for why does the soul fear at all, but because it believes the truth of God's word, as threatening punishment and condemnation on account of its transgressions of the law? And why does the soul doubt? Not because it disbelieves promises therein contained; but because, seeing its own sin and depravity, and God's holiness and purity, and not having clear views of the Lord's method of justifying the ungodly, without money, and without price, it distresses and perplexes itself with the notion, that its great vilenes is a bar to the mercy of God. Nature must, in a measure, be reversed and turned topsy turvy before this great scriptural truth will be received, viz., that *sin, not goodness, qualifies every person for the gospel salvation.*

The verity of the promises then is not questioned by the feeble, doubting Christian; but what he doubts and fears is, that he himself has no interest in them; and so far is Christ from being displeased with such weaklings, that his bowels yearn with a more than common tenderness over them; as a good shepherd, *He carries such lambs in His bosom, and gently leads those that are with young.*

Is this pleading for unbelief? Is it apologizing for doubts and fears? By no means; but the plea or apology is for that grain of true faith, which, like a living spark in the ashes, often lies smothered under the clog of unbelief, and under the weight of many suspicions and misgivings as to its state Godwards. "*Lord, I believe, help Thou mine unelief,*" should be the Christian's cry in such a state.

LINES WRITTEN DURING ILLNESS.

Though often my mind is dejected,
Yet will I not dare to repine;
My trials, I know, are selected
By wisdom and goodness divine.

My Father's severest correction
Shall work, in the end, for my good;
Nor ought I to doubt His affection
Though all be not yet understood.

Whatever to Him brings me nearer,
From earth and from sin, wins my heart,
Makes Christ and His Spirit still dearer,
I ought to receive in good part.

I know what perverse contradiction
My dearest Redeemer once shar'd;
And light is my present affliction,
With joy everlasting compar'd.

The conflict will shortly be ended,
The conquest and crown are at hand;
When I, to His kingdom ascended,
Secure in His presence shall stand.

That happiness daily expecting,
In patience my soul I possess;
And earth and its shadows rejecting,
To glory eternal would pass.

J. R.

SUKEY HARLEY.

(Concluded from page 228.)

On the last Christmas day of her life, 1852, she spoke as she always did, especially at that season, of being most earnest in prayer for a week before, that the Lord would visit her soul upon that day; and, after describing a time of darkness in the forepart of the day, in which she feared her prayer would not be answered, she said—"But afterward He came in that verse of Hart's Christmas hymn,

> 'Go and find the Royal stranger,
> By these signs: the Babe you'll see,
> Weak and lying in a manger,
> Wrapt and swaddled,—that is He.'

The last words broke my heart, *that is He;* and afterward He directed me to read the 10th chapter of Hebrews, and I was able to draw near again, and found *redemption*, full, perfect, and complete, in that verse, 'This man, after He had offered one sacrifice for sin, for ever sat down on the right hand of God.' I got faith, and thought, what good would this be to me if I had not faith? But I was enabled to 'see the Son, and believe on Him to everlasting life.' I do not know what a contented state is without Christ, for ever since He called me at the first, I have been discontented without Him."

"How solemn it is to me to hear of any being called out of this world—gone to receive their just sentence from the righteous Judge of heaven and earth. I am always led in this way when I hear of any one's death. I must leave them with God, the Judge of all; I know nothing, He knows all. All hearts, all secrets, are open to Him, and He has done the thing that is just and right by them. But, O, these things speak loud to my soul. I am always looking for my death. O that burial sermon, 1 Cor. xv —'We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For this corruptible must put on incorruption, and this mortal must put on immortality.' I am clean lost when I think of these things."

Four days before she was seized with her last sickness she was visited by a friend from a distance.* He says that for a time she related, in the way usual with her, her many trials and temptations, the conflict and labour of her spirit in continually seeking fresh returns of Christ's presence. At last he said, "Notwithstanding all your trouble, Sukey, you have one thing—you have *hope*." She rose up with great energy, and clasping her hands replied, "Yes, my dear sir, I have *hope* indeed." Then for an hour or more she continued to relate the dealings of God with her soul from the very beginning of her spiritual course. Her conversation was more than usually animated; it may well be supposed to have been the purpose of God to refresh her spirit by the vivid recollection of His former loving-kindnesses, just as He knew that the day of her death was approaching; and in the heart

* Rev. Bernard Gilpin.

of the friend who heard her, a savour of divine unction was left which he felt he could never forget.

Another friend, who had a conversation with her on the evening of the very day before she was taken ill, relates the following—"This morning I was having my cup of tea, and the Lord came to me in a blessed way in this word, 'I have sealed thee unto the day of redemption.' O the power of it! how blessed it was! and I burst out and said, O happy and glorious day, come when it will it will be happy to me, and tarry as long as it may it will still be glorious! The words followed, 'I know that my Redeemer liveth, and that He will appear the second time upon the earth!' O I do know it, and I felt it in this way: I know that my Redeemer, Christ Jesus, liveth and reigneth in me, and at the last He will appear, and make clear and bright His own blessed work of grace, mercy, and truth in my heart. For He will keep that which I have committed to Him to the last day; and will support and comfort me at the last, whether I am able to speak of it or no, for He has said, 'I will perfect that which concerneth thee,' which is His own blessed work of grace in a wretched, vile sinner's heart. What a mercy to be assured we are included in 'the bundle of life,' true, everlasting life, when the time comes for us to have done with all below. How blessed to feel we are safe in Christ whether we live or die! My prayer often is, 'Lord, when Thou seest fit to remove me or any of Thy children from this life, be pleased to raise up more and more from every generation, who shall be after Thy calling and purpose. Thy blessed word says, 'The Lord added to the church daily such as should be saved.' And since Thou hast been pleased to bring so unworthy a creature as I to a saving knowledge of Thee, my blessed Father and God in Christ Jesus, my heart's desire is to hear of many more brought and saved by thine Almighty power, through Thy dear Son and Thy Holy Spirit. This I ask of Thee, my blessed Father in heaven, for Jesus Christ's sake."

"I am now low and tossicated in my mind, yet would not change my condition for all the world's happiness. O, that would be dreadful to me. My chief desire is to find my dear Lord's presence in my heart, for without that I am miserable. But though He makes me feel my bad condition at times, He does not leave me long there, for I cannot rest till I have confessed my many sins and backslidings, in thought, word, and deed, and I am brought very low in deep sorrow and contrition; and when He comes with a sense of His pardoning mercy it breaks my heart; and He assures me I shall see Him as He is, without a veil between. This strengthens me to press on to the end, and in His power and might I shall be able to do so, and to Him be all the glory for evermore." She then added feelingly the following lines from a hymn—

"Thy power and mercy first prevail'd
From death to set me free;
And often since my life had fail'd
If not renewed by Thee.

To Thee I look, to Thee I bow,
To Thee for help I call;

My Life and Resurrection Thou,
My hope, my joy, my all!"

She saw several of her friends on this day, being about as usual, and not appearing worse in health than she had lately been, though for the last twelve months it had been much impaired. Her daughter overheard her make the remark, that she had felt herself called before the bar of God several times during the course of it. She also noticed her for several hours in the evening, sitting outside the door of her house, with her book before her, with which she appeared deeply occupied; her spectacles were found in the last chapter of St. Mark's gospel.

On the morning of the day after, viz., on the 16th of August, 1853, she was seized with a paralytic stroke, depriving her of the use of her right side; and from that time till her death, which took place five days afterwards, she never opened her eyes, or spoke, but lay as if unconscious of everything passing around her. At half-past four on Sunday morning, August 21, 1853, her happy spirit took its flight from this world, to join the blessed company above, and spend an eternal sabbath with Him who had loved her, and washed her from her sins in His own blood. She had often been heard to express herself thus: "Now I should like, if it be according to the will of my holy and blessed Father in Christ Jesus, to depart this world of sin and misery at the opening of a sabbath morning. I always feel a wish to begin my eternal sabbath in heaven, on a sabbath-day on earth. This wish was granted her, and though it may seem small, yet the circumstance should not be overlooked, because we see in it the tender love of her Saviour, in granting even so small a request; and it is sweet to the heart when we have faith given us to believe it, that "a sparrow shall not fall to the ground without our Father; but the very hairs of our head are all numbered," as Christ says, Matt. x. 29.

It is still more to be observed that the manner of her death was exactly what she had herself anticipated for a very long time. More than thirty years before, on the occasion of her mother's death, she had received a peculiar impression on her heart, which through grace she had been enabled to give diligent heed unto. Her mother's death, though not actually sudden, yet came with surprise to Sukey, who thus describes the effect it produced upon her mind—"It was a very dismal time to me. I was out on a journey, and when I came home I heard that my mother was dead. O what great alarm fell into my heart. I thought, Suppose my God should be pleased to take me away so suddenly as this—no warning. O, it was very heavy on my heart. Then I thought, If this is God's will respecting me, it must be done; and I never durst pray that He would alter His will. This verse was very weighty on me, and made me to tremble all over—'Beware lest He take thee away with His stroke, then a great ransom cannot deliver thee.' It put me into a great *ponder*, and I began to entreat the Lord that He would be pleased to show me whether this would be in anger—would it be a token of His displeasure? I made many bitter cries about this, and could not obtain an answer to satisfy my mind for some days. At last my blessed Lord came into my soul,

and fully reconciled my mind about it. He said, 'Not in anger, not in displeasure;' then I was content. Then I prayed that He would be pleased to give me the true preparation; that He would wash me in His own most precious blood, so that whenever or however my death should come, He might find me ready. O, to be found ready, that is the point; washed in the blood of the Lamb, that is the true preparation. My prayer is often about this, that whenever the time comes I may have nothing to do but to die. 'Blessed are the dead that die in the Lord,' that is my verse, and has been so for many years."

Often, during her latter years, she has expressed herself in a way somewhat similar, and uniformly maintained her belief that God would be glorified at her death, not by opening her mouth, but by closing it. "Do not be terrified (she would say), or think that I have been taken by surprise, if you should hear of my dying suddenly, or being struck speechless so as not to utter a word on my death-bed. My God has been preparing me for it these years and years past; and I wish to warn you about it, that you may know it will not come upon me by surprise. I never feel satisfied to close my eyes at night, nor can I rest in peace, till I find Jesus Christ in my conscience, so as to be able to say, Now, Lord Jesus, if it should be this night, I am ready to go. O, if He is absent, and guilt is on my conscience, what restless nights I have; my sighs, my groans, my tears none know but He Himself; nor can any other bring ease to my distressed soul."

"Now I often think about my death, there will be a great disappointment then. The folks will be gathered together to see old Sukey Harley die, and they will think to hear glorious words from my mouth —they will think to catch somewhat then. But what is the use of that? Hear me speak! My filthy-rag righteousness, what is that! O, there is a great mistake in our world about this—they do not see the difference between the flesh and the spirit. But I have this feeling, that my mouth will be stopped then; there will be nothing left for me to say. I shall be nothing, but my blessed Redeemer will be all in all. The folks will see my lump of flesh, but they will not, they cannot, see my life. My life is not here, it is hid with Christ in God! Who can see my righteousness? My righteousness is not mine, it is Jesus Christ's. *I have asked my Saviour to make me give my dying testimony while I am yet alive, walking up and down in this world.* And He has put His words in my mouth to speak as He bids me. I cannot speak thus to such as will not understand me; they would take my words wrong, and call me a strange woman. Let them talk so, but I have got a Saviour! Yes; and I know Him, and He knows me."

Those who are not spiritually instructed in the various ways by which it pleases the Lord to exercise His people, and cause them to understand His voice in their hearts, may find fault with the above, as though Sukey Harley pretended to a spirit of prophecy in it. But it was not so. It pleased God, and that in condescending mercy to her, to impress His will on her heart, and also to make her will conformable to His. Who are we that we should presume to know His reasons, or question His proceedings with any of His people? The event proved she was not mistaken in the interpretation she formed of the

divine will, and what she spoke was uttered in the very simplicity of her faith, and with much awe upon her spirit, knowing that her God was "a great and terrible God, and a great King over all the earth."

Others there were who expressed themselves thus—"One would have thought that such a woman as Sukey Harley would have given a bright testimony upon her death-bed." These go away disappointed, verifying her own words, "There will be great disappointment at my death." But did she give no *dying* testimony? Those who think not, forget that God made her give both a living and dying testimony to the word of His grace, from the day He first called her out of darkness into His marvellous light, to the hour of her departure. It is now forty years since her conversion, thirty-seven of which she has been in this place, a living witness (as has been already remarked) to the reality of the religion which is set forth in God's word—a marked example of the truth of what is recorded there. "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to nought things that are: that no flesh should glory in His presence," 1 Cor. i. 27—29. He made her to bear testimony to the power of His grace, and the greatness of His salvation, as revealed in her heart, to the glory of His own name; and those who fully received her testimony, felt the witness in their hearts, as they watched *in silence* and in faith her expiring breath, that she was indeed one of that number of whom it is said—"They are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Truly the opening of that sabbath-day, on which her emancipated spirit took its everlasting flight from conflict, sin, and suffering, was a glorious opening to her! Could we not by faith pierce through the shades of death, and see her take her stand among that great multitude which no man could number, standing before the throne and before the Lamb, clothed in white robes and palms in their hands? Could we not see her, as it were, casting her crown before the throne, and joining in the song—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Can we not in our feeble manner unite in the chorus, and add with melting, broken hearts—"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

CHRISTIAN LIBERALITY.

Had the Lord been pleased, He could easily have denied His professing people the privilege of helping in the support of His cause upon earth, by taking the entire matter into His own hands; and that especially in the supporting of His sent servants, as He evidently did

in the case of John the Baptist. But that His professing children should have the opportunity of showing their love to Him, and to all that spiritually appertains to Him in this the wildernsss state of the Church, He has given it to them to support places for His worship, and ordained that they that preach the gospel shall live of the gospel, that so those who reap their spiritual things may freely supply them with carnal things; and left in the midst of His Church a poor and necessitous portion who are to be considered and cared for; yea, and it is the privilege of His children that He has done so, that they might have opportunities to do good and communicate; the Lord Himself assuring them that with such sacrifices He is well pleased; whilst the word abounds with proof of the liberal heart and hand which God's grace is sure to produce. Now how does the Church of this day stand in relation to this matter? We mean, not in solitary instances, for, blessed be God, there are still those who feel a pleasure in giving all they can, and even beyond what the world would most likely call prudent, for the support and maintenance of His truth; but these instances as a rule are rare, whilst niggardliness in these things is pretty much the order of the day. Of course, the worldly pride and fashionable life we have before spoken of has to be paid for, and something must suffer for those extravagancies, and that something is generally *the cause of God.* How ridiculous is the comparison, that a person dressed in fashionable apparel, gay clothing, and rustling silks, with lots of stupid trinkets and ornaments upon them, should at what is called a collection drop their halfpenny, or penny, or at the very outside, their silver threepenny piece into the plate; as though the Lord, indeed, should be well pleased and honoured with such a sacrifice as that! We say, what a ridiculous comparison between the rustling silks and the shabby shilling or copper; why, a look at the gift, and then a look at the giver, perfectly staggers you at what must be the amount of audacity in that heart, which could so insult Him who declares that He loves a cheerful giver, and one who deviseth liberal things. And yet these persons pass off as being much interested in God's cause, and having its maintenance much at heart; yea, pass off as people who, according to their own showing, will do *anything* to support and to keep up the cause for which they profess so much love; but then they can make all these professions with a good face, because they do not know that anybody knows about their wondrous liberality at the collections. However, God knows it: and He is not deceived, if others are. We have drawn our bow at a venture; our picture is faithful; let none think us personal; but we believe there are hundreds of *conscience* witnesses to the truth of these statements: may God lay open such consciences with this truth. Illustration upon illustration may be drawn of the same kind, and all leading to the same conclusion, that that which should be looked out for first, cared for first, and provided for first, is generally left till the last, and often left altogether.—*J. Lindsey, Leighton, Beds.*

In all afflictions seek rather for patience than for comfort.—*J. Taylor.*

SUBSTANCE OF A SERMON BY REV. J. A. WALLINGER, OF BRIGHTON.

"*And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*"—Acts ii. 1, 2.

The day of Pentecost brings to mind that this feast had three designations; it was called the feast of weeks, the feast of first-fruits, and the feast of harvest—all very significant of the work of the Spirit, and a suitable occasion for a Pentecostal effusion. And now I would turn your attention to the Old Testament description of this feast, and refer you to Lev. xxiii., commenting upon it as we proceed. We have here the appointment of the three great feasts—the Passover, the feast of Tabernacles, and the feast of Pentecost. After the Passover came the feast of Pentecost, 15th ver.—"And ye shall count unto you from the morrow after the sabbath—seven sabbaths shall be complete." From the offering of the Passover lamb they were to count seven weeks, or 49 days, and the 50th was to be the day of Pentecost. This seemed like a little jubilee, which was to come at the end of 50 days, once a year—a type of the Spirit's influence and operations on the soul. There was the great jubilee at the end of 50 years—seven weeks of years—but this was an annual jubilee, on presenting the first-fruits to God on ingathering of harvest; and this was all typical, prophetical of Spiritual things. The first-fruits were the pledge and earnest of the harvest; so the enjoyment of the Spirit's influence in gracious liberty, is a type of the fuller enjoyment of all in glorious liberty. Now, I ask you, what do you know of this liberty in grace? The Spirit's work is a little jubilee in the soul; and if you know what the Spirit's work is, giving you peace, pardon, the spirit of adoption, the love of God shed abroad in your heart, liberty, assurance, then I say, was it not a little jubilee to your soul? O what is Christianity without the Spirit's work! What profit is it to hear of Christ if the Spirit's work be wanting! But when the testimony of the Spirit is given to the work of Jesus, then indeed is there a jubilee held in the soul—a blessed jubilee—a gracious liberty here, that shall issue in glorious liberty above. "Ye shall offer a new meat offering unto the Lord," ver. 16. Not like the offering on the day of the Paschal Lamb; it was to be a *new one*, and it was to be offered to the Lord—not to the priest, not to the creature. That word *offer*, be it remembered, in all its various terminations, is never used by God to man, but always from man to God. All God's discoveries to man are *gifts*, not offers. So the feast of harvest signified the offering of the church to God—God's portion out of a rescued world—God's tenth, His tithe, presented by Jesus Christ to Him, without spot, or blemish, or blame, perfect and faultless. "Ye shall bring out of your habitations two wave loaves—they are the first-fruits unto the Lord," ver. 17. This is one of the names given to the church—"first-fruits unto the Lord" (see James

and Revelation). The church elect are known by this name." "They shall offer two rams for a burnt offering," ver. 18. There was no acceptance of the first-fruits without the burnt offering. The burnt offering denoted Jesus Christ, the first-fruits the church, and the one makes the other acceptable to God; so it was declared, "they shall come up with acceptance upon My holy altar." Christ is that altar that sanctifies the gift, hence the Lord's people are accepted in the Beloved—are a sweet savour unto the Lord, Eph. v. 2. They are His food, and He is their food, thence they are led to say—

"How sweet the name of Jesus sounds!"

So if the church is to be presented, it is all in and by the sacrifice. He is the sin offering and the peace offering, and so Christ is made sin that you might be made righteous. Aye, the very sins you groan under are all paid for. How blessed is it to know this. Many know it intellectually. Ah, but to know it experimentally, that is the thing after all—to have the savour of it upon the soul in a sweet experience, seasoning the walk and conversation, the heart and its affections, the will and its motives. This, my friends, is to be gospelized. Now as there could be no first-fruits offered without a sacrifice, we see it was necessary; and I hope some of you have found your need of it; and you never would have found your need of it unless you had been made to see what a wretch you were. But if the offering is offered, then peace follows; war is removed, and peace is brought in. O what a revelation of mercy is that—Christ our peace! For all who groan, being burdened, peace is made; and peace is in reserve for them, though they may not know it. "He will speak peace to His people;" even as the Lord came unto His disciples, and said, "Peace be unto you," so will He, sooner or later, to His people. But some may be ready to say, if the Lord at that time said, "Receive ye the Holy Ghost," what need was there of a Pentecostal effusion? Because, though they received then the sweet influence of His love, yet were they not endowed with miraculous power till the day of Pentecost. Then was to be the outpouring of the Spirit for the setting up of the Gospel dispensation. Now the type of this we see in ver. 20—"And the priest shall wave them," &c. He took that which was offered and waved it from east to west, and from north to south; now this was very significant of what took place on the day of Pentecost. They were gathered by the proclamation of the Gospel from the east, west, north, and south. So it was declared—"Bring My sons from afar, My daughters from the ends of the earth. The Lord had a people in all parts that should be offered up to Him—His remnant according to the election of grace from out of a lost world—and the time was come to gather them unto Him. But the first-fruits were to be waved upwards too, denoting that what the priest waved upwards came from above, and therefore was to ascend whither it came. God's elect come from above, out of His eternal purpose; by His decree of predestination, election, and regeneration they are born of God, and come from heaven; and to heaven they shall return, because they have got that principle which is from God, and must return to God. Have you got

it? Dying destitute of it you are lost—lost for ever. The Spirit is figured to us by water, and the property of water is to find its own level; therefore God's children shall return whence they came in the Divine purpose, and their spirit return to God who gave it. But further it is said of these offerings, ver. 20—"They shall be holy to the Lord for the priest." Was the priest to have his portion? Yes. What did that denote? The personality of the Spirit's work. The church of God are called kings and *priests*, and the priest out of every offering was to have his portion. Here we have represented the church of God realizing, eating, and living upon the work of Christ. Yes, friends, we must realize salvation for ourselves, apart from all others; we must have a personal portion in Christ by the Spirit's teaching; we must live upon it, as the priest upon the sacrifice; it must be eaten as our own. But is this a matter of indifference to any? Yea, I see it is. The preacher's eye can sometimes tell when these things are unsuited to the taste of a hearer; but shall I tell you why it is so? Because you have never had the work of the Holy Ghost upon your heart. You are not a Bible reader, and so the letter of the word has no charm for you; it is distasteful to you; all this shows the awful state you are in. O what a precious subject is this to God's blood-bought family, who have an interest in Zion's mercies; but as to worldlings they have no appetites for such things, they are cold, dead, insensible to it all; and the more spiritual the feast, the less they like it. I must notice one more particular respecting this feast, ver. 21—"Ye shall do no servile work," &c. O does not this intimate that when the Spirit comes, the work of bondage ceases. When liberty is proclaimed, servility ends. The world is in bondage, then service is bondage; but the called people of God serve in freedom, in liberty; the spirit of adoption is given, that "they may do no servile work." So they serve God freely, in liberty; and to this the Lord will bring all His children. He is called a Spirit of wisdom, of liberty, of holiness, of power, because all this describes His operations upon the soul; also, it shows what state the soul is in without them. If He is called a Spirit of wisdom, then without that Spirit man is a fool. If He is called a Spirit of holiness, then without Him man is unclean and filthy, full of wounds and sores, a loathesome object. That is you, that is myself by nature, hence our need of the operations and influences of the Spirit. O what a mercy if He have cast the skirt of His love and grace over us! Surely it may be said to such, "Happy art thou, O Israel." But, further, notice the transactions that occured on that day, Acts ii. 2—"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." The Spirit's work and operations are often set forth as wind, as in Sol. Song iv. 16, Ez. xxxvii. 9; and our Lord, as in John iii. 4. This figure represents His sovereignty, showing us we can neither have prayer, nor praise, nor communion, without His grace; and as we know not the fluctuations of the wind, and though we know not the times of the Spirit, we know His influences when we have them. What! have peace and joy and not know it? Have the Spirit of prayer and not know it? Why, what a delusion of the devil is this

to make you think so; Yea, He will make Himself known. When the Lord speaks to you in and under the preached word, you shall find then that it is not the word of man, but of God. When we get a fresh breath of the Spirit, then we live afresh, as it were; we are revived and strengthened, and sail on our way rejoicing. But this wind is described as "a mighty rushing wind;" and it must be a mighty power like this that turns the devil out of the heart, that sweeps out error, and, as of old, fills all the house, expels the love of the world, and the pleasures of sin. May the Lord thus make His own people amongst us thus to realize the power of His Spirit.

PRAYER.

We hear much in the present day of a prayer-hearing and a prayer-answering God; but who talks about a prayer-giving God? The true character of true prayer turns upon this one point—*given;* hence comes hearing and answering. But grave mistakes are made upon this as upon many other important subjects; and the popular way of stating the blessedness of prayer, puts it in the hands of the sinner to frame or originate, and then transfers it to God to attend to and answer. God's work is, to "pour out the Spirit of grace and supplication;" and the word tells us, "the Spirit helpeth our infirmities, for we know not what to pray for." We are told that "every good and every perfect gift cometh down from the Father of lights;" and of all blessings wrought *in* the believer, as the result of a secure and complete salvation wrought *out* by Christ, the best is prayer. First, it is the proof of life divine—"Behold, he prayeth." Further, it is from first to last God's means of keeping up sweet and sacred intercourse between Himself and the soul. He makes known His will in the prayer He bestows (1 John v. 14); and the believer's blessed privilege is, to pour into the ear of a listening and compassionate God all the sorrows that oppress, or the comforts that delight his soul. Prayer has many parts, and issues forth in early days of conviction with all the vehemence of confession and humiliation. The black catalogue of newly discovered sins is told out to God in groanings that cannot be uttered; and there are times in the experience of the believer when the heart says, "Thy wrath lieth hard upon me—my iniquities are more than the hairs of mine head." This is the true and only confessional where the great High Priest hears and pardons sinners of the deepest die without pay or penance. Then there is petition, which forms a large part of prayer, presenting requests for soul and body, and seeking redress under the varied oppressions of the enemy of souls. Further, there is intercession, when the enlarged desires of the believing soul go forth in holy groanings after those near and dear in the flesh, or in the faith; earnest petitions for others of a spiritual or temporal nature; for the spread of God's truth; for the quickening of elect souls; for the peace and enlargement of God's bondaged family. But another

blessed part of prayer is thanksgiving. We read, "Whoso offereth Me praise glorifieth Me;" and the spirit of praise is akin to the joys of heaven. Saints above unite in one hallelujah; and when saints on earth are favoured with the spirit of thanksgiving, the heart is in divine unison with the will of God and the enjoyment of heaven. True Spirit-born prayer is intercourse with God, breaking out in sighs, tears, groans, desires, yearnings, love-looks, and dartings up of heavenly breathings after Christ, and all that is comprehended in salvation. Brief prayers, that are counted of little worth, are winged messengers that carry on divine communication between God and the soul, "mount the ladder Jacob saw," and bring down many a blessing from the glory land. Ejaculatory prayer, that breaks from a burdened or a rejoicing heart, carries on a brisk trade with heaven. It springs forth unconsciously, but it has a heavenly birth, and is a powerful weapon in the hands of the weakest saint. Satan is off guard, so to speak, and the believer, by a word of ejaculation, has engaged the ear and arm of Omnipotence, and secured "the help of the Lord against the mighty," Judges v. 23. This is brief but blessed intercourse with Him who is "God over all, blessed for evermore." But with regard to prayer we may notice further three points—*Answers*, *delays*, and *denials*. We have many sweet encouragements to prayer in the word —"Ask, and it shall be given you," "Whatsoever ye shall ask in faith, believing, ye shall receive," and such like; but we have also multiplied instances of answers to prayer recorded in the word, to stir up the faith of God's people, under the gloomiest and most hopeless circumstances, "to pray and faint not." Answers to prayer are blessed encouragements to a child of God, and allure the young believer, like Israel of old, to whom the Lord said, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown." But the ready answers to prayer vouchsafed in the early days of gospel love, the enemy of souls makes a handle of too often, whereby the believer gets puffed up with a vain and false idea that prayer is a weapon he can wield at his pleasure—that he has but to ask and have. Satan has his sieve ready for every child of God, but "though he fall, he shall arise;" and the believer is taught his lesson by delays and denials. God delays to answer in order to try the faith and patience of His saints. By delays in answering prayer God teaches the believer that prayer is not in his power, for God oftentimes brings His people to the place of stopping of mouths before He brings deliverance. Poor Job was brought low when he exclaimed, "Behold I cry out of wrong, but I am not heard; I cry aloud, but there is no judgment. He hath destroyed me on every side, and I am gone; and my hope hath He removed like a tree." David felt the bitterness of delays when He said, "Be not silent to me, lest I become like them that go down into the pit;" but he learned a lesson that made him pray, "Quicken me, that I may call upon Thy name." His self-strength was thus uprooted, and he knew where to look for prayer and the answer—"I will direct my prayer unto Thee, and will look up." The poor Canaanitish woman had a sharp trial in the silence of the Lord to her cry—"He

answered her not a word;" but the delay proved her faith, and drew from Christ encouraging commendation—"O woman, great is thy faith; be it unto thee even as thou wilt." The Lord's delay in answering the request of the bereaved sisters at Bethany, drew forth gentle reproofs from the mourners; but they were answered beyond their expectations when Jesus said to the corpse, "Lazarus, come forth; and he that was dead came forth." Abundant are the proofs that delays are not denials, and that many choice lessons are learnt by the delays of God. Day after day, month after month, year after year, has the believer, it may be, put up some God-given petition, lived long, and died at last, without getting the much-desired answer; but when the grass has grown long on his grave, and the date of His death can scarcely be traced on the stone, his prayers may be had in remembrance before God, and in His own time and way the answer given in full. But a word about denials. God, who knows the end from the beginning, is the best judge of the things that are good for His people. In the 8th of Luke we read the prayer of devils was answered to their ruin, when the cured lunatic was denied the favour he prayed for, to remain with the Lord. Many a child of God can count denied prayers among his greatest blessings. He can look back upon coveted gifts that he has cried to God for, and he has thanked his all-wise Father for the love that withheld the thing that would have been his ruin. Said a gracious man, "We may write *bad thing* upon whatever God denies; for He has said, 'no good thing' will He withhold from them that walk uprightly." When our blessed Lord prayed, "Father, if it be possible, remove this cup from Me," He was denied; and what a mercy for the church this denial proved! Herein the thoroughness of His humanity was displayed, but the glory of the Godhead was magnified by the denial. The salvation of the church was effected, the attributes of Jehovah were satisfied, and God's eternal purpose was revealed and glorified. L.

Trouble or difficulty befalling us after any particular step, is not, of itself, an argument that the step was wrong. A storm overtook the disciples in the ship; but this was no proof that they had done wrong to go on board. Difficulties are no ground of presumption against us, when we did not run into them in following our own will; yet the Israelites were with difficulty convinced that they were in the path of duty, when they found themselves shut in by the Red Sea. We must remember that we are short-sighted creatures. We are like an unskilful chess-player, who takes the next piece, while a skilful player looks further. He who sees the end from the beginning will often appoint us a most inexplicable way to walk in. Joseph was put into the pit and the dungeon; but this was the way which led to power. We often want the light of to-morrow, but it will not come till to-morrow. And then a slight turn, perhaps, will throw such light on our path, that we shall be astonished we saw not our way before. —*R. Cecil.*

Suffering for Righteousness' Sake.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, JUNE 3RD, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.*"—1 Peter iii. 14—17.

I think it is a great mistake to suppose, as some do, that the allusions to, and prognostications of *suffering*, in the gospels and epistles, merely refer to the *primitive* times of Christianity. If this were so, it would follow that *the promises of support and protection to the saints* should be confined to those times also, and then what comfort should *we* have? Ah, we may depend upon it, that *suffering* is the lot of every saint—suffering in some form or other, suffering for the truth's sake, and for righteousness' sake. This impression is so deeply stamped in my conviction, that I suspect everybody's Christianity where there is no *suffering* because of it. And what do I mean by *suffering?* I mean persecution in one form or another because of our profession of the truth. Both rich and poor are alike subject to it. It is annoyance arising from the hatred of the world and the devil on account of our profession of the truth. To illustrate what I mean. I am acquainted with both poor people and rich people who love the truth, and who, of course, are not ashamed to confess it before men. These are *persecuted* for the truth. They *suffer* for the truth. Their neighbours scandalize them, tell falsehoods of them, point the finger of scorn at them, sneer at them, call them foul names; and many a time do their own families prove to be their bitterest enemies, and all for what? Simply because they are bold and decided for the truth's sake. Compromisers, or vacillators, or expediency-mongers, or trucklers, or universal-charity preachers, or cowards, suffer not; but all that *will* live godly—all that *will* stand by the truth of God—must suffer persecution, for God Almighty has decreed it! I often wonder what professors, and especially so-called ministers of Christianity, can be thinking of when they read their Bibles, and *know* that they have never suffered for righteousness' sake. I suppose they think that times are changed—that there is not now any hatred in men's hearts towards the truth—but assuredly they are deceiving themselves. God's truth is hated this hour as much as

ever it was hated; and the reason professors are not suffering is, *they do not preach or profess the truth.* But let us look into our text, and meditate upon the advice Peter gives to all who suffer for righteousness' sake.

I. "*But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.*" Mark you, the happiness or blessedness is not connected with any or every suffering, but *for righteousness' sake.* Many of the saints suffer for other reasons than for righteousness or truth's sake. They suffer through their peevishness, their meddling, their folly, and their sin. There is no blessing attached to *that;* but it is when they suffer for righteousness' sake they are pronounced *happy.* The Lord, you know, has said the same—"*Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you,*" Matt. v. 10—12. Some of us find it hard to realize this. I know *I* have found it so. Yet the Lord has come to my relief. It is not easy to rejoice in the midst of suffering. The apostles *rejoiced* that they were counted worthy to suffer for Christ's sake. O for their Spirit! I will tell you what prevents us rejoicing under suffering for Christ's sake. It is not the pain of mind or body that we endure, but it is owing to the doubt or unbelief in our minds that we really are Christ's. If we could at the time of suffering be *certain* we were Christ's, *then* we should be able to do as the apostles did—*rejoice.* But somehow or other, we lose our evidences, unbelief creeps in, and then, instead of regarding ourselves as "*happy,*" we are doubly miserable. Peter knew this, and hence his counsel—"*But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.*"

Now what is it to "*sanctify the Lord God in your hearts?*" It is—Set *Him* up in your hearts, and "let *Him* be your fear, and let *Him* be your dread" (Isa. viii. 13)—*i. e.,* Fear nothing so much as *His* displeasure; trust your souls, your lives, your all to *His* keeping, and heed not your adversaries' threats; and see to it that you are "always ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear of God, having a good conscience."

Then, says Peter, instead of being miserable under suffering, you will be happy. Brethren in the Lord Jesus, do not your own consciences tell you that it is so? Can you not say—"If we were *certain*

this moment we are Christ's, and that we are His for ever, we should not mind what amount of suffering we might be called upon to endure —we should indeed be *happy* under the most painful persecution for His sake?" Yes, yes, doubtless! Well, then, we see the value of Peter's advice—how much depends upon the REASON of the hope that is in us. Cloud or obscure that REASON—render it vague or uncertain by unwatchfulness or carelessness of living—and depend upon it, suffering for the truth's sake will not make you *happy*, but miserable. Keep it clear and bright, and you will count it joy to suffer for Christ's sake.

II. *Now let me make this practical and personal.* Suppose the question put to each of us—*What is the reason of the hope that is in you? You cannot live always—you must die, for "it is appointed unto men once to die, and after that the judgment—and suppose you were called upon to state the reason of the hope that is in you*—WHAT WOULD BE YOUR ANSWER? It is melancholy to think that there are so many professing Christians who are actually unable to give anything like a scriptural answer to this question. They *all* have hope, but none but God's quickened people can give *a reason* for the hope that is in them. All godless professors say—"We hope God will pardon us—we hope God will have mercy upon us—we hope we shall be landed safely at last;" but *reason* they have none. They have no experience of God's dealings with the soul —no conviction of hell-desert—no knowledge of Christ in the heart, the hope of glory. Alas! the great mass of professors are totally without *reason* for their hope.

But the Lord's quickened ones can give a reason for the hope that is in them. Some with greater clearness, I grant you, than others, for some of them have had longer and deeper experience than others; but each of them can give some scriptural and experimental answer to the question—*What is the reason of the hope that is in you?* For the sake of the weak and trembling amongst you, I will frankly tell you how *I* should answer the question if put to me.

1. I know my utter worthlessness and my sin.

2. I feel altogether self-condemned—I can only strike upon my breast, saying, "God be merciful to me, a sinner."

3. I grieve over my sins—I roar many a time for very disquietness of heart because of my corruptions. I would to God I *could* not sin, because it is hateful to Him.

4. My whole reliance for justification is upon Christ's finished work. I can say from my heart—

> "Nothing in my hand I bring;
> Simply to Thy cross I cling!"

5. Christ is exceedingly precious to me—I esteem Him the chiefest amongst ten thousand, and altogether lovely.

6. I long after holiness, and implore the Lord daily and hourly to sanctify me in body, soul, and spirit; and though I have no hope of perfection in the flesh, yet I pray God continually to enable me to mortify my corruptions.

7. The Spirit of God is my acknowledged Teacher, Guide, and Comforter. He has often brought renewed peace to my conscience.

8. I commit my all to the sovereignty of God, and am at peace with Him through faith in the Lord Jesus Christ.

There is the reason for *my* hope. I give it with all *meekness*, which is a sense of unworthiness, and with all reverential fear towards God who has had mercy upon me. I have other reasons, such as God's remarkable care over me, and His wondrous teaching of me, and His condescending owning of me in my writings and preaching—but those I have just mentioned are sufficient to show the foundation of my hope. Some of you, doubtless, can endorse what I have said, and can testify that those evidences are within *you!* Dear brethren in the Lord, I cannot see how we can be deceived in this matter. These are the testimonies of the apostles and prophets, and what more do we want? O may the Lord repeat and repeat them to our souls and consciences, and then, when called upon to suffer for the Lord, or summoned before God's tribunal to give a reason for the hope that is in us, we need not fear, but rejoice before Him for ever.

III. In conclusion, I would say a word or two on the hint in the 16th verse—"*Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.*" I need hardly tell you, my brethren in the Lord, that we often bring much needless suffering upon ourselves. Our consciences are not always void of offence towards God and towards man. The consequence is, temporary darkness and fear. A good conscience adds not to our security, but it contributes to our peace, and increases our courage. You ask me, How are we to keep a good conscience? I answer—

1. By praying for strength against wilful sin.

2. By going continually to the blood of sprinkling, and imploring for its application.

3. By watching against those temptations that have most power over our souls.

4. By striving to do unto others as we would be done by.

Many of God's children, I fear, too often forget this "*Royal Law.*" Many of them are deceived into sin by the very fact that Christ has fulfilled all law for them! Brethren, this ought not to be. True, Christ has fulfilled every jot and tittle of the law for His people, but it is a mistake to suppose He has left them without law. We are free from the law as its observance or non-observance affects our salvation; but we are under the law to Christ—*i. e.*, we are to make the word the rule of our lives. O may God enable us to have a good conscience! It will be an especial comfort to us under suffering or persecution; and chiefly when we come to die—when our eye-strings break, our faces wax pale, and our souls come sighing to the windows of these houses of clay, longing to be set at liberty—*a good conscience* will be no unacceptable attendant in our last moments.

May the Lord bless these words to your souls, and to my own too, for His name's sake. Amen.

The Wise Men of the East:

IE SUBSTANCE OF A SERMON PREACHED AT ST. BARTHOLOMEW'S CHURCH, BY THE EXCHANGE, SUNDAY, DECEMBER 23RD, 1827.

[HITHERTO UNPUBLISHED.]

(Concluded from page 245.)

The feelings of a true believer correspond with what is described of ıese wise men; and if you have come to Christ, and put your soul ıto His hands, this happy experience will be yours. With what ırnestness did these wise men seek after Jesus. They set out deter-ıined to find Him wherever He might be; they did not give up the ɔint, but pressed on they knew not whither; they still sought Him, ıd inquired the way. Is not this a description of the feelings of an vakened soul? O with what earnestness and importunity do such ek after Jesus, and inquire for a Saviour for their souls! It is very ofitable to look back to days that are past, and to the first feelings d emotions of love. The Saviour is looking back to this, and with light. He says to Israel—"I remember the kindness of thy youth, › love of thine espousals, when thou wentest after me in the wilder-ɜs, in a land that was not sown. Israel was holiness unto the rd." The Lord looks back to the kindness of Israel—the early days their being His people—and brings it to their remembrance. O .t He may shine into your heart, and bring to your recollection days first experience and longing after Him. There is much improve-nt and encouragement in looking back to those feelings and that ›erience you had in many days and years that are passed. So again, en these wise men saw this star again, when they found Jesus, how ›at was their joy! And is not the joy of every believer great when finds the Saviour? When you, believer, found rest to your feet l comfort to your soul—when you got rid of that weight of spirit ich you had while under conviction—you have been led to say with › with some of old—"We have found Him of whom Moses and the ›phets did write, Jesus of Nazareth." When you found Him as an sufficient Saviour, you felt the peace-speaking influence of His od on your heart, and you dropped your burthen in His presence. ain, these wise men returned doubtless with great satisfaction and ight when they had found the Saviour, paid Him homage, and ›ead their treasures in His presence. May we not compare this to › abiding satisfaction every real believer finds near to Jesus—finds the foot of His cross—more or less, all the days of this experience. ɔ cannot get rest but when we are near to Him, we cannot find peace ›where else. Do you not, believer, experience this at seasons, and nember such experience in days that are past, when acting faith esh and afresh on Him? Again, these wise men presented to Him ›ir treasures—"They presented unto Him gifts; gold, and frankin-

cense, and myrrh." And have you not, believer, in your own experience, been constrained to consider yourself, your property, your time, your talents, not your own; for you are bought with a price, therefore are willing to devote all to His honour and glory. "Whether ye eat or drink, do all to the glory of God." Again, these wise men fell down and worshipped Him. If your hearts are warm in love to Him, you may be led to say, "O that I had been with them to have done so too! O that I might have been permitted to live in the days of His flesh, and to have entered into His presence, and given Him the homage due to His name." He is as truly present and ever with us as He was with these wise men in the manger in the stable, when they came to worship Him. This is a very affecting thought. He fills heaven and earth with His presence; He is Jehovah, God of Hosts, and therefore everywhere. But He has said expressly, "Wherever two or three are met together in My name, there am I in the midst." We can have no doubt this is the case at the present moment. Ought not we to speak, and you to hear, with the greatest solemnity? And is it not an encouragement to you to pour out your hearts to-day in His presence, and to worship Him? You worship Him when you are putting your precious soul into His hands. Here is an act of worship. You acknowledge Him to be God, and give Him the glory due unto His name, when, under a sense of sin, you are fleeing from the wrath to come, and are putting your trust and confidence in Him; and whenever you are pouring out your heart before Him in earnest prayer—"Save, Lord, or I perish"—"Jesus, have mercy upon me"—you are doing the thing you long to do, and you are acting consistent with the character of a Christian, as described by St. Paul in dedicating his epistle to the Corinthians—"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." This is given as characteristic of a Christian. So when you are going to His table, agreeable to His last request, you are doing Him homage; you are acknowledging Him to be your Saviour-God—He could not be your Saviour unless He be your God; thus you are worshipping Him, and it is as truly gratifying to Him as if you had done it when He was present on earth, because He is truly present with you now. You never need fear to do this, for Jesus says —"It is the will of the Father that all men should honour the Son even as they honour the Father." This is the very thing these wise men are now doing in heaven; they are doing Him homage, worshipping Him before His throne in the kingdom of glory. Look at the account given us in the book of Revelation, We find the heavenly host bowing before the Lamb, and giving Him honour, and glory, and worship; and ere long, if you and Jesus are one—if you are part of the number who partook of Him and His salvation—you will join these wise men, and the rest of the redeemed from the earth by the blood of the Lamb, in giving all the honour, and praise, and glory to Him, for having washed you in His blood, clothed you in His righteousness, and saved you with a complete and finished and everlasting salvation.

We will now mention some of the streams of consolation that flow

from this subject; and surely we have been contemplating this already, and speaking words of comfort, support, and encouragement to the children of God who are awakened to a sense of their misery and danger. We have sweet streams of consolation that flow from hence, and yet they are not exhausted; but there are two glorious streams we will just mention. The first, Christ coming in the flesh, was the fulfilment of a gracious promise—a promise that was made and repeated again and again. We may derive consolation from this, as the fulfilment of this promise is a pledge of the fulfilment of all other promises of Jehovah. The fulfilment of the first gracious promise of God to man, that the seed of the woman should bruise the serpent's head, is a pledge of the fulfilment of all other promises. The promises of God are exceeding great and precious, and we might add the word numerous. The covenant of grace is a covenant of promises—it is all promises from the beginning to the end. Herein God engages not only for what He means to bestow upon His people, and an assurance of every blessing, but He promises to work in them every thing He expects to receive from them; He not only says, I will be merciful to their unrighteousnes, and their sins and iniquities will I remember no more, but "I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people." Here is a promise of what He expects from us; and whatever this gracious God has promised He will surely fulfil—we have a pledge of this in the fulfilment of His grand promise. These precious promises are said to be "yea and amen in Christ Jesus"—all faithfulness and truth, sure to be performed. They are made to Christ as the Covenant Head and Representative of all those that belong to Him—all His people; so made to all those in Him, and are sure to be fulfilled to every one of them. What, believer, is that sin or affliction that distresses you, or that good thing you long for? Turn to the word of God and you will surely find a word suited to your state and circumstances. If it is outward affliction, how many promises you may find to meet your case, and perhaps to the very individual distress you are burthened with. So if it is spiritual afflictions you desire to be rid of, or a spiritual blessing you desire, look into the word for a promise, carry that word into the presence of Jehovah—Jesus who now is seated upon a throne of mercy waiting to be gracious—carry His promises to Him, plead them in His presence, and you will find much relief and support under afflictions, and in waiting for His promised blessing. It is by prayer He expects us to sue out the blessing; He says, "For these things will I be inquired of by the house of Israel;" and you, dealing with God in prayer, in simplicity and truth, shall sooner or later find the promise fulfilled in your experience. Some may be saying, I get no answer to prayer, and His promises are not fulfilled in my experience. It may not be for His glory or your good to receive the blessing you desire, or receive deliverance from those trials you are under, but yet in due time He will appear in your behalf. We are apt to be discouraged from unbelief, and say, What right and title have I to this promise and that promise? it was made to some other person, what is it to me? It matters not to whom the

promise was made, whether to Abraham, Isaac, or Jacob, or made to St. John, or St. Paul, or St. Peter, if it is given to you, it was made to you. We are expressly told, "No scripture is of any private interpretation; but what was written aforetime was written for our learning, that we, through patience and comfort of the scripture, might have hope." Keep in mind the example of St. Paul—he quotes a promise made direct to Joshua, and applies it to the church of God at large, as belonging to all the people of God under the same circumstances, and who stand in need of the same support; the passage is a very sweet and strong one—"I will not fail thee, nor forsake thee."

The second thing we will mention, those who are interested in Christ—in whom all the promises are yea and amen—are interested in every blessing that God can bestow upon His creatures, and they can possibly receive. All things are theirs! "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." If you have built your hope upon Christ—and other foundation can no man lay—the promises are sure to you; the promises are made to you in Him, as Mediator of the covenant, which He has sealed with His blood, and thereby secured every covenant blessing. Jehovah has given Himself to His people, and what can He do more? He says, "I will be to them a God, and they shall be to Me a people." This is true to every individual who has fled to Jesus for refuge. Jehovah has made His covenant with every one of you who have fled to Jesus for refuge as truly as He did with Abraham. "Oh! blessed is the man that is in such a case; yea, blessed is the man that hath the Lord for his God." It will be a happy season for you if you can look to Jesus, and realize Him as yours, because, if so, you are interested in every blessing Jehovah can give and you can receive. If any fear and feel concerned about salvation, and fear whether you have come to Jesus, seeing you have so long neglected Him, and wandered so far from Him, I would say, These wise men are supposed to be Gentiles, and they were brought to Him to point out Christ was made manifest to the Gentile world—now the Gentile world was plunged into every vile abomination that can be imagined—therefore take courage, though you have neglected Him long, and wandered very far from Him, His gracious language is, "Come unto Me, all ye that labour and are heavy laden (with a sight and sense of your misery and danger), and I will give you rest." Some aged Christians can recollect what a crop of consolation the message was to them when they were first awakened. The work of conversion is not at a stand. O may the Holy Spirit enable you to flee to Jesus, to rest on Him, and on His mercy, and on His word—"Him that cometh unto Me I will in no wise cast out;" and however dark your views may be, and ignorant of the Lord Jesus and His salvation, may He enable you to press forward and follow on to know the Lord, and you shall know Him. These wise men will rise up in judgment against those who are surrounded by gospel light, yet will have none of His counsel; who love their sins, and love to walk with the world, if they continue so till they die. Surely the condemnation of such will be great. Having had Jesus in all His fulness set

before them, and, we may say, pressed home to their doors, yet die unacquainted in any degree of heart with Him. Christ rejected or neglected, there is no more sacrifice for sin—there is no other Saviour—nothing but a fearful looking for of judgment and fiery indignation, that shall devour His adversaries. May God in His mercy grant that those of you who are not yet truly awakened by His Spirit, and brought to the foot of the cross, may be enlightened by the same Holy Spirit, brought to know yourselves, and to worship Jesus; so that at the last great day, when He shall appear to make up His jewels, and accomplish the number of His elect, each of us may be found among the favoured number whom He shall introduce to His Heavenly Father, saying, "Come in, thou blessed of My Father, inherit the kingdom prepared for you before the foundation of the world."

PROVIDENTIAL HELP.

Times were hard when Oliver Heywood, of gracious memory, lived and suffered for His adherence to the gospel of the grace of God. The following anecdote is one of many incidents that displayed a truth put in another form by a tried child of God of a later day—

"Behind a frowning providence
He hides a smiling face."

Upon one occasion, driven to extreme distress by persecution and poverty, he sent his servant to borrow five shillings of a friend who kept a shop in the village. The servant was a gracious woman, and did not like her office on this occasion. She paced up and down the little street for some time, reluctant to go into the shop, when at last out came the man, who said to her, "Are you not Mr. Heywood's servant?" "I am, sir," she replied. "Then come inside for a moment; I was sent five shillings for your master from a gentleman today, and I wish you to take it to him."

On another occasion matters got very low with poor Heywood. The enemy set on persecutors to torment him, and as times were hard and money scarce, food was hard to be got. He had one gleam of comfort—he knew he was welcome to God's people, who were always glad to gather in little groups to hear him preach. So mounting his horse, and giving him the reins to go where he would, Mr. H. dropped into gloomy meditation upon the poverty of his circumstances; the distress he left behind him in his home; the hopeless state of the times; and the dismal future that lay before him. After riding some time the horse turned into a farm yard. Fatigued and hungry, Heywood got off his horse, and addressing a female, who proved to be the mistress, asked her would she kindly give his horse a little hay. The woman fetched some herself, and while the horse was munching it the traveller rested. The master of the farm happened to come by at the time, and asked from whence the stranger came. When he was told, the next question was, "Do you know anything of a preacher in your parts of the name of Oliver Heywood?" "Yes, I do; I have known him a

good many years," was the reply. "And what do you think of him?" said the farmer. "I have a very poor opinion of him," said Mr. H. "What do you know against him?" "I know him to be a very poor man." "O, never mind that," said the farmer; "the point is, what do you think of his religion?" "I believe he fears the Lord, and that is as much as I can say," answered Mr. H. After a little more conversation the farmer drew from Heywood who he was. "Now," said he, "you must have something to refresh the body, and you must stop here to-night, and I shall gather a nice little congregation of gospel hearers, who will be right glad to come from a distance and listen to the preached word." It was a good hearing time for the poor starved flock, and they made a gathering for the preacher, which was headed by the farmer in true gospel liberality, and Oliver Heywood returned to his home praising God for tokens of love both in grace and providence. Thus the scriptures have their personal application to God's people, and the word was fulfilled in all the blessedness of its divine and temporal meaning, which of old declared, "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

This anecdote of the Lord's providential mercy may come with cheering power to some tried child of God whose lot is cast among the poor and needy of this world. To not a few whose position in life is among the respectably better-off, Christmas brings with it many trials. Liabilities must be met, and the cares of business, household claims, and demands that exceed the means, often make Christmas a dreaded period in the closing year. Many a prayer gushes from many a heart, and with it oftentimes the old question, "Can God furnish a table in the wilderness? Can He give bread also?" To what a pass are the Lord's people brought by the trials of temporal difficulties, when, like the unbelieving lord,' the same thought rolls through the mind, "If God would make windows in heaven might such a thing be." Reason eyes the dreaded trouble and says deliverance is impossible; but when faith comes to the rescue, and when a voice speaks through the word, and the Lord says, "Fear not, thou worm Jacob," the scene is soon changed, and the same effect produced that lightened Hannah's load —"So the woman went her way, and did eat, and her countenance was no more sad."

To our well-to-do readers who love the Lord, and can look forward to Christmas without fear or amazement, and can look back upon the past year as one of prosperity and providential mercy, we would say—remember the poor of the flock, and consider the claims God's truth and God's cause have upon the means He has blessed you with. You owe all you have in providence and grace to the liberality of your God, and He loves a cheerful giver. The word declares—"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, and it tendeth to penury." The facts brought here before us in this scripture are a matter of experience. The Lord has His liberal ones in His church, and by liberal things they stand; saving and hoarding are not their first obect in getting; but the Lord gives them a generous spirit to give according to their means, and He blesses

their blessings. But there is the reverse of this—a covetous, anxious, grasping, saving spirit, that delights in getting and hoarding; that gives grudgingly and from the pressure of necessity—the opinion of man and the lashes of conscience. How often God lays claim to the wealth of such, and by some unexpected stroke makes them pay up in full all arrears. The well-guarded treasure, so hardly earned, so carefully expended, so tightly grasped, is wrenched from the owner by the God of the whole earth, who demands, as the lawful creditor—"Pay Me that thou owest." Many of God's children, caught in this snare, have passed through this experience, and have been made to see that God had a controversy with them, and compelled them to yield to force the means which they refused to give from love.

And now, by way of closing up another of the years of *The Remembrancer's* life, we would ask our readers, if they wish its continuance, to help its support. Allowing some little indulgence for the failings that belong to everything that passes through human hands, we can assert, on the whole, that *The Remembrancer* deserves the confidence of those who love the doctrines of grace; and as the days are evil, and errors abound, it is the duty and also the privilege of the lovers of truth to circulate this and kindred publications. The unsectarian character of *The Remembrancer* has been well maintained throughout, and it rests with those who have experienced the power of the doctrines of grace to prove that their regard for them is not in word only, but in deed and in truth.

PRIESTLY PARDON.

One Priest alone can pardon me,
Or bid me go in peace; [Thee,"
Can breathe these words—"I pardon
And make these heart-sighs cease:
My soul hath heard His Priestly voice;
He said—"I bore thy sins—rejoice."

He showed the spear-mark in His side,
The nail-print in His palm;
Said—"Look on Me, the crucified!
Why tremble thus?—be calm.
All power is Mine—I set thee free;
Be not afraid—I pardon thee!"

By Him my soul is purified,
Once leprous and defiled;
Cleansed in the Fountain from His side,
God sees me as a child.
No priest can cleanse or heal but He;
No other say—"I pardon thee."

He robed me in a priestly dress,
That I might incense bring,
And plead the grace and righteousness
Of heaven's eternal King;
And when He gave this robe to me,
He spake and said—"I pardon thee."

A little while, and He shall come
Forth from the inner shrine,
To call His ransomed people home
To bliss supreme—divine;
Then every blood-bought child shall see
The Priest who said—"I PARDON THEE."

Sanctified afflictions are an evidence of our adoption. We do not prune dead trees to make them fruitful, nor those which are planted in deserts; *but such as belong to the garden, and possess life.—Arrowsmith.*

OUTLINE OF A SERMON BY REV. J. A. WALLINGER, OF BRIGHTON.

"*This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*"—Acts iv. 11, 12.

Who can appreciate salvation but the lost? "The lost," say you; "why, they shall never see salvation." Yes, my friends, none but the lost shall be saved. Not the lost *finally*, but the lost in *time*—the feelingly lost. If you have never felt yourself lost, you know nothing of the blessedness of being found; you may have a name to live, but you are dead, for you do not know salvation if you never felt your danger if you never felt yourself lost, if you never felt your deserved damnation, if you never feared hell on account of your sins, then, I say, you have got to learn the meaning of salvation. O to such, and to such only, is salvation precious. But in a professing day like this, how few can give a satisfactory account of a work of grace on their souls. A few natural emotions, a few transient affections, and a few fears of a judgment day, comprise the whole history of professors; but where is the sense and apprehension of being *lost?* Our dear Lord said, "If the light that is in thee be darkness, how great is that darkness." Aye, if that light you profess to have be nothing but darkness, why you are in a ten-fold worse state than those who have no light at all, because you are settled upon your lees, and wrapped up in a false peace that will end in perdition. But in the children of God the true light shineth, whereby they distinguish between natural affection and the illumination of the Spirit. Hast thou been made sensible of thine own lost and ruined state by nature, and of the evil and hatefulness of sin? Hast thou come to comprehend what one of old said—"Against Thee, Thee only, have I sinned?" But, say you, David sinned against Bath-sheba, against Uriah, against the nation, against the church of the living God; and yet he said, "Against Thee, Thee only, have I sinned." And why did he say so? Because there was such a spirit of conviction wrought in his soul, such close dealings with God, such a discovery of the awful nature of sin and its fatal consequences, that every other consideration was forgotten in the apprehension of his guilt in the sight of a Holy God. The accusation was laid, sentence was pronounced, the mouth stopped; for there is a bringing before the judgment-seat here to have the cause tried, and such know the blessedness of an Advocate who pleads our cause, steps in between us and a righteous sentence, acts the Surety's part; and so the sinner is justified, accepted, pardoned, in and through the Beloved. Now such, and such only, can appreciate SALVATION. The text speaks of salvation by Christ, and in reference thereto see the words used, *a corner stone set at nought by the builders*—disallowed of men, despised and rejected, just as you did by nature. Up to how many years did you reject Christ, and say by your conduct and conversation—"Depart from us, for we desire not the knowledge of Thy ways?" O you need not fly

out against the Jews for their rejection of Christ, for all natural men do the same; and you did the same in your days of darkness. If really and truly you are now a receiver of Jesus, then are you a child of God, and as such you shall never be cast off. Not according as some would teach, "If you do not behave yourself you shall be turned out of the house;" but I can tell you this, if you do not behave yourself you shall have rebukes, for the Lord says, "As many as I love I rebuke and chasten;" and I hope you will get them too, in order to teach you better, and make you walk so as to adorn the gospel you profess. Salvation is here set before us in Christ as the corner stone, by which we may understand *support*. I hope you know something of this support. It is written of the church, "She came up out of the wilderness leaning upon her Beloved;" and if you have an interest in Jesus, you must be found leaning upon Him; you must be using Him as a refuge from the storm, a shelter, a shade. Then how suited is Jesus to you; but if you know nothing of the weariness of the way, then you are not one of the Lord's pilgrims. Says the Lord, this is not your rest, for it is polluted. Do you find it so? Then you want support in Jesus as the corner stone. Ah, perhaps the language of some here may be, "Carest Thou not that we perish?" Perhaps under trials and sorrows this has been the thought of thine heart, though not spoken by the lips. Well, if you know anything of Christ, you are waiting for deliverance, and saying, Wilt Thou not revive Thy work? To be sure He will; He has done so times out of mind, and yet when trials and fears and trouble come you are ready to give it all up, like Israel of old; and Israel now is no better, for unbelief is the prevailing evil of the church. But "the chief corner stone" denotes *strength*, for the whole building is bound to that corner stone, as you see in Eph. ii. 20—22. Now how important is it that we should maintain what the apostles built upon. To the law, then, and to the testimony for proof; bring your doctrines to the test of the word, and see whether they agree. But, further, this corner stone denotes *union*, which was set up from everlasting; and what we have to do with it is, to know whether we have a part in it; for all the family are bound in the bundle of life, and so must come to enjoy life. The stones of that temple are called lively, or living, stones, having life from Christ, the chief corner stone; therefore our matter of inquiry is, whether we are partakers of this life, by which we prove our union, and manifest that we are not reprobate stones; for we read there is "a time to put up stones, and a time to throw them away," even as the ungodly shall find. But this corner stone supplies us with another thought, namely, *ornament*. So Jesus is the ornament as well as the strength of the building. He is to be admired in His saints, delighted in as the glory of the temple, the ornament of the whole building. Oh, have you viewed Him thus, as the ornament of God's salvation, your glory, and joy? But we may, I think, regard this chief corner stone as the *watch tower*. Poor sleepy believer, with all thy readiness to yield to evil—with all thy sins and corruptions—what a wonder thou hast not been dragged down to hell long ago, and rioted over there by devils and damned spirits. How often hast thou opened thy heart to the enemy, and just

when he has been ready to swallow thee up, thy gracious Watchman has interposed and delivered thee. But another thought here—Jesus is called the head of the corner, and He is called also "the Head of the church," and "the head of the woman is the man." This is emblematized by marriage, the wants of the wife being supplied through the husband. Blessed be His name, Jesus has a bride, a body, and members in particular; and each individual of His church is by eternal union "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." As in marriage the husband provides, so Paul said to the church, "My God shall supply all your need." And not only this, but He is the Protector and Defender of His bride, and she shall have occasion enough to run to Him. "He that dwelleth in the secret places of the Most High, shall abide under the shadow of the Almighty;" for "all things are yours"—His name is yours, His love is yours, His word is yours. O may the Lord open your heart to receive His thoughts into your mind, and so enjoy the blessedness of Jesus as your chief corner stone, your all in all. But to notice further as to the means. Salvation is in Christ alone—"neither is there salvation in any other name." It is wholly and entirely in Christ, as we read in Isa. lxiii.—"He saw there was none to help," yea, and it pleased Him—or, as it might read, He admired it; and why? Because He would have all the glory. Christ, and Christ alone, is the church's salvation. The Paschal Lamb was eaten alone, and the two accompaniments—the unleavened bread and bitter herbs—set forth the putting away of sin; this you could not do—you had no hand in it—but Jesus did it all; therefore, says the apostle, "let us keep the feast." The bitter herbs signified His bitter sufferings, as also the path of tribulation His children must walk in, not for their salvation, but for their profit; for the further you enter into the path of salvation, the more deeply must you enter into the path of tribulation. And what do you want to escape it for? You shall be led safely to the end, and that is enough for you. You have got for your Leader a kind Shepherd, a wise Shepherd, a good Shepherd; and if you can say, "The Lord is my Shepherd," then I am sure you have rich amends for all. O is not this calculated to remove your anxious suspense as to the future, your gloomy doubts, your thoughtful cares, and bring quietness, repose, peace, and contentment under whatever circumstances you may be placed. Says Jesus, "I will come again and receive you unto Myself." Has He ever come to you? Then He will come again, and bring you out and over all your troubles, and you will say, "It is the voice of my Beloved." Then I am sure you are waiting for Him, and if so, this is the very essence of "cheerful piety." Happy, appropriating views of Jesus will give true contentment, true joy. But again—all salvation is in the name of Jesus, and how "sweet it sounds in a believer's ear." Nothing suits a poor sinner but Jesus, and they are well matched. Jesus says, "Whatsoever ye shall ask in My name I will do it." Yes, you may go into the Courts of the Palace in that name, and get an audience; you may go into the presence chamber and get a hearing. "Hitherto," said our Lord, "ye have asked nothing in My name;" and of how many here may this be true?

Though perhaps taught from childhood to say, "Through Jesus Christ our Lord," none can use it but those taught of God. It is said, "At the name of Jesus every knee shall bow." This, I believe, is a matter of experience. At the revelation of that name the poor convinced sinner bows, the heart bows. "Surely shall one say, In the Lord have I righteousness and strength," Isa. xlv. 24; and who is this one but the church of God? None else shall say it. Now let us, lastly, glance for a moment at salvation in the beauty of it—"whereby we *must* be saved." Nor can you change that must either; for you can neither help nor hinder salvation. It is an eternal *must* for the elect family, despite all opposition. You may see this in many parts of the word. "It behoved Him to suffer"—"Must needs have suffered;" and so the words should, ought, must, are all used in reference to the sufferings of Christ, denoting the certainty, the necessity of His work; and so the Lord's family must be saved. He is gone to prepare a place for you; if you feel He has a place now in your heart no other can fill, His doing and His dying are yours, and you are His. May the Lord certify this to your soul. I add no more. The Lord bless His word.

OLD DIVINITY.

I will, and they shall, is a summary of the gospel of the grace of God; and this is the gospel Satan hates and men reject. Man shows out the evil of his nature and the depth of his fall by his abhorrence of God's plan and way of salvation. To the Jew it was a stumbling block, to the Greek foolishness; but to the believer it is in this wise—"Christ the power of God and the wisdom of God." Some talk of universal power, but overlook the wisdom that planned and provided for all the difficulties of salvation in the low and lost condition of man; others again talk largely of the wisdom, but place the power in the hands of man; but the gospel that wrought such wonders in the apostles' day, to remove the stumbling block from before the Jew, and to humble the wisdom of the wise Greek, was based upon this foundation, "I will, and they shall." The same gospel is effectual in every age to gather the elect of God, who declares, "Bring my sons from far, my daughters from the ends of the earth." The fact is, that in the heart of fallen man there is no room for Christ; and unless Christ comes in sovereign power and makes a place for Himself, and says, "Here will I dwell, for I have desired it," man will not turn to God. Said one of old, "Turn Thou me and I shall be turned." Then the work is begun, and God's beginnings, however small, are an earnest of the end. No stronger proof can be given of man's apostacy from God, and ignorance of his state, than the conceit that is hid in the heart of every unrenewed sinner that he can turn to God. This is the natural idea of every soul of man, and by this they condemn themselves. If they think they can do so much, why don't they? If a sinner asserts he can turn to God, repent, believe, pray, and live a new life, why does he not begin? He knows death may overtake him any

day, any hour, and then his state is fixed, not for a time, but eternally; and yet year after year finds him where he was, and probably all the advance, if such it may be called, is a will grown more sturdy in the belief of its power to turn to God when he chooses, and renewed resolutions to set about it some day.

My reader, whether you are young or old, if this be your present belief, depend upon it nothing will save you but a religion that is based upon this, *I will, and they shall.*. The word of God with power must go forth—I WILL; and then you will find out your part in the great concern is simply this—THEY SHALL. There is a divine compulsion—"them also I must bring;" and the soul, made willing in the day of God's power, must repent, must pray, must seek after God, must follow on to know the Lord. Grace is like leaven hid in the meal, it must work, it moves, it rises, it sinks, it produces a change in the character of the meal, which goes through a process that prepares it for food. But the Maker thereof is God. Incapable as the meal, so is man to bring about this change, but grace effects what nature cannot produce. *I will, and they shall,* settles the point. "I will work and who shall let it," is the moving power; and then the sinner is led to fall at the feet of a dear Redeemer, and give Him all the glory from first to last. L.

LIVING TESTIMONIES.

MY DEAR YOUNG FRIEND,—Grace and peace be multiplied unto thee, through Jesus Christ our Lord and Saviour. Amen. Thine epistle, according to custom, was received at the door and brought up to me; and I immediately opened it, without looking at the direction; but when I found from whence it came, I called my daughter up and read it to her. It came upon my mind, "Who knows but this young acquaintance is a chosen vessel; and that both her letters falling into my hands was designed of God, on purpose that I should answer them, and that God may own and bless the answers to encourage and revive the desires of her heart?" And I could not help thinking of the number of boys and girls, from eight to ten years of age, who, when I first came to London, took a fancy to my ministry; yea, I believe the number amounted to thirty, who are now married people, fathers and mothers of children, and belonging to us at this time, though some are fallen asleep—two little boys from one house, both orphans, who came near eighteen years ago, are both members with us to this day, and good young men they are. How great a blessing is this! And, should it be thy happy case, my soul shall rejoice evermore.

You mentioned in your first letter that there was some savour in what you heard in town; and in your last, that you got a little reviving in the few scraps that I sent. If so, God must have some hand in it, for He is the Father of all mercies, and the God of all comfort: and, when He quickens the soul to feel its need, and the power of His

grace and truth; when He gives us a longing heart for His favour, and a hungering and thirsting after righteousness; an humble mind under a sense of our own foolishness and folly; and meekens and softens our souls in our secret prayers to, and searches after Him; there is a sublime and supernatural sweetness, a richness, a fulness, and a satisfaction in them, not to be described. These things never put us to bed stung with guilt and bitter reflection; they are not attended with the lashes of a guilty conscience, with the accusations of a cunning devil, nor with tossings from one side of the bed to the other through inward grief; nor do they cover us with shame and confusion of face, nor with the dreadful piercing thoughts of all our sins being brought to light in the great day, before God, angels, and men.

Oh the thousands of hours that I have spent awake on the bed at night, with tears of gratitude in my eyes, and the love of heaven in my heart, while reflecting on the way in which I have been led, the troubles that I have been brought through, and the unutterable goodness and mercy of God which have followed me through all my days!—the numbers of youths that have been cut off! the fearful end that some of them have come to! the several families that I have lived in, who are now all gone; not one of whom, nor one fellow-servant that I know of, that ever knew or feared my God!—whilst I, the most illiterate, blind, and despicable, am still alive in every sense; and not only raised to hope, but a messenger of the Lord God of hosts to one of the greatest cities in all the world!—I am a wonder to many, but to none so great a wonder as to myself! In my carnal state I never could rest; destruction and misery where in all my ways, and the way of peace I knew not: vanity was in every thing I sought after, though always disappointed of the happiness I expected; therefore cutting disappointment and vexation of soul were all I ever got in the drudgery of Satan. I sowed to the flesh, and all that I reaped was corruption! And, when divine justice overtook me, then I paid the reckoning. The thoughts and knowledge God had of me, and all my works and ways, used to be a terror to me in my carnal state, and I was afraid of death and wrath, of the devil, and almost of my own shadow. But now the thoughts of God's perfect knowledge of me, of my heart, works and ways, and intentions and designs, are a pleasure to me, and all His ways are peace. Nor has He ever left me unsupported during one time of trouble; nor has one trial come upon me out of which I have not been delivered.

My chapel was £500 in debt when W. divided and scattered the people. But God has blasted every enemy I then had, and brought that troubler to want bread, while He has raised me up friends since then, and money to clear the whole debt. Some years ago I sold eight hundred pounds' worth of books, copyright and all, for four hundred pounds, to pay of some part of my chapel debt; and within these two months my friends have subscribed almost five hundred pounds, and bought them back again; which they began unknown to me, and without being asked: nay, it was what I never expected or thought of. So true is the word of Christ, "seek the kingdom of God and His righteousness, and all these things shall be added unto you." Thus

have the very means of those democrats, who opposed and left me, and followed W., boasting they should bring me down to beggery, been overruled of the Lord to bring a thousand pounds into my pocket, while He hath sent a blast and curse into their hearts; three of whom are dead, two of them broken and gone, one is in the workhouse, two more have left business and are gone into service, another is given up to black despair, and the rest are separated from us.

O, my young friend, who is like unto God! or to the faithfulness of God, to those that are round about Him. I saw a letter from your father yesterday, which was sent to father Green, wherein he informs him that the old chapel, or barn, is cleaning out and getting ready. The Lord send us a forward and mild spring, that I may pay them a visit, and once more bless them under God before I die. I would advise thee to give thy mind to reading—a chapter often read furnishes the mind with thoughts, thoughts lead to meditation, and meditation entertains the soul: "In the multitude of my thoughts within me," says the Psalmist, "Thy comforts delight my soul." And, however weak thou art, however awkward, reluctant, or at a loss, or however timorous and bashful thou mayest be in prayer, yet never give it up—always pray, and never faint; for in due season thou shalt reap if thou faint not. God delights in the prayer of those that seek Him. "Call upon Me in the time of trouble, I will deliver thee, and thou shalt glorify Me." And again, "Let Me hear thy voice; for sweet is thy voice, and thy countenance is comely," saith the Redeemer of souls.

Moreover, prayer excites and encourages fear; for when thou art enticed by Satan to do evil, it will spring up in thy mind, "How then shall I face God at night, when I go to bed? and pray I must, or conscience will lash me all night, and sin will bring the rod and hardness of heart upon me." This will help to keep thee in the fear of the Lord all the day long; and nobody knows, nor can know, but those who feel and enjoy it, the noble, glorious, and infinite satisfaction that God supplies the souls of His people with. I have now been nearly twenty-five years in His service, and, notwithstanding the sore trials and cruel opposition that I have met with, yet to this day I am more happy than all that ever set themselves against me.

Furthermore, thou must not think it strange if God should shine into thine heart, and discover that natural depravity which thou and all mankind are born with; nor needest thou be surprised should every evil and disagreeable thing be sent through thy mind, especially when going to or engaged in prayer. The devil is the author of them; and when we would do good evil is present with us. All that are now in heaven went thither through much tribulation, and all were exercised with the same evils.

I should be glad of a line, if convenient; and that the Lord may bless these few scraps to thy soul's comfort is, and shall be, the hearty prayer of thy father's friend, thy mother's friend, thy sister's and brother's friend, and thy soul's friend and well-wisher in Christ Jesus, my Lord and my God, W. HUNTINGTON.

GRACE IN A BROKEN HEART.

May God give us grace to look into our own hearts, and then let us deny total depravity if we can. Have we a spiritual eye to discern the deep-seated principles of evil which have their stronghold there? Take any one for an example; take selfishness, or pride, hatred, anger, or the like; I say, the subtle workings of any one, or every one, of these evils in the heart of each of us are infinite. I do not ask what our outward life is—it may be very moral according to man's standard—but how much even in that case proceeds from selfishness, from a desire of esteem, from a desire of self-approbation, and from self-righteousness?—who knows? I venture to say, the man who at first loudly denounces these corrupt motives, may look within, if God grant him grace, and see more of them working, and still more, deeper and deeper, till he begins to cry out, "O wretched man that I am." He may consider any one action ever so good in itself—say devotion—and consider the spring of it, and the thoughts that gave rise to it in himself, and come at last to the conclusion that the object of his devotions was *himself*—he was the god of his own idolatry. He may remember when his will was opposed by some trifle, and he behaved outwardly with great forbearance, but inwardly he felt intolerably pained—his *thoughts* of anger were most bitter, so as even to have amounted spiritually to the guilt of murder—yet he blandly admired his own show of forbearance, and had been rising in his own secret esteem at the same time. I am sure, if we know anything at all of true religion, we may discover in the secret chambers of our heart how we have defied the Lord like Pharoah of old. I know the heart of every one here present, who has received the smallest degree of spiritual light, bears witness to the truth of what I say from real inward experience.—BERNARD GILPIN.

HEAVEN THE REGION OF LOVE.—Heaven is a region of love; love is its element, its bliss. Perfect love to God, and perfect love to our companions in glory, will be the consummation of our celestial happiness. We cannot rise higher, we cannot go beyond it. Imagination can neither devise nor conceive of anything richer than perfect love. God has nothing greater, as a disposition of our mind, to bestow. What can He do more for us than to fill us with perfect love to Himself and to all the universe? What a centre, God and the universe, around which for the soul to be ever revolving in a circle of love! Never to have a feeling contrary to, or below perfect love! To soar in an atmosphere, to plunge in an ocean, to live and abide for ever in a world of love! To have a perpetual efflux from the mind, of thoughts and feelings, of pure, generous, unchecked benevolence, and all these coming back again from the objects of them, in reciprocal smiles, expressions of regard, and acts of pure and perfect charity.—*J. A. James.*

The Greatness of True Faith.

NOTES OF A SERMON PREACHED AT ST. BARNABAS' CHURCH, OPENSHAW, NEAR MANCHESTER, ON SUNDAY, SEPTEMBER 16TH, 1866, BY THE LATE REV. WM. PARKS, B.A., RECTOR.

[HITHERTO UNPUBLISHED.]

"*When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.*—St. Matt. viii. 10—13.

The extraordinary faith exhibited by a Roman official in the garrison of Capernaum brought forth these words from Christ. The Jews, with all their privileges, and with all their religious profession, failed to exhibit as much faith in Christ as this comparatively ignorant Roman. How can it be accounted for? We read of a similar case in the 15th chapter of this gospel (21—28)—that of the Syro-Phenician woman, who, notwithstanding her want of privileges in the way of teaching, exhibited more faith than the favoured Jews. How can it be accounted for?

I answer—just as the quick comprehension of a subject by an illiterate man, when scores of educated persons fail to understand it, can be accounted for. *It is by reason of gift.* The illiterate man is naturally superior in intellect to those who have had advantages which he has not had. It is so exactly in those cases of wonderful faith on the part of some heathens when the educated Jews had none, hence the one believed, and the other disbelieved. Of course, I am speaking by way of illustration. I do not mean to convey that the natural gift of intellect makes the difference between believers and unbelievers; but what I mean is, that the faith exhibited by those heathens was the result of special gift, which God granted them as He grants all His gifts—namely, *in a sovereign way.* It was His will to give the *Gentile* soldier and the *Gentile* woman *faith,* and it was His will to withhold it from many of His own people. It is thus, and thus alone, that these wonderful instances of faith can be accounted for.

But what caused Jesus to marvel? Are we to suppose He was taken aback? that He met with something that altogether surprised Him? If so, where, then, was His Godhead? Where His omniscience, whereby He knew all things? Surely Jesus must have known the origin of this Roman officer's faith. Yes, yes; but the explanation is here, viz.—the word rendered "*marvelled,*" means *was filled with ad-*

miration. The fact was, Jesus seeing a practical example of the Holy Spirit's work upon a heathen, was filled with holy admiration, and exclaimed, "*I have not found so great faith, no, not in Israel.*"

How differently would a free-willer explain this difficulty. Indeed, such an one sees no difficulty at all in such a case. He accounts for it at once by the common-sense or strong-mindedness of the man. But the poor free-willer forgets that there were thousands of men with common sense and strong minds amongst both Romans and Jews who regarded Jesus as an impostor.

Now look into the 11th verse—"*And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.*" Here is a clear intimation of the calling of the Gentiles. Here, too, is a clear proof of the unity of the Church in Old Testament times and in gospel times. The Gentiles are to come from the east and from the west, to sit down with the old patriarchs, Abraham, Isaac, and Jacob, in the kingdom of heaven, which evidently shows there is but one Church, one faith, one baptism, and one Lord.

Perhaps you are not all aware of the fact that some sectaries of the present day want to persuade us that the church under the *New* dispensation is altogether different from the church under the *Old.* This is a fond notion, I believe, of a portion of the *Plymouth Brethren,* but it is totally unscriptural. There never was, and never will be, any other than the one Church, or one faith, or the one Lord. The faith of the patriarchs was in *Christ,* as well as ours is; and if we had no other passage than this to prove our point, it would be all sufficient. Here it is explicitly stated that Gentiles in gospel times shall come from all quarters, and be eventually united with men who died ages ago. Yea, it is declared that those Gentiles should be saved by the same faith—faith in Christ —as Abraham, Isaac, and Jacob were saved by.

No text in all the Bible can more distinctly affirm the unity of church fellowship than this, or more quickly demolish the unscriptural notion to which I have alluded. My dear hearers, never forget that Abel, and Adam, and Enoch, and Abraham, Isaac, and Jacob, and Moses and Elias, and David and Daniel, and all that were saved under the old dispensation, belong to the one church, into which you and I are built, or to be built. There is no such thing as Jew or Gentile in the Church of Christ. Men come from the east and the west, and sit down with Abraham, Isaac, and Jacob in the gospel kingdom, or the kingdom of heaven.

Now look into the 12th verse—"*But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.*" This has often been the source of great perplexity to the people of God. Taught to believe that God's children can never be lost, they are shocked when they read of "the children of the kingdom being cast out." But in truth there is no cause for alarm at all. The perplexity arises from confounding the two phrases—"*the children of God,*" and "*the children of the kingdom,*" two very different things.

Christ is here speaking of the Jews as a *nation.* They are frequently called "the *people of God.*" God often calls them, "*My people.*" They

are sometimes called "*His own inheritance*"—"*a holy people*"—and "*Christ's own.*" But these titles are in allusion to their *external* relationship to God, and in virtue of their *covenant* witness. God had selected them as a nation out of all the nations of the earth for His special purposes, and thus were they "*the children of the kingdom*"—*i.e.*, apparently so really: but it is clear they were not all living children of God—they were "not all Israel who were of Israel"—they were not all Jews *inwardly*, who were Jews *outwardly*. They were *externally* elected to great privileges, but they were not all of the *election of grace*. It was these latter that obtained salvation: it was the former that were blinded and cast out.

All this is clearly stated in the 9th, 10th, and 11th chapters of the epistle to the Romans. "*God hath not cast away His people which He foreknew.*" And although "the children of the kingdom" are cast out, or to be cast out, the "sons and daughters of the Lord Almighty" can never be cast out: for He will dwell with them for ever. It will save us a deal of perplexity in this matter if we can always remember that though the Jews were all without exception the *seed* of Abraham, they were not all his *children* by faith. It was only those who *walked in the steps of Abraham* who were his children. And what was walking in his steps? Believing in Jesus Christ. Fear not, then, you Gentiles who follow Abraham, Isaac, and Jacob, you can never be cast out. "*I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you. I speak that which I have seen with My Father: and ye do that which ye have seen with your father. They answered and said unto Him, Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham.*"

Now look into the 13th verse—"*And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.*" O what an encouragement for us to interest ourselves in the healing or the salvation of others. Some ridicule the idea of the faith of one having any efficacy in the salvation of another; but have we not proofs of the value of such faith in the gospels? 1. Here is one case. 2. The Syro-Phenician woman is another. 3. The case of the paralytic borne of four is another. 4. The case of Jairus and his little daughter is a fourth. In none of these cases do we read of faith in the individual cured. The expression is, "as thou hast believed"—*i.e.*, that I am able to do this for thy servant. "When Jesus saw her faith. He said, O woman, great is thy faith"—not the daughter's faith. When Jesus saw their faith—*i.e.*, the faith of the four men, &c. But let me take care you do not misunderstand me. I do not mean to convey that the faith of any of you will save any of your family who it may be have no faith—for faith in connection with *salvation* is a PERSONAL thing; but what I mean is, that you and I have great encouragement from this narrative and others to interest ourselves for our servants and families; for who knows but it may be the Lord's will to bless the means of prayer to the bringing them to a sense of their need of Him.

Of course it is with you as it is with me—we cannot force faith; where it is not, we cannot create it. There are some people I *cannot*

pray for; but there are others for whom my heart is drawn out. Here is faith in the one case, and no faith in the other; and I keep hoping and believing that those for whom I heartily pray will some time or other be benefited by my poor faith. O Lord, grant it!

Now, do you take a hint from this. Prayer without faith must be as unacceptable to God as any other sacrifice without faith; but when you feel your hearts drawn to God on behalf of a poor dead sinner, do not neglect to beseech Him with all your might. Little did the great Augustine think, in the midst of his wantonness and infidelity, that his poor mother's prayers and tears were noticed by God on his behalf; and yet we have every reason to believe that *her* prayers were owned of God and answered.

But, mind you, I am not for *forcing* these prayers. No; something *within* will tell you *when* to pray, and whether you pray in faith or not.

Now let me make some practical use of all this.

Have we faith in Christ? Thousands say they have faith in Christ, but when we come to examine them, we find that it is not *pure and simple faith in Christ.* No; it is a compound of something *and* Christ —of works *and* Christ, of improvements *and* Christ, of tears *and* Christ, of prayers *and* Christ, of mortifications *and* Christ. Now let me tell such people that this sort of faith will never cure, never save!

Christ's cures in Judea and Galilee were beautiful illustrations of what true faith in Him is. HE *did them* ALL.

(*a.*) We never hear of Him saying to the applicants—"*Do this, and I will help you to get rid of your disease.*"—"*Go home, and fast, and mortify your flesh, and pray, and strive, and I will see what I can do for you.*" No; but the expression of a word, and the thing was done!

(*b.*) We never read of any of the applicants saying to Him—"*Lord, wilt Thou bless the use of this ointment, or this recipe, to the cure of my disease;*" or, "*Lord, here is a prescription I have had from an eminent physician, wilt Thou bless its use to the dealings of my sores?*" No; but an expression of complete dependence and confidence in *Himself alone* for cleansing and healing. "*Lord, Thou canst do it if Thou wilt,*" was the word of *faith.*

It must be so now, or there will be no cure. It must be so now, or there is no faith. How does this find us? Are we depending *all* upon Christ, and Him alone, believing that He can do it, if He will? Then we have like faith with the centurion of our narrative, and must be saved!

There is no going to the fair haven of glory without sailing through the narrow strait of repentance.

THE COMMAND.—It is the privilege of the believer in affliction to wait for the interposition of God in his behalf. The command is plain and easy of comprehension—"Be still, and know that I am God." The adversary of souls will struggle perseveringly to produce doubt, impatience, and unbelief; but the command remains unaltered and unalterable—"Be still, and know that I am God," Ps. xlvi. 10.

THE LONDON AGED CHRISTIAN SOCIETY.

32, Sackville Street, Piccadilly, London.

Strangers we are while on terrestsial ground,
But well it is we know where joys are found;
We wait in patience till our time is come,
Till the loud trumpet sounds our welcome home,
Oh, could we tell all others what we feel,
And what by grace the Spirit does reveal;
What ears have heard not, nor yet eyes have seen,
The peace of heaven and realms of glorious sheen!
But now we long to meet the Saviour King!
With all the holy ones whom He shall bring;
For then our earthly toil shall all be o'er,
And we shall laud His name for evermore.
Our eyes get weary oft with age and care,
Our bodies weak, and in decay do share;
Yet when revived, oh how shall we appear
With Jesus? For "that day" is drawing near!
The world may scorn us, and no help will give,
Yea, very many wish,—we did not live!
Though "lights" we are, and for a time must be,
To those who should from every evil flee,
Our lamps, no doubt, need trimming every day,
For this we look to, and do hourly pray;
The oil is all we need, the light is given;
This Jesus promis'd ere He left for heaven.
All Pensioners have reached the age of sixty-five;
The wonder is that we are still alive.
But some of us have reached the age of ninety-four,
And yet we find our comforts running o'er.
A few fond hands and hearts assist us now,
For without this we should be very low;
We own the Power who monthly sends it on,
And so by grace we still do live upon.
Pray then, dear reader, as we do for thee,
Pray that by faith we ever may agree;
And pray, not doubting, that our faith increase,
And then all help in time can never cease.

J. C. S.

[The above lines will bring under the notice of our Readers a Society we much value, but for which we have of late received but little. Any donations sent to the Rev. W. Lush, Stixwold Vicarage, Horncastle, will be duly forwarded and receipts, if desired, returned. The winter is coming on and help is much needed.]

FINIS.

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